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The Ashlar

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BY

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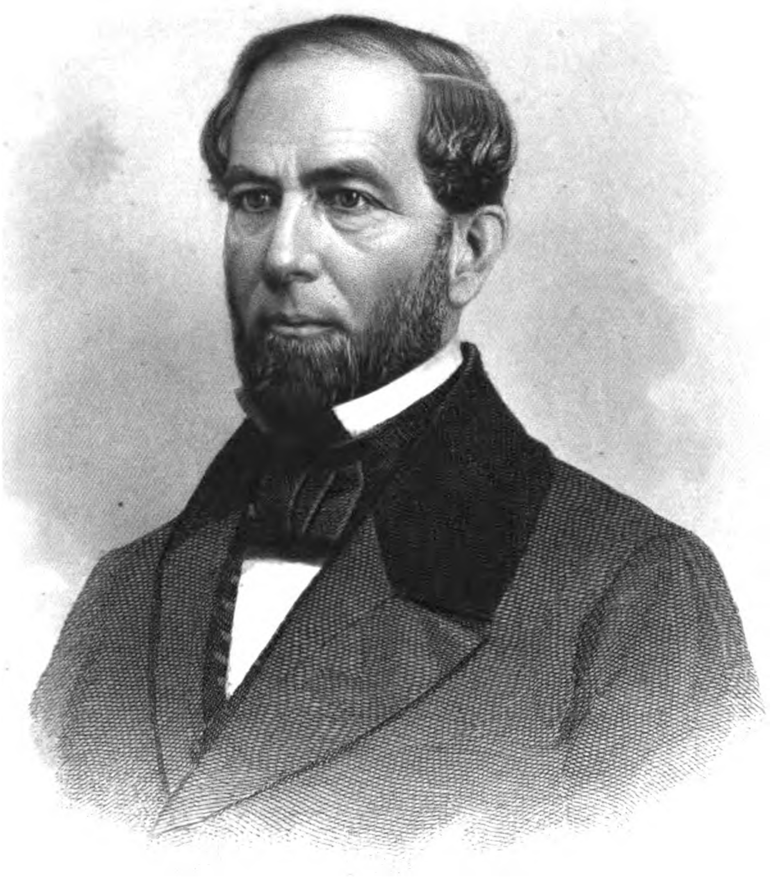

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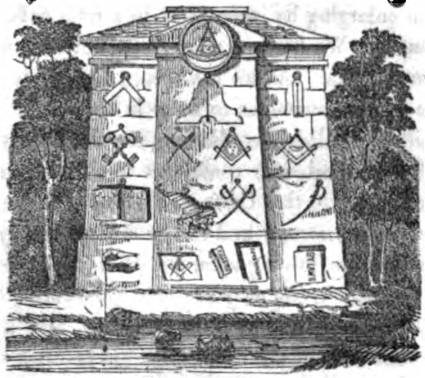

VOL. III. CHICAGO AND DETROIT, SEPT., 1857. NO. 1.

THE ASHLAR—THE THIRD VOLUME.

Two years have passed since we commenced the publication of **The Ashlar.** It was with no ordinary solicitude that we engaged in the enterprise. Nothing but unremitted exertion and a stout heart enabled us to quell the doubts and fears of the timid, and carry triumphantly to its completion, the first volume. Success naturally gave confidence, yet it was with intense anxiety that we entered upon the second year of our work. It had been tried twelve months: it must in the future rely upon its intrinsic merits. Would its old patrons stand by it? Would it gain new supporters? The times were hard—money was scarce, and a political campaign, which would involve large expenditures, and for months engage the attention of citizens, was close at hand. These considerations enhanced our solicitude. The result has proved that our fears were groundless. The circulation of **The Ashlar,** notwithstanding all adverse causes, rapidly increased, till the edition which was printed for the second volume, and thought at the time to be sufficient to supply the demand, was exhausted. Thus the subscription list was increased one-half.

It is hardly necessary to say that we enter upon this volume with mingled feelings of confidence and anxiety—confidence, when we consider the success which has attended our past efforts, and anxiety, when we contemplate the additional cost which we have incurred by the new arrangement for the publication of our work, and the labor to be performed in enlarging its patronage in a ratio sufficient to defray increasing expenses. We have no misgivings, however, as to the favorable result of our efforts. As we have been faithful to the enterprise in the past, we pledge ourselves to be so in the future. Henceforth, THE ASHLAR will be published at Chicago, simultaneously with its issue at Detroit; and we appeal with confidence to old patrons to continue their subscriptions, and to the Craft of Illinois and the great North-west, to render us that strong and ready aid absolutely necessary to sustain our work on the footing upon which it has hitherto been conducted. THE ASHLAR is the only Masonic publication that has ever been creditably maintained in the North-west; and it will not be regarded as egotism if we claim that its success is owing to its intrinsic merit, and the labor and means which we have expended. It is, however, in its infancy, and needs support. Let that be given with a liberal hand, and the work shall be improved and embellished more than it hitherto has been.

We would call the attention of Brethren to one very material fact which has been the ground work of the prosperity of our magazine. *For paper, printing, binding, &c., we have paid cash on the delivery of the material, or the performance of the work.* This we propose to do in the future. It is therefore necessary that patrons should pay the small amount of their subscriptions—*two dollars*—at the commencement of the year, or immediately after. Each subscriber considering his amount of indebtedness only, may regard it as very small, and therefore of very little consequence whether it is paid at one time or another; but to us these driblets are all important, as they make up the sum total which defrays the large current expense of our periodical. We earnestly request old patrons to forward to us at as early a day as possible, the amount of their subscriptions.

The engravings which will adorn the present volume of THE ASHLAR, would cost, if purchased singly, half the amount of the subscription. They are made in New York, and are unsurpassed in execution.

To old and new subscribers we send this number laden with our hopes and anxiety; and to each we appeal to aid us in extending the circulation of THE ASHLAR. Could each patron send us one more name, how quickly would our list increase! Consider this, Brother, and thus help to enlarge the patronage of our work.

MASONRY—ITS PURITY—ITS SECURITY.

A WISE man, when about to enter upon any important undertaking, endeavors to gain an accurate knowledge of the enterprise in which he is to engage—to comprehend it fully, that he may properly prepare to meet every emergency, and not be retarded by his ignorance or folly. The intrepid navigator, who, with a philanthropy and heroism that call forth the applause of the world, leaves the pleasures of civilization and seeks, among the frozen regions of the Arctic seas, the true and noble hearted men who have sacrificed their lives to their devotion to science, endeavors to learn from the experience of others, and to provide against the casualties which are supposed to have reduced his unfortunate predecessors to a state of destitution, if not to have consigned them to an untimely grave. The general, when on the eve of a great sanguinary conflict, by scouts and spies, strives to learn the exact position of his enemy and the number of his forces. The merchant, when about to embark in any large mercantile project, gains minute information of the state of the market, the probable supply and demand for the future, and such other facts as will influence his calculations. The same rule which prevails in science, war and trade, may be applied with equal force to all institutions. The ruler who does not understand the form of government which he is called to administer, is sure to abuse the trust reposed in him. The churchman, zealous and unyielding, who misconstrues the tenets of his faith and knows not the character and temperament of those with whom he converses, too often injures the cause which he espouses. The social reformer, whose heart beats strongly for his unfortunate fellow-beings, not unfrequently, by his ignorance and bigotry, retards the progress of the amelioration which he strives to promote.

To no establishment founded by the wisdom of man, will the foregoing remarks apply more forcibly than to Masonry. To maintain it in its original purity, and to transmit it unimpaired to posterity, should be the constant endeavor of every member of the Order. A correct understanding of the Institution is absolutely necessary to the faithful performance of this duty. Strange indeed does it appear to many, that any intelligent Mason should misunderstand the nature and design of our ancient society, and should seek to pervert it to wrong uses. Coming down to us from times when antiquity throws around its origin and early history an impenetrable halo; requiring on the part of the candidate only a profession of belief in the Deity as an over-ruling providence; embracing within its wide-spread arms men "of every country, sect and opinion"—the Christian, the Jew, the Mohammedan, the Hindoo, the African, the red man of the American forests—its character is pure and simple, free from all local interests and influences; its moral code contains no recommendation which is repulsive to any good man, and obliges members only "to that religion in which all men agree." "The doctrines and examples which distinguish the Order," says Bro. Oliver, "are obvious and suited to every capacity. It is impossible for the most fastidious Mason to misunderstand, however he may slight or neglect them. It is impossible for the most superficial Brother to say that he is unable to comprehend the plain precepts and the unanswerable arguments which are furnished by Freemasonry." No one disregarded the truth of the above assertion more than its author. In his path, have followed in recent days some lesser lights whose endeavors have been directed to pervert the Order to the especial maintenance of some sectarian theory, some social reform, or to prop up and sustain spurious degrees, which, borrowing the name and wearing the livery of Masonry, are pawned off on indiscreet and ignorant members, and honest, confiding women, who think they are obtaining a knowledge of rites and ceremonies which belong to our society, hallowed and rendered venerable by time.

Honored and applauded by all classes—eulogized by statesmen whose names are known in every civilized country—who by the choice of a free people have been called to fill the offices of President, Vice President, Secretary of State, Senators and Representatives in Congress—thus lauded, Masonry to-day has nothing to fear from external enemies. They nowhere exist in this country as a class; their influence is too weak to be perceptible. It is from foes more dangerous, that our Institution is receiving blows which, if effectual, would undermine its strong foundations and cause it to fall a mass of ruins. We attack the motives of no one. To each and all we attribute honest purposes. But the injury is none the less severe for being caused under a mistaken sense of right. The wound is not less painful because inflicted accidentally by a friend.

The first duty of a Mason is to study the nature of our institution and obtain a correct knowledge of its character and design. These are plain and easily comprehended. We cannot, in the brief space of this article, more than allude to them. The essence of Masonry is charity. This is its chief virtue. Since it ceased to be of an operative character, it has—without interfering with the peculiar religious, political and social views of men—sought to unite them for the object of promoting charity. For this purpose, it inculcates all the virtues which are acknowledged by good men to be worthy of acceptance. It differs from all other institutions in the fact that, while it does not interfere with any man's particular opinions, it unites all its members in the bonds of fraternal love, on a common level. What other human establishment does this? Not one.

Masonry is a religious institution in one sense, and one sense only, because it inculcates *practical morality*. A reverend Brother in the Grand Lodge of Alabama seems to have correctly comprehended its spirit and intent, when he said: "Masonry inculcates morality and benevolence. She teaches us to reverence the name of God, to curb irregular passions and appetites, and to be good and loyal subjects of the government; but she does not profess to change the heart and prepare men for a better life, although in her instructions, she directs to that God who can pardon sin, constantly reminding us that the same eye which watches the sun, moon and stars, searches the inmost recesses of the heart, and will eventually bring into judgment every thought, word and action."

It is the very fact that external opposition has ceased which causes members to forget the simple and unmistakeable design of the Institution, its chief and distinguishing characteristic—its long and justly boasted *universality*—and seek to *improve* it by adding new requisitions or making its old ones conform to their peculiar notions. Let them succeed in their efforts and what would be the practical benefits of Masonry? Confined to a particular religious sect or class of social reformers, it would have but comparatively few members, and those located in civilized countries. No longer would a brave and noble-hearted McKinstry find in our Order a means of safety, when tied to the stake by the infuriated savages; no longer would a gallant Harris find in the language of our society the talisman to rescue him from a cruel death at the hands of blood-thirsty pirates; no longer could the Mason travel in Asia, Africa, and many other parts of the world where he would have most need of succor, with any expectation of finding one who could recognize and answer the mystic sign which now brings aid among all people—in every section of the globe. No! beneath the baneful influences alluded to, Masonry—so long useful and honored—so long possessed of the powerful dialect familiar to men in every country—would soon grow sickly, and dwindling away, would perish ignominiously, leaving a fame acquired in the past which would live unfading till time should be no more.

Every Mason has an individual responsibility resting on him, which he cannot put off. He has a duty to perform, which he only can discharge. In his care and keeping are placed the reputation and the welfare of our time-honored institution. For good or for evil his conduct will exert an influence on our society. There rests upon him, therefore, a most sacred obligation to keep unsullied the trust reposed in him, to guard with constant vigilance the interests of Masonry and see that they suffer no injury from any quarter. Comprehending the nature and design of the Institution, he is bound by the most imperative sense of duty to guard it in its purity; to prevent the removal of the ancient land-marks or the least innovation upon its established usages and customs. The labor demanded by our Order in this respect at the present day is neither slight nor fleeting. It is unremitted and constant. To meet an open foe requires often comparatively little valor; but to check the efforts of internal enemies, or of friends who through zeal and misconception are employing their talents and means to inflict a serious injury on our venerable society, requires a genuine moral courage.

The historian tells us that when Bonaparte contemplated crossing the Alps with his army, he sent forward some officers to reconnoitre the slippery glaciers and the snow-capped peaks. They returned with a doubt of the practicability of the passage amounting almost to conviction, when, afraid to express his mind fully, one said to his commander, "Sire, it is barely passable." "FORWARD" was the immediate and laconic reply of the great warrior, and in a few days, to the astonishment of his enemies, he crossed, almost by superhuman efforts, the rough and slippery St. Bernard, with his army, and giving battle on the plains of Marengo, achieved one of his most brilliant triumphs. Whatever opinion we may entertain of Napoleon, we must confess that his victorious career was the result in a great measure of a stern will and indomitable energy. The spirit of constant vigilance and untiring effort, which he exerted to advance his own fortunes, should dwell in the breast of every Mason when he considers the value of Masonry and the true means of its perpetuity.

What our Institution has accomplished in the past is well known. Its productions as an operative society, are no mean monuments of its glory. "To the disciples of Freemasonry," says a Brother, "our fellow-countrymen are indebted for most of those splendid and majestic structures which, even at the present day, point their aspiring domes toward the heaven of heavens, and beneath which man breathes his prayers of peace and gladness; and to their predecessors in the Craft mankind are indebted for those stupendous monuments of human skill—the pyramids of Egypt, which though many thousand years have passed away, still exist—the temples of Memphis, Heliopolis and Thebes, whose colossal ruins are to this day the wonder and admiration of the traveller—Percepolis with its splendid palatial edifices of cedar—Babylon, with her hanging gardens—Nineveh, with her mighty walls—Balbec and Palmyra, still majestic even in their ruins—the labyrinths of Egypt, Crete and Lemnos—and the marble glories of Greece—

——'Whose beauties a bright shadow cast,
And shed a halo round the mighty past.'"

Such monuments moulder and decay, and beneath the hand of centuries crumble into dust; but the monuments reared by speculative Masonry—the bright and brilliant deeds of charity and brotherly love which emblazon the pages of her history—these live, and growing brighter with each centennial cycle, will shine with undimmed lustre, when all material objects now on the face of the globe, shall have mingled with the earth and been forgotten. To sustain Masonry in its purity, is not only a sacred duty for its members but a work worthy the most gifted intellect, the most powerful monarch, and the best of our fellow men. Let us guard then, Brethren, our sacred trust, so that when our dissolution draws nigh and the cold winds of death come sighing around us, we can look back with satisfaction on our past efforts and hear with joy the well-merited judgment, "Well done, thou good and faithful servant."

◆

ODE.

[The following was composed for the Centennial Celebration of St. John's Lodge, which took place in Providence, on the 24th of June last.]

All Hail this Sainted Jubilee!
A hundred years have flown
Since on Rhode Island's verdant shores
The Light in darkness shone.
The Brethren, they were few and rare,
They were a little band—
A Lodge in a lone wilderness
Far from their Fatherland.

Then all this boundless Continent
Was mountain, lake and tree,
Save where the star of Empire rose
On dwellings of the free.
Now arrowy steamers shoot along,
Now cities charm the view,
Where once the Indian pitch'd his tent
Or paddled his canoe.

Alas! when memory calls her roll
Our hearts within us burn,
To think of those who once were here
Who will no more return!
And yet there 's glory in the thought
That in our Archives old
A Warren, Franklin, Washington,
Were on that page enroll'd.

The Light which on our altar shone
A hundred years ago,
Now spreads a starry canopy
Where two vast oceans flow.
From Maine to mighty Oregon,
Then raise our banners high,
For Wisdom, Strength and Beauty form
The immortal mystic tie.

☞ "Our jewels and symbols, bearing a reference to the incumbent duties of morality, are invested with rank and importance, and apply to the Craft at large, wheresoever displayed under the lofty canopy of heaven; having a hidden meaning attached, which is immutable and certain, and well understood by intelligent Masons in every age, and every region of the globe."

FAMILIAR COMMENTS ON ARCHITECTURE.

NO. I.

The characteristics of a people may be found written in its Architecture. Their government, religion, domestic habits, &c., can all be plainly traced by an observant mind, in its buildings. Nations, long since swept from the face of the earth, and which existed so far back that history or tradition scarcely reaches them, can yet be traced to the times of their greatest glories, and one can see in imagination, the now sandy plains, whose level surface is broken only by the earthen mounds covering its ruins, teeming with life and industry, and the mighty monuments reared by its people, standing in all their original pride and strength.

The Architect works for all time, and has worked from the beginning of time. The rude shelter of the Arab, Tartar or Indian of our day is but parallel with the structures first erected by man, to shield and protect him from the vicissitudes and inclemencies of the seasons. As men settled and formed themselves into societies and associations, and habits of industry prevailed, their intellects expanded to a knowledge of their necessities, and from the rude and temporary shelter, they constructed more permanent dwellings; the materials first used, being those most easily obtained and readily applied.

The transition from the log hut to the marble temple, with its columns, pediment, &c., is easily followed. Trunks of trees used for columns, placed up on end carrying a beam or plate across them, supported the roof, which sloped down from the ridge to each side, and gave form to the pediment in front and rear. As art progressed, these trunks or columns were dressed and neatly rounded; some were grooved or chanelled vertically or spirally, others carved with foliage and curious devices. The base, to give the column a firm and solid footing, and the capital suggested by a cap-piece on the top of the trunk, to give a better bed for the cross-beam to rest upon, afforded opportunities for further ornament. In forming the framework of the roof, the beam or architrave which rests upon the capitals, would support other beams placed across; the ends of them cut off plain, or ornamented as represented by the triglyphs on the frieze of the Doric order. The spaces between these beams on the face of the frieze, were made of equal size on all sides, and enriched, forming the metopes. The rafters over the cross-beams were inclined up from each side to a ridge in the middle, and projected out over the frieze, to shelter it from the driving rains. The ends of these projecting rafters would originate the idea of the console, modillion and mutule. A simple contrivance answering for a gutter or eaves-trough to conduct the water away at one point, will account for the corona of the cornice.

The exercise of that refined taste for proportion, uniformity and harmony for which the Greeks were so celebrated, will account for a care and pride in working the trunks or columns of equal size through out an edifice, and diminishing toward the top with a pleasing grace and effect; in proportioning the spaces between them, or, as it is termed, their intercolumniations, in harmony with the size of the column; the necessity of elevating them upon platforms both for beauty of appearance, and also as a protection from damp arising from the earth.

Laying logs one above the other on an inclined plane up to the platforms round a building, would easily have prompted the idea of stairs. The cornices and pediments over doors and windows might have been suggested by the openings requiring a projecting coursing to lead off water running down the walls. The projection of porticos would originate from a similar cause, and the spirit of harmony be carried out by placing half trunks or columns against the walls to support the ends of beams, or architrave, giving projection to the portico. The different sizes of the trunks used for the columns, as the taste of the builder may have directed him, would give rise to the variety in the orders, from the massive Doric to the less imposing Ionic, and delicate Corinthian; each order being more highly ornamented in proportion to the effect of its less natural strength.

With a progressive and persevering people, it can be readily supposed that they would eventually use a less perishable material where opportunity offered, and thus perpetuate their names, their reverence for their more favored Deities, and the memories of their heroes and benefactors. In some countries motives of policy induced the rulers to encourage the construction of some of the most stupendous works, whose remains now fill us with wonder and admiration, more especially as we are apt to consider our own as a much more enlightened age.

In the valley of the Nile, where nature yielded spontaneously all that would support life to the millions who inhabited it, and where consequently so little labor beyond irrigation was required for agricultural purposes, it appears to have been almost a necessity to furnish steady employment to the people; to direct their minds from plans of rebellion and sedition, and keep them in abject obedience to the ruling head. The influence of a barbarous religion, wielded to act on the superstitious fears of its votaries, aided in degrading the masses to subjection, and furnished the means for enforcing their employment. The truth of this assertion is borne out from the fact, that aside from their temples, palaces, monuments and tombs, scarcely a trace of architecture can be found, and it is highly probable that their dwellings were but mere temporary shelters. Many, perhaps, would live, as do some of the Chinese of our day, in boats upon the waters, others in huts formed of bulrushes, or palm leaves and mud, and many in caves of the rocks. For this reason, not a vestige of their habitations contemporaneous with the pyramids and temples, is to be found.

The Greeks appear to have stood alone in their progress of refined art. Taking up the knowledge of the Egyptians, they advanced to a much further state of civilization. Between the Egyptians and the Hindoos there appears to have been a similitude in their progression, not arising from any intimacy with each other, but in all probability from natural causes—the same spontaneous and luxuriant production of vegetable food—the abundance of fish in their rivers, the few cattle used for draught or food, and their natural abstinence; the monuments left by both are stupendous; the vast caves and temples show a very parallel characteristic in the two nations, although in the application of art and science, the Egyptians were far in advance, and displayed a skill of which the Hindoos show no trace.

The form and construction of the Egyptian temples is at once imposing and majestic, and must have been executed by almost superhuman effort. The enormous masses of granite, and the art employed to transport and raise them to their positions, cause these structures to appear almost miraculous, and this, added to the uniform simplicity and regularity of design, impresses the mind with wonder and admiration. The sloping roof was either unknown, or from the prevalence of dry seasons, not requisite to them. They were always flat, composed of blocks of stone resting on stone beams, and forming a terrace.

Our limited space compels us to give but an abstract of the principles involved in Architecture, and with the compass allotted, it will be our endeavor to make these few articles as interesting as possible. Our next will continue the history of early Architecture down to the time when the Greek artists instituted the rules and proportions which are now so much admired and copied; and also a description of some of the principal works noticed in sacred and profane writings which so much interest the present age. ARCHITECT.

"MASONRY A HUMBUG."

EVERY person who becomes a Mason, does so of his own free will and accord. He is not urged or persuaded by any one to join the Institution; indeed he cannot be initiated till he has declared that he "is unbiassed by friends, and uninfluenced by mercenary motives," that he "freely and voluntarily offers himself as a candidate for initiation," and that he "is prompted to solicit this privilege by a favorable opinion of our ancient and honorable Order, a desire of knowledge, and a sincere wish of being serviceable to his fellow creatures." He, therefore, who through curiosity or from any other unworthy motive, without due consideration, takes the several degrees, may do a great moral wrong to the Institution. The nature and design of Masonry he should become familiar with before he seeks to know its mysteries. After taking the degrees, he should apply himself diligently to learn its ritual, and its land-marks and usages.

We have been led to make these remarks by the fact that there is a class of persons who, having taken the Masonic degrees, place little value on the Institution, and seek to cast blame and reproach on it, when they alone are at fault. During the past two years we have travelled much among the Fraternity of the North-west, and have formed the acquaintance of many thousands of the Craft. A short time since while on a tour, a Brother (for we must call him by that name) informed us that he regarded Masonry as a humbug. "It is," said he, "running emptyings, and I don't think it amounts to anything." We expressed our regret at such a remark, and said, "Suppose you were travelling and some accident should happen to you—" "Masons," said he, interrupting, "are the last persons I should call upon for aid!" That man, had he but paused for an instant to think of what he was saying, would have blushed. Who believes that were he in imminent danger, he would not at once seek the aid of the Fraternity by that mystic language which seldom fails to bring succor. It is not often that we meet with members who speak so openly as the one alluded to, but it is a sad and lamentable fact that there are Masons, who, *judged by their actions*, may be classed with him. They scarcely ever visit a Lodge, they give nothing for charity, they do not help in any way to sustain the Institution. We cannot but look upon such as doing a great injury to the Order, and themselves a moral wrong. We would not deprive any one of his free will—each should exercise his judgment fairly. If, after due consideration, a man takes the degrees, and then faithfully studies the ritual, and devotes his time and energies to learn and comprehend the spirit and worth of Masonry, and can find nothing therein to admire or revere—nothing but a bauble to tickle the fancy or vanity of foolish men—he cannot of course take an active interest in the society. A few such there may be, but experience leads us to believe that by far the vast majority who belong to the class now under consideration, fail to appreciate and love Masonry, because they joined the Institution through unworthy motives, or find it impossible to use it for the promotion of their selfish purposes. It is sometimes the case that a member will get disgusted with the Order, because certain men belong to it—because they hold office. Unworthy Brethren there undoubtedly are, and unworthy Brethren there always will be, as long as "human nature is human nature." A slight personal pique or prejudice, or an unfavorable opinion of a few members, is not a sufficient excuse to abuse the Order or neglect its interests. The Mason who indulges in remarks derogatory to our society, or by his conduct stamps it as unworthy of support, is guilty of a great moral sin. We have never known one yet, who would not when away from home, make himself known as a Mason, if he saw the least chance to advance his own interests; and we have known instances in which members who are seldom seen in the subordinate body to which they belong, make a practice when travelling on business, to visit Lodges, and pretend to be quite bright in the ritual.

These considerations point out a plain duty of those who cherish Masonry, and wish to see it prosper. Rid the Institution, as far as possible, of the drones who now lie idle in the vineyard; and renew the vigilance with which you have guarded the entrance to our ancient Order. If we cannot root out the weeds, we can at least prevent more springing up. See well to this, Brethren, as you value the best interests of our royal art.

* * *

☞ One act of charity is like seed which springs up and bears abundant good fruit. It may be silent, and unseen by the world, but it escapes not the notice of that "All-Seeing Eye, which pervades the inmost recesses of the human heart and will reward us according to our merits."

Masonry in Georgia.—We have received the official report of the proceedings of the Grand Lodge of Georgia, for the year 1856. It contains nothing of especial interest to Masons of foreign jurisdictions. The officers for the current year are: Wm. S. Rockwell, G. M.; Leonard C. Simpson, S. G. W.; R. T. Turner, J. G. W.; J. E. Wells, G. T.; Simri Rose, G. Sec.; W. A. Love, S. G. D.; R. M. Smith, J. G. D.; C. W. Key, G. Chap.; S. S. Stafford, G. M.

There are in the jurisdiction of Georgia over two hundred Lodges. The Craft there appears to be flourishing, though we regret to see that there were so many matters of difference to be adjusted by the Committee on Grievances.

The report of the Committee on Foreign Correspondence, is a well-written document. Referring to the proceedings of the Grand Lodge of Michigan, it says: "On the subject of uniformity of work, the Grand Lecturer, Bro. Bela Cogshall, says, 'If we are not already in advance of, we are not a whit behind, our sister jurisdictions.' This would be a very satisfactory state of things, but we find a committee on that very report, expressing themselves satisfied 'from the light they have received,' 'that there are only about one-sixth of the Lodges in this jurisdiction that confer the degrees in accordance with the work adopted by the Grand Lodge.'" This discrepancy between the reports, of course, must bewilder our Brethren abroad. We are unable to see on what facts the committee of the Grand Lodge of Michigan based their opinion that "only about one-sixth" of the Lodges work correctly. We have visited a vast majority of the Lodges in the jurisdiction, and had an opportunity to see them work, or to lecture with the members, and we have not the least hesitation in endorsing the assertion of Bro. Cogshall.

☞ "Astronomy is that divine art, by which we are taught to read the wisdom, strength and beauty of the Almighty Creator, in those sacred pages of the celestial hemisphere. Assisted by astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses, of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the preliminary law of nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and through the whole creation, trace the glorious Author by his works."

MASONIC JURISPRUDENCE—QUERIES AND REPLIES.

BRO. W.: Can the Master, in case one black ball is deposited on the application of a candidate for initiation, call upon the person who cast the ball to communicate privately his reasons for so doing?

ANS. A great principle in Masonry which should be regarded as almost sacred, is the *secrecy* of the ballot. Each Brother not only has the right, but it is generally his *duty*, to cast his ballot secretly. No one can question him respecting the matter until he voluntarily throws off the shield which the Institution places over him. The Master has no more right than a private member of the Lodge, to ask an explanation of a Brother, or question him, about his secret ballot.

BRO. WESTON: In our Lodge, an appeal is sometimes taken from the decision of the Master. Is it right?

ANS. Certainly *not*. An appeal cannot be taken from the decision of the Master in any case. It is contrary to the spirit of Masonry and its ancient usages; and the W. M. should guard his authority and the dignity of his office, by refusing to entertain an appeal.

A Brother writes as follows: It is a common thing in most Lodges, I believe—at least it is in mine—for some members who are present not to ballot on the application of candidates for initiation or advancement. This appears to me to be wrong. On a recent occasion so few balloted, that it was pretty well known who cast a black ball, when, if all had voted, the ballot would have been strictly secret. Be kind enough to give your views in THE ASHLAR.

ANS. Every Brother is an individual guardian of the Institution, and should watch its portals. It is his duty on all ordinary occasions to deposit his ballot, and if present in his Lodge when a candidate is balloted for, the Master should require him to vote unless excused by the unanimous consent of the Lodge, which should be done only for peculiar reasons. The old regulation, which every Mason is bound to regard, should never be forgotten—that candidates can only be admitted "by the unanimous consent of *all the members of that Lodge then present when the candidate is proposed.*" One of the evils arising from members not casting a ballot, has been mentioned by our correspondent. Others might be easily enumerated.

BRO. WESTON: Please enlighten your readers on the following question: Is not a person who has taken one degree entitled to be *passed*, unless charges are preferred against him and sustained? If not, was he not deceived when he took the first, by the expectation which he had a right to entertain, that the ballot on his application for initiation would be the only test which he would have to pass?

Ans. In Lodges where but *one ballot* is taken for the three degrees, perhaps the candidate is entitled to be passed unless charges are preferred in a reasonable time, but in subordinate bodies where an application must be made for advancement and a ballot taken on the same, the rule is different. In the latter case, it is fair and generally best to prefer charges against the Entered Apprentice, but he has no right, nor has any one else, to ask who cast the black ball, or demand that charges shall be preferred. The candidate is not deceived. He knew or should have known, that on his application for each degree the ballot would be taken and he *might be* "*blacked.*" He has got all that he has paid for, or that was promised him directly or by implication. More he cannot demand.

In this jurisdiction, (Wisconsin,) Bro. Weston, it is no unfrequent thing for Lodges at their *Regulars* to *call off* for a few days or a week, and then call off again in the same way. These adjourned meetings, if I may so call them, are regarded as continuations of the Regular, and candidates for initiation are balloted for and other important business done. Do you consider this proper?

Ans. We consider it highly *improper*, and if not prohibited by any regulation, it is contrary to the spirit and design of the regulation which requires ballots for initiation to be taken at *regular* or *stated* meetings. It is presumed that members know when those communications take place, and will be present to cast their ballot on petitions. By calling off from time to time, an opportunity may be easily seized, or innocently improved, to ballot for a candidate when few are present, and thus elect him, when, with the ordinary attendance at a Regular, he would have been rejected. The custom alluded to by our correspondent is a very baneful one.

My dear Weston: A question recently arose in our Lodge, and as we are unable to solve it, will you be kind enough to help us out? When our Master and both Wardens are absent, can a Past Master open the Lodge and preside?

We think not. A Past Master is not an officer of the Lodge, and has no more responsibility resting on him than any other private member. He cannot, therefore, in our opinion, open the Lodge; but if either the S. W. or J. W. be present, then by his request he may do so and preside during the communication.

A man has petitioned to our Lodge; his moral character is unexceptionable, and no objection is made to him, but from the fact that one leg is shorter, *by about two inches*, than the other. It seems to me this is not such a physical deformity as should prevent his initiation. * * Let us hear from you through your valuable journal.

Ans. The question of our correspondent would be very differently answered by learned and intelligent Masons. Several Grand Lodges have made regulations respecting the degree of deformity which would prevent the initiation of candidates. Where they have not established rules, we must construe the written law according to our best judgment. In 1683 the following regulation was adopted by the General Assembly: "Thirdly, that he be made able in all degrees; that is, free-born, of a good kindred, true and no bondsman, and *that he have his right limbs as a man ought to have.*" In the old charges, published in the book of Constitutions in 1723, the following occurs: "No Master should make an Apprentice, unless he be a *perfect* youth having no maim or defect that may render him incapable of learning the art." It is the apparent qualification in the last clause which has led to the difference of opinion. We hold a strict construction of the law, and should be averse to initiating the person described by our correspondent.

A novel case occurred in our Lodge last evening. A visiting Bro. applied for admission, when a Bro. arose and said he would vouch for him. The W. M. asked him, the vouching Brother, if he had sat in a Lodge with him. He merely replied that he "would vouch for the visiting Brother." The Master refused to admit him under these circumstances without an examination. Was that right?

Ans. As a general rule a member should not vouch for a Brother unless he has sat in a Lodge with him, without stating to the Master on what authority he vouches. Suppose Bro. *A.* (and there are too many members of this character,) is wholly incompetent to conduct an examination and decide whether or not a man is a Mason; yet thinking himself capable, should examine *B.* and then vouch for him in a Lodge. Suppose *D.* vouches to *C.*, and *C.* to *B.*, and *B.* to *A.*, and *A.* vouches in the Lodge. It is plain in either case that a great wrong might be perpetrated, and an imposter admitted through the ignorance of *A.* It is the Master's duty to guard against this danger by such caution as he deems necessary. Therefore when *A.* says, "I vouch for the Brother," the W. M. has a right to ask on what ground he vouches, and it is his duty not to admit the visitor till satisfied that he is worthy to be admitted. In the particular case proposed above, we have no reason to presume that the Master did not act wise and conscientiously.

If a Master does wrong, what is the course to pursue to bring him to trial and punishment?

The only course is to prefer charges to the Grand Lodge, or when it is not in session, to the Grand Master. The Master is not answerable to his Lodge.

M. E. MICHAEL SHOEMAKER, P. G. H. P.

MICHAEL SHOEMAKER—an accurate likeness of whom is given in the beautifully executed engraving which forms the frontispiece of this number—was born at Mohawk, in Herkimer county, N. Y., on the sixth day of April, in the year one thousand eight hundred and eighteen. He is the descendant of a highly respectable and well known family. His ancestors were among the earliest settlers of the Mohawk Valley, and lived there through all the Indian wars of that section, which were more severe and of longer duration than those in any other portion of the country. His great grandmother was a sister of General Herkimer, who was killed while commanding at the battle of Oriskany. His father was sheriff of the county of Herkimer, and a member of the State Legislature at a period when those offices were held in much higher estimation than they are at the present time. His grandfather, Michael Myers, represented the county in the different branches of the Legislature thirteen consecutive years.

Bro. Shoemaker emigrated to Joliet, Illinois, in the year 1835, and was engaged for several years in mercantile business, and in building portions of the Illinois and Michigan canal near that town. He removed to Michigan Centre, in Jackson county, Mich., in 1842, having purchased the mills at that place. In 1848 he was elected a member of the State Senate, and held a seat in that body five years. Many offices of influence and trust have been conferred upon him by the political party of which he is a distinguished member. He now holds the responsible position of Collector of the Customs for the port of Detroit, having been appointed in the spring of the present year.

During his residence in Michigan, Bro. S. has been engaged in "milling" and farming. He has taken great interest in agriculture, and given much of his time and means to advance the prosperity of societies devoted to that subject. In 1856 he was President of the State Agricultural Society, which position he was strongly urged to accept again, but declined. He has been an active member of the Executive Committee of the Society the greater portion of the time since its formation. He has been President of the Jackson County Agricultural Society for three years past. During that time, under his direction and by his zeal and energy, the commodious grounds of the Society have been so much improved that they are not surpassed in beauty, or adaptation to the purpose for which they are designed, by any in the country. The subject of this notice is also one of the Vice-Presidents of the United States Agricultural Society.

Bro. Shoemaker is a practical as well as a theoretical farmer, and conducts the business on an extensive scale. He has paid much attention to improving the breeding of horses and cattle, and been at no small expense therefor. His stock of pure blooded Durham and Devon Cattle is probably larger than any other in Michigan, and is a source of just pride to him. For his efforts to promote the great interest of agriculture in the North-west, upon which the prosperity and happiness of its people depend more than on any other, he deserves the thanks of his fellow citizens.

Bro. Michael Shoemaker was initiated into the mysteries of our ancient society, in Jackson Lodge No. 17, in July, 1850. Between that time and the first of the following December, he received the several degrees of F. C., M. M., M. M., P. M., M. E. M. and R. A. M. The last four were conferred by Jackson Chapter No. 3. Such was the proficiency which he had made during the period alluded to, that he was immediately elected High Priest of his Chapter, and served two years, declining a re-election. In 1853 he was chosen Master of Michigan Lodge No. 50, of which he was a charter member. He served in that capacity one year. His brethren desired him to accept the office a second time, but his business prevented his complying with their wishes.

In 1853, Comp. Shoemaker was elected Grand High Priest of the Grand Royal Arch Chapter of Michigan. He was reëlected to the same office in 1854 and in 1856. He attended the convocations of the General Grand Chapter of the United States at Louisville, in 1853, and Hartford in 1856.

Such is the brief history of a man who, by his energy, talent and probity, has, in a few years, acquired a commanding position in his State, and taken a stand among its ablest and most distinguished citizens. In every situation in which he has been placed, he has been tried and not found wanting. The shrewdness, ability and unyielding integrity which have enabled him to conduct his private business with success, have characterized his action in public offices, and won him the respect and esteem of his fellow-citizens. Where he is best known he is most beloved.

It is but rendering justice to say that Bro. Shoemaker, as a bright and accomplished Mason, has few, if any, superiors in the country. From the period of his initiation he has devoted much time and attention to the study of the history and science of the royal art. Possessing a mind apt and tenacious, he acquired a critical knowledge of the ritual with astonishing celerity, and in less than six months after his initiation he took rank among the foremost Masons in Michigan. His attention was particularly directed to the study of Royal Arch Masonry. We know of no Companion in the United States whose opinion, deliberately expressed on any question connected with that subject, is entitled to more respect than his.

Bro. Shoemaker is yet a young man, and, judging by ordinary rules which guide the reason, has a bright future before him. Should life and health be spared him, we hazard little in predicting that what he has already achieved is but the commencement of an honorable and useful career.

THE ORDER OF THE GRAIN of Mustard Seed, *Ordre de la graine de Sénéve*, whose members also called themselves "The Fraternity of Moravian Brothers of the Order of Religious Freemasons," was one of the first innovations introduced into German Freemasonry, and was instituted in the year 1739. Its mysteries were founded on the passage in the 4th chapter of the Gospel according to Mark, in which our Saviour compares the Kingdom of Heaven to a mustard seed. Among the jewels of the Order was a cross of gold, suspended from a green ribbon, and surmounted by a mustard plant. It bore the inscription, "What was it before? Nothing."

EDITORIAL CORRESPONDENCE.

SPRINGFIELD, ILL., AUG. 9, 1857.

MY DEAR ASHLAR:

This is the first time I have taken my pen to write to you since it was announced that you were about to make a bow to the Craft of Illinois. During the past week I have been travelling over the broad and fertile prairies of this beautiful State, and sojourning among the Fraternity, and I may safely assert that you will meet with a cordial welcome.

Joliet was my first stopping place. There are two Lodges in the town, whose joint membership numbers over a hundred. There is also a Chapter of Royal Arch Masons. The Brethren there manifest a commendable zeal, and are making an effort, which doubtless will be successful, to form a Commandery. Bro. W. W. Stevens showed me many attentions, for which I would return thanks. Appropriate mention may be made of Bros. N. D. Elwood and W. S. Brooks, as bright and zealous Masons, whose efforts in behalf of the Order deserve commendation.

I passed part of the day in Wilmington, where I was warmly welcomed and kindly cared for by Bro. Frank Mitchell, who keeps one of the best public houses I have seen in this section. The least that can be justly said of him is that he is Frank by name and *frank* by nature, and a *host* in himself. The Lodge at Wilmington has about thirty members, and is in a flourishing condition.

At Bloomington I found a large number of intelligent and active Brethren, and was pleased to form the acquaintance of Bro. W. C. Hobbs, P. G. M., whom I had long known by reputation. Bro. H. has devoted much time to the study of Masonry, particularly its Jurisprudence. He is a conservative, and discountenances the numerous new-fangled schemes and projects which Masons, actuated by malice, or a misconception of the Institution, are endeavoring to attach to it. There is great need of a conservative influence in these times of invention and quackery, when Ignorance and Innovation attempt to lay rude hands on the very citadel of Masonry. Bro. J. L. Green, of Bloomington, put me under obligations by his kindness.

I passed one day very pleasantly at Clinton, and was much gratified with the interest manifested in the prosperity of the Order by the warm-hearted Brethren whom I saw. Bro. Goodbrake, the W. M., commands the respect and affection of his Lodge, and is the very type of a warm-hearted Mason. Under his guidance, the interests of our ancient society will suffer no shock in the flourishing town of Clinton. I would acknowledge my obligations to him for favors conferred, and would also mention among others who extended the hand of welcome, Bros. S. Roberts, T. S. Smith, J. Proud, J. J. McGrow and A. M. Dye.

DECATUR.—At this flourishing city I met a large number of the Craft, among whom are some of the brightest Masons I have seen. Here I met Bro. J. P. Bunn, Grand Chaplain and P. M. of his Lodge. I was pleased with the man, and still more pleased to hear Brethren invariably speak of him in tones of affection and sincere regard. In the catalogue of those whose kindness I shall long remember, are Bros. Robert Neely and R. Green.

Foremost among the beautiful places which I have seen in the State of Illinois, stands Springfield. With the exception of Rockford, it is unequalled for fine streets and nice residences, by any other place I have visited. It is surrounded by prairie, and very flat; but its streets are broad, and lined with large trees and foliage, that afford shade, and give the appearance of an Eastern city. Masonry has in this place a large number of advocates, and the heart of the State may be said to be sound to the core. To Bro. P. A. Dorwin, W. M., and also to Bros. D. M. Van Deren and H. Van Deren, for attentions bestowed, I would express my thanks. There are two Lodges, a Chapter and a Council in the city—all doing well. May they continue to flourish.

MASONIC QUACKERY.

The Masons in the North-west, during the past year, have been most grossly imposed upon and duped by itinerant pedlars and impostors. This section of the country is now full of them. Even women (whose efforts are always attended with success,) have travelled the length and breadth of the State, selling some worthless trinkets, or obtaining subscribers for so-called Masonic works, which are destined never to see the light. I know of one instance of this kind in which a *great deal of money* must have been collected by a female for a magazine, which was to be devoted to the interests of the Institution. One or two numbers were issued, and those Brethren, (and they are not few,) who, in the goodness of their heart, subscribed and advanced their money, find that they were sadly "taken in." Every day, almost, some itinerant pedlar or imposter is to be met on his mission of deception and fraud. He has all sorts of regalia, jewelry and trinkets, for the

Craft, or he is agent for some Masonic library, or Masonic books. On this subject complaints fill my ears everywhere I go, and I am convinced that the time has arrived when Grand Lodges should notice this matter, and adopt appropriate resolutions or edicts, to prevent the progress of what may be appropriately called *Masonic quackery*. I shall say more on this subject in the next number of THE ASHLAR.

To-morrow I shall leave here for Alton, where I hope to meet M. W. Jas. H. Hibbard, the Grand Master. A. W.

GRAND ROYAL ARCH CHAPTER OF MISSOURI.—This body met at St. Louis on the 20th day of May last, M. E. J. W. Chenoweth presiding.

In his address the High Priest tells some very plain truths in a very plain way. Referring to the election of incompetent Companions to office, he says:

"This facility of ingress into our inner temple, and into the most sacred mysteries of our Order, results still further in election to office of ill-instructed and incompetent persons, in whose hands all the interests of their Chapters must suffer. Under the administration of such, no high-toned Masonic feeling can be maintained. It cannot be surprising if, under such circumstances, the members should, in a short time, become lukewarm and indifferent."

The report of the Committee on Foreign Correspondence is from the pen of Comp. A. O'Sullivan. There is little in it of special interest to those in foreign jurisdictions. Speaking of the proceedings of the General Grand Chapter, it quotes the following resolution, which was adopted at its last convocation:

Resolved, That the General Grand Royal Arch Chapter derives all its powers by grant and delegation from the respective Grand Royal Arch Chapters.

Of this the report says:

"By the adoption of the foregoing resolution, that great principle for which Missouri has so long contended, and for which we have been so frequently lectured by other jurisdictions, is at length established, after the most ample discussion, in the General Grand Chapter. It will put to rest those who have held to the doctrine that all power was alone vested in the General Grand Chapter."

There are in Missouri eighteen Chapters, with a membership of six hundred and fifty-three. Comp. D. De Haven is G. H. P., and Comp. A. O'Sullivan G. Sec.

IOWA CORRESPONDENCE.*

DUBUQUE, JULY 10TH, 1857.

Bro. WESTON:

We have again been greeted by the familiar face of your nicely finished, if not entirely "perfect ASHLAR."

It is the only Masonic publication which we find time to read, but THE ASHLAR presents such a clean and fine appearance, is printed on such white, fine paper, and in such plain and beautiful type, that it invites an examination, and one almost involuntarily selects it from amongst any pile of reading matter, and runs his eye over its inviting pages. But, notwithstanding the high mechanical skill exhibited in your valuable paper, the "internal part" is of a higher order, if possible, than the external; and although we are led to an examination of its pages first by the great beauty of its appearance, we are constrained to linger over the rich fund of Masonic literature, with which they abound, by the high and exalted character of its articles.

We are really beginning to feel that we cannot do without it, and trust that it may long continue to grow, in public favor, and extend its influence until the pure principles of Masonry which it inculcates shall pervade every heart and soul.

The Star of Masonry in Iowa, is in the ascendant. Here, as elsewhere, the greatest fear arises from its popularity, and the avidity with which admission into our ranks is sought. A laxity in "guarding well the doors" is too manifest, and hence it is that so many find their way within our Lodge rooms, whose lives are not imbued with the true spirit of our Order, and who bring reproach upon an institution too pure and too high for their profane natures. "Cry aloud and spare not," we pray you, dear ASHLAR, until this now prevalent and growing evil is arrested.

So far as we know, St. John's day was observed by our Brethren in but two places within our jurisdiction, viz.: at Davenport and Dubuque. In Davenport, the day of our patron Saint was duly observed by our brethren of that and adjoining places, and an address was delivered by Bro. T. S. Parvin, of Muscatine, P. G. M. of Grand Lodge of Iowa, P. G. H. Priest, and present R. W. Grand Secretary. The address of Bro. Parvin is highly spoken of, and from our knowledge of Bro. Parvin's ability and extensive acquaintance with Masonic literature, we feel confident that it was of a very high order.

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* This letter arrived too late for our August issue. It loses none of its interest by appearing in this.

In Dubuque, the Brethren also observed the day with appropriate ceremonies. The Commandery, Dubuque Chapter, No. 3, Dubuque Lodge, No. 3, and Metropolitan Lodge, No. 49, together with their visitors, assembled at their Hall at 2 o'clock, formed a procession, and marched under the direction of Chief Marshall Bro. John T. Everett, supported by several assistants, to the large and commodious Main St. Methodist church, where the ladies and citizens of the place, not of the mystic tie, had assembled in considerable numbers.

The ceremonies at the church were as follows: Prayer by the Chaplain, Rev. and Bro. —— Brown, who is the pastor of the church. 2nd. Music by a Brass Band employed for the occasion. 3rd. Installation of officers of Dubuque Lodge, No. 3. 4. Music by Band. 5th. Oration by Bro. Henry S. Jennings. 6th. Benediction by the Chaplain.

The Installation ceremonies were performed by P. M. Bro. Chas. Gillian, a brother who is a true Mason, with a brother's heart in the right place. He was assisted by P. M. Bro. W. H. Gaines, who acted as D. G. M.

The ceremony of installation was well and judiciously performed, and made a deep and favorable impression upon all who witnessed it.

Of the address or oration we are hardly qualified to speak. Suffice it to say that the Lodge requested a copy for publication which was furnished, and it is now being printed; when it is published, *if we can procure an extra copy we will send you one.*

After the services at the church were concluded, the fraternity again formed and re-marched to the Hall, where they were called from labor to partake of some substantial refreshments, provided by Dubuque Lodge, No. 3. After which they parted in peace and harmony, all feeling that they had enjoyed happily and profitably the "fellowship of kindred minds." But, dear ASHLAR, the mercury marks 100° in the shade, and however it may be with you, Editors, with *us* such weather is not *particularly* conducive of a free and pleasant flow of ideas. So with much respect we beg leave to subscribe ourselves ever,

Faithfully and Fraternally yours, J—.

☞ A Masonic writer says it was a custom formerly, when operative Masons were at work, if any person were desirous of distinguishing Freemasons from others, he took up a stone, and asked what it smells of. A Freemason would immediately reply, "It smells neither of brass, nor iron, nor steel, but of a Mason."

ROMEO, (Mich.,) JULY 18, 1857.

COMP. ALLYN WESTON:

Dear Sir:—Below I send you the proceedings of our Chapter.

ROMEO CHAPTER, No. —. — This Chapter met and organized on Wednesday, May 13th, at Masonic Hall, in this place, when the By-Laws and Constitution were read and adopted. *Officers*:—Greenleaf Wadleigh, H. P.; A. B. Ayres, K.; Chas. Terry, Scribe; Gurdon Hovey, Treas.; Geo. A. Funston, Sec.; H. M. Case, C. H.; P. A. Knight, P. S.; J. F. Nichols, R. A. C.; Horace Heath, M. 3 V.; H. D. Fitch, M. 2 V.; J. B. Allen, M. 1 V. The utmost harmony prevailed throughout, and the business was conducted with the best of feeling.

Masonry is flourishing finely here, and we are elated with the prospect of a new Hall, which we expect will be finished about the 1st of September next, in the third story of A. B. Ayres' new brick store, part of the new brick block erected this summer. When completed, we expect to have the best Hall in the State, outside of Detroit.

Yours, Fraternally, H. M. CASE.

STRANGE DEBATE.—In January, 1830, a Mr. Mitchell introduced in the Pennsylvania Legislature, a resolution instructing the Library Committee to inquire into the expediency of placing in the Library, for the use of the members, the following books: Morgan's Illustrations of Masonry, Report of the Le Roy Convention, Bernard's Light on Masonry, Webb's Monitor, Hardy's Masonic Guide, Southwick's Solemn Warning, Report of the Lewiston Committee, Abbe Barruel's Free Masonry, Second Advent of an American Layman, and such other books on Masonry as the Library Committee shall think proper.

Mr. Mitchell advocated anti-Masonry in his argument in favor of the resolution, declaring, there was no doubt if these books were purchased, great light would be thrown on Freemasonry, and the members much benefited by the perusal of them. The resolution excited a warm and rather angry debate. Mr. Frick offered an amendment to include one dozen anti-Masonic almanacs. Mr. Wilkins moved to extend the resolution so as to authorize the Library Committee to purchase all books which treat of Federalism and Democracy, and of the contest between Jackson and Adams. Mr. Moore said he concurred with Mr. Colder of New York, in declaring that he never knew "a very great Mason who was not a *very great fool*"—and added that he never knew a *very great* anti-Mason who was not *ditto*. After some further debate, the question was taken and the resolution was rejected.

MASONRY IN LARGE CITIES.

THE influence of Masonry in our large cities, where vice stalks through the streets and holds her midnight vigils, is not properly valued. The most vivid description of the benign power exerted by the Institution in great commercial thoroughfares, which has recently fallen under our eyes, is in the *London Freemason's Magazine*. We give an extract:

"London!—

> 'The needy villain's general home!
> The common sewer of Paris and Rome!'

as Johnson called it. Its streets paved with guilt and gold, where honor starves in tatters, and the heartache is not confined to Chancery-lane! Yet the arena, still, of mind, energy, benevolence, and withal of selfishness, indolence, and incapacity. It is a whirlpool of endless changes, save one—namely, that care always rises to the top, from the great sediment of original corruption below! It is a current so rapid in the stream of life, that all are swamped by it, except the strong swimmer, whose inborn resolution defies it, or the wealthy voyager whom fortune furnishes with a bridge or a vessel to pass it. It is the pool of seething vice and treachery, where, aided by the thickened scum of fraud and flattery, the knave victimizes the fool; where the largest sharks are most admired: whilst the simple gudgeon feeds the pike, and is laughed at, to boot! Its shores are covered with wrecks of all classes and ages, amongst which we meet a fragment, now and then, of exquisite grace and beauty, showing marks of early care, and of the bright hopes once entertained about the future; but the noble vessel has gone down, probably from want of a proper pilot, and the stream runs too fast to notice such common things, *now!* The anchorage of this great metropolitan bay is treacherous—its shoals innumerable—its swelling waves now rise with youth's fondest hopes—now sink and open into gulfs dark as the abysses of men's unfathomable fears! Such is London, to the philosopher who stands by the side of the stream, and weeps at, or derides it all!

"Remove Masonry from this dreadful scene of fratricidal carnage of man upon his fellow, and you at once annihilate that influence which, second to Christianity alone, and very often received where its great prototype would be refused, works silently, but *ever*, for man's amelioration. Allowing that numerous, almost innumerable, fountains and channels of philanthropic aid subsist and flow, yet sectarian bias, the necessity of influential presentation, and that great upas tree of selfishness which poisons all our good, render the solace, compared with the suffering, so restricted, as to well elicit our gratitude to those Masonic establishments which open their treasures to the only magic talisman they recognize—the 'Sesamé' of WANT. Take, for example, that most noble institution for aged Freemasons and their widows, just completed. Can anything be more attractively confident in the great principles, and their activity, of Masonry than the unostentatious information of a deficit existing, with the certain assurance of its being met by all the Brethren to the fullest exercise of their ability; ay, even beyond their temporary convenience? Why, this very Institution stamps an honor upon every Mason who aids it, associating him with the noblest relics of our fallen nature's primeval glory. Remove also the quiet action, unobserved, of individual Masons, one to another, and would it not be missed? What other fraternity can say that, without the stimulus of committees, speeches, placards, place-hunting, clubs, or councils, relief is bestowed upon thousands? More still, that many of these thousands are sought out; not waited for until they walk over the ashes of proper pride and self-respect, and, goaded by necessity, are *forced* to beg, but carefully looked up, and not one worthy claimant repudiated; and this, by individual and distinct exercise of the principle which the simple observance of a solemn oath infers upon all. Blot out this beam, this day-star of a better sky, and would the world become brighter for its extinction? Erase this rainbow, this promise of a moral refuge from the deluge of suffering, and how many wanderers would pine for the arc of its glory and the beam of its protection?

" Apply next the force of contrast. We take our examples here— 'know all men!' from actual fact, and shall not adduce them invidiously, for the characteristic of Masonry being the unselfish recognition of good in every worker, system, case, and class, it 'envieth not.' A. was a London reputable gentleman, as was also B., both belonged to the same profession, the law, though not to the same line of it, as A. was a barrister, B. a solicitor; moreover, the latter was a Freemason, the other was not. It happened that C., a Mason, required a service to be rendered him: he had been brought up, and had, though not at college, maintained intimacy with A., for more than twenty years. Of B., C. knew little, except from Masonic connection extending over a period of a few months. The favor was not a pecuniary one, and required merely personal influence, with a little trouble, to grant, but upon application to A., his old chum of twenty years, C. was first met with protestations of inability, and the usual courteous falsehood veiling disinclination; and upon his manly refusal to be stultified by such trash, forced the hollow professor of friendship to drop the mask of deceit. He applied to B., few words passed, the assurance was given that the latter 'would see what he could do;' in a few days it was done, but B., not content with one kind act, repudiated all thanks, and learning that C. desired another exercise of good-will, never rested until that had been manifested also. 'Friend, did'st thou ever feel for him in thy pocket?' was the Quaker's calm inquiry of the fulsome hypocrite, who loudly proclaimed his sympathy with another; the sacrifice of the pocket is a great test of sincerity, but how many proofs teem upon us that even that, is forgotten in the absorbing influence which makes the Mason feel, *in his heart*, for his Brother's need?

"Benevolence, also, does not sit at home in our Lodges, neither is it of such a truly domestic nature as never to stir abroad. It seeks out, we affirm, the distressed; indeed, volumes could be filled with facts attesting how the Fraternity ratifies the solemn obligation practically, which binds it morally. We know an instance of a Brother, whose time was his money, yet who gave up three whole days to find an impoverished Mason, whom he had never seen before, but whose credentials were good, and having found him, placed him far above want, at once. Selfishness is the antagonistic element of Masonry. Whilst recognizing due subservience to authority, and every claim of meritorious distinction, Masonry distinguishes none but the meritorious; and viewing man in his affinity to woe, not to wealth, reflects upon the nakedness of birth, anticipates the equality of dissolution; and renders the entrance to her Lodges an appropriate emblem of the grave, where all comers, prince and peasant, leave their clay-born greatness, like the Turk his slippers, at the door! Man, like the monarch in a play, retains his sceptre only 'till the fall of the curtain.'

* * * * * *

"There is also difference in the manner of assistance. If I throw a penny to a beggar with an intention of breaking his head, says Johnson, though I miss him, and he is benefitted by the coin, he has small reason to thank his untoward benefactor. Now even *with* the intention of charity, consideration of the feelings of the recipient, not only enhances the gift, but (and we wish this were oftener remembered) it may decide the whole issue of the act. Whatever damages self-respect, impoverishes morality; the relief, however opportune, is swamped by the degradation of the gift, and the glow of gratitude, pales before the blush of shame! Charity, like the heart, ought to animate the whole system, yet its beat be silent and unseen; and the very members which owe to it their life, ought to be unconscious of the source of their vitality. To stigmatize penury, therefore, with grotesque and obsolete costume, to array the recipients of our alms as outrageously as the occupants of our prisons, is to stamp disgrace on want; to pour not oil, but liquid fire upon the heart's sore place, and to fix, by an indelible record of mendicancy, a barrier to the ambition of a noble spirit. In this respect, then, Masonry deserves commendation; many juvenile recipients of its aid are unconscious of aught approaching to eleemosynary association, and it has long since discovered that the rays of Charity's bright sun affect those most easily, who bask beneath it,—without woollen coats, thick, bilious-looking stockings, or corduroys."

There 's a world where all are equal,—we are hurrying toward it fast—
Where we 'll meet upon the level, when the gates of death are past;
We shall stand before the Orient, and our Master will be there,
To try the blocks we offer, with his own unerring square.

MASONIC ITEMS.

Refreshment.—It was the custom of the Fraternity in former times, after the business of the Lodge was performed, to partake of refreshments and engage in a social entertainment. This was particularly the case among English brethren. The practice was also maintained in the United States during the first quarter of the present century. Under proper restraints, we believe these social entertainments to be beneficial to the Craft. They were, however, too frequently carried to excess, in past days, and brought discredit on the Institution. In England, in the eighteenth century, Lodge fines were not unfrequently paid in wine, or other spirituous liquor. An old minute book of Witham Lodge, Lincoln, prescribes that the Lodge shall be opened at appointed hours, "so that there may be one *examination*, at least, gone through on every Lodge night, or the persons so neglecting *shall forfeit a bottle of wine, to be drank by the Brethren after the Lodge is closed, to make them some part amends*. Not fewer than three leaves, part of the Constitutions of the Fraternity, shall be read immediately after opening the Lodge, on every Lodge night, by the Master, his Wardens or their official, or by some other Brother present by their appointment, under the penalty of *one bottle of wine, to be paid as aforesaid*. No Brother made in another Lodge, shall be passed Master in his Lodge, under half a guinea, *to be paid for the entertainment of the Masters present*.

☞ The following bodies have been duly organized in Philadelphia, under the authority of the S. C. of the Northern Jurisdiction of the U. S.:

Philadelphia Sov.·. Consistory of S.·. P.·. R.·. S.·, 32d,—Chas. P. Anderson, Ill. Com. in Chief; Francis Blackburne, 1st Lieut. Com.; A. E. Stocker, 2d Lieut. Com.; Jeremiah L. Hutchinson, Grand Master of Cer.

Kilwinning Chapter of Rose+H. R. D. M.—A. E. Stocker, M. W.; J. L. Hutchinson, J. W.; Francis Blackburne, M. of Cer.; Chas. P. Anderson, C. of G.

De Joinville Council of Princes of Jerusalem.—Wm. E. Harpur, M. Eq. Sov.; J. L. Hutchinson, G. H. P.; F. Blackburne, J. G. W.; A. E. Stocker, G. M. of Cer.; Chas. P. Anderson, G. C. of G.

Raymond Grand Lodge of Perfection.—J. L. Hutchinson, J. P. G. M.; F. Blackburne, H. K. T.; Chas. P. Anderson, S. G. W.; A. E. Stocker, J. G. W.; Wm. E. Harpur, G. M. of Cer.

A Serious Loss.—We learn by the *Mirror and Keystone*, that M. W. G. P. M. Milnor has met with a great loss. A pickpocket relieved him of the magnificent gold magic-cased hunting watch presented to him by the Grand Lodge of the State of New York. The watch is heavily chased with Masonic emblems, the presentation inscription being on the inner case. It was made by R. and G. Beesley, No. 21029; and we trust that, should any of our readers see such a watch, they will notify Bro. Milnor, at the American Masonic Agency, 384 Broadway, New York, without delay. Bro. M. has offered a reward of $75 for its recovery.

☞ It is well known that many who have held high official positions in this country were Masons. Among this number was Andrew Jackson. In 1830, when the anti-Masonic excitement terrified the timid, he returned the following answer to an invitation to be present at the laying of a corner stone in Alexandria, and visit with the Fraternity the tomb of Washington:

> "I regret that the duties of my office will not allow me to avail myself of the polite invitation conveyed in your note of yesterday. It would afford me the highest pleasure to unite with my Masonic Brethren of this District in laying the corner stone of a religious edifice, proposed to be built in Alexandria, and in marching afterwards, *in form*, to the tomb of Washington. The memory of that illustrious Grand Master cannot receive a more appropriate honor than that which religion and Masonry pay it, when they send their votaries to his tomb, fresh from the performance of acts which they consecrate."

☞ In a letter to R. P. Dunlap, G. G. H. P. of the G. G. Chapter of the U. S., in 1853, Simon Greenleaf, the well known jurist, said: "You are already aware that during the war of the Revolution, there was a Lodge of Freemasons in the main army, called Washington Lodge, of which my father, the late Captain Moses Greenleaf, of the eleventh Massachusetts regiment, was Master. I have often heard him mention the visits of the Commander-in-Chief to his Lodge, and the high gratification they afforded to the officers and members, especially as he came without ceremony, as a private Brother."

☞ In the early part of the 18th century, there were no Lodge lectures, so-called, but "*Examinations.*" The following are said to be some of the questions and replies: *Q.* "Peace be here?" *A.* "I hope there is." *Q.* "What o'clock is it?" *A.* "It is going to six, or going to twelve." *Q.* "Are you very busy?" *A.* "No." *Q.* "Will you give or take?" *A.* "Both, or which you please." *Q.* "How go squares?" *A.* "Straight." *Q.* "Are you rich or poor?" *A.* "Neither." *Q.* "Change me that?" *A.* "I will." *Q.* "In the name of the King and Holy Church, are you a Mason?" *A.* "I am so taken to be." *Q.* "What is a Mason?" *A.* "A man begot by a man, born of a woman, brother to a King." *Q.* "What is a fellow?" *A.* "A companion of a Prince."

☞ In Indiana and Kentucky the subordinate bodies have each but one representative in the Grand Lodge.

☞ Bro. Wm. Beatty, aged 106 years, died at Mt. Ephraim, Ohio, in May last.

A Good Retort.—In the time of the anti-Masonic excitement, some thirty years ago, an association of clergymen met in Connecticut, at the house of one of their number, where they partook of a dinner. It so happened that the host, a young man, just entered upon the duties of the ministry, was the only Mason present, and this fact was generally known. The guests were seated, a blessing asked, when the subject of Masonry was immediately introduced. A gray-headed clergyman, zealous in his opposition, said with some warmth, "I want nothing more than their constitutions, and authorized published statements of its members, to prove that Masonry is an iniquitous and hellish thing." The host, who was carving a piece of roast beef, felt somewhat indignant at such an attack, but immediately replied, with apparent coolness: "Tom Paine boasted that he wanted nothing but the New Testament to prove that Christianity was iniquitous and Christ an impostor." The reply produced the desired effect. Nothing more was said about Masonry.

☞ Side degrees, we are pleased to see, find little favor in Virginia. The conferring of the *Adoptive Rite* has been prohibited by the Grand Lodge.

A Big Mason.—We *do not* vouch for the truth of the following, from the Jackson *Whig*, Tenn.:

> "The funeral sermon of Mr. Miles Darden, who died at his residence in Henderson county, will be preached on the fourth Sunday in this month, five miles south-west from Lexington, Tennessee. The Masonic fraternity will be in attendance, in full regalia, on the occasion. The deceased was, beyond all question, the largest man in the world. His height was seven feet six inches—two inches higher than Porter, the celebrated Kentucky Giant. His weight was a fraction over a thousand pounds. It required seventeen men to put him in his coffin. It took over one hundred feet of plank to make his coffin. He measured around the waist six feet four inches."

☞ "The ancient symbolical dress of a Master Mason was a yellow jacket and blue breeches, alluding to the brass compasses with steel points, which were assigned to the Master or Grand Master, as the Governor of the Craft. But the real dress was a plain black coat and breeches, with white waistcoat, stockings, aprons and gloves. The officers of a Lodge were allowed the privilege of lining their aprons with white satin, and their jewels were pendant from a white ribbon."

☞ During the anti-Masonic excitement in 1830, one Sam. G. Anderton, in Boston, swore that he saw a man murdered in cold blood, in a Lodge in Ireland, about the year 1813. The story was used for political capital, but was shortly after proved, conclusively, by the affidavit of Geo. McKeny and other evidence, to be false, by showing that Anderton was not in Ireland at the time he stated, and that no such Lodge as he described existed.

EDITOR'S TABLE.

To Subscribers who have not paid for the Third Volume of The Ashlar, we would say: Be kind enough, on the receipt of this number, to forward your subscription by letter, or hand it to our agent who may be near you. We have incurred a large expense for the current year, and need money. Letters can be directed to either Chicago or Detroit.

To Agents.—We would particularly request our agents, on the receipt of this, to canvass, and collect money, and forward the same to us as soon as possible.

Send the Names of New Subscribers.—We would earnestly request subscribers, who wish to see our work prosper, to send us the names of new patrons. Brothers, if you can obtain but one name, forward it—we shall rejoice to put it on our list.

To those who owe for the 2nd Vol.—Brother, you cannot say we ask too much when we request you to forward to us at once the amount of your indebtedness for The Ashlar. We pay cash for everything pertaining to our work, and in these hard times it is no easy matter to do so, if subscribers are delinquent.

☞There are several subscribers commencing with this volume, who are to forward us the money on the receipt of this number. We trust they will do so punctually, as we are depending on their remittances.

☞We have recently received notice from the Secretary of the Historical Society of Wisconsin, that we were elected a corresponding member. We are thankful for the favor conferred, especially as it was entirely unexpected.

To the Secretaries of Lodges.—We would be greatly obliged to Secretaries of their Lodges for any statistics which they may forward to us.

SUBSCRIBE.—This number may be sent to some Brethren who are not subscribers. If so, we would thank them to lay the same before their Lodge, and see if they cannot procure some names for our list.

OUR ENGRAVINGS.—The beautiful steel plate engraving of P. G. H. P. Michael Shoemaker, which adorns this number, was executed in New York City by Messrs. A. H. Ritchie & Co. Our next number will contain one (made by the same artists,) of M. W. Jas. H. Hibbard, (with regalia,) Grand Master of Masons of Illinois.

ADVERTISE.—THE ASHLAR presents one of the best mediums for advertising in the North-west; particularly for those who wish to communicate with merchants residing in the country.

SEND IN COMMUNICATIONS.—We request subscribers and others, who are so disposed, to send us communications for THE ASHLAR.—Send us accounts, celebrations, descriptions of Lodges, the names of officers of Masonic bodies, queries on Masonic Jurisprudence, poetry, prose articles, &c., &c. They will be acceptable.

THE AMERICAN FREEMASON—STOPPED PUBLICATION.—By the last number of the *American Freemason*, heretofore published at Louisville, Ky., by Bro. Rob. Morris, we learn that it has stopped publication in the middle of the volume. Bro. M. gives his reasons at length for thus abruptly terminating the existence of his periodical. It is owing, he says, to financial difficulties connected with the publication of the Universal Masonic Library. This, doubtless, is true, yet we cannot but believe, as his publisher, Bro. Brennan, says, that the *Freemason* has been published at too cheap a rate. We know full well, from the experience in our own magazine, that such must be the case. We regret to see our contemporary thus fall by the way side, and we trust Bro. Morris will soon free himself from pecuniary embarrassment, and again be on the road to fortune.

Bro. Brennan announces that he shall publish a magazine, to commence in January, under the name of the *American Freemason*, at three dollars per year—eighty pages.

MASONIC BODIES IN DETROIT.—Detroit Commandery, No. 1, John Gilbert, Jr., G. C.; Thomas Anderson, Recorder. Regular meetings on Friday, on or before the full moon. — —— Council, N. B. Carpenter, T. J. — Monroe Chapter, No. 1, S. B. Morse, H. P.; E. J. Wolly, Sec. Regular meetings on Thursday, on or before the full moon. — Peninsular Chapter, No. 16, H. S. Roberts, H. P.; C. F. Davis, Sec. Regular meetings on Friday, on or before the full moon. — Zion Lodge, No. 1, Dan. Anderson, W. M. Regulars on Wednesday, on or before the full moon. — Detroit, No. 2, E. A. Elliott, W. M. Regulars on Tuesday, on or before the full moon. — Union Lodge of Strict Observance, No. 3, H. S. Roberts, W. M. Regulars on Monday, on or before the full moon. — Ashlar Lodge, No. 91, George B. Ensworth, W. M. Regulars on Tuesday, on or before the full moon. — Charity Lodge, No. —, Joseph P. Whiting, W. M. Regulars on Monday, on or before the full moon.

INFORMATION NOT PROPER TO BE COMMUNICATED.—By the last number of the *Freemason's Magazine*, we see that Bro. Heard, the Grand Master of Massachusetts, has issued an order prohibiting the Secretaries of Lodges in his jurisdiction sending to Bro. J. F. Brennan, of Louisville, certain information which Bro. B., by circular, had requested them to do. We have not seen the circular, but if we are rightly informed as to its contents, we think the Grand Master of Mass. is right, and we trust Secretaries in this section of the country will act with discretion, and not reveal facts connected with their Lodges which are not proper to be laid before the public.

☞IN the very kindly notice of our magazine, in the August number of the *Freemason's Monthly*, (Saint John's, N. B.,) Bro. Willis states that THE ASHLAR is published in Detroit, but he overlooks the fact of its simultaneous publication in both Chicago and Detroit. Will Bro. W. "make a note of it?"

PURCHASE OF MOUNT VERNON.—The Fraternity of Richmond, Va., have originated a plan for the purchase of Mount Vernon, which, if taken hold of in earnest by the "brothers of the mystic tie" throughout the Union, cannot fail of success. The *Dispatch* says: The plan proposed is to get the subordinate Lodges to contribute $1 for each member. The price asked for the Mount Vernon estate is $200,000, and the Masonic statistics show that the Order numbers three hundred thousand; so that if all the Lodges in the Union accede to the proposition—and the probability is that they will—the purchase of Mount Vernon may be looked upon as a fixed fact. But the suggestion, as given out, does not stop here.

When the land which contains the last mortal remains of the immortal Washington is possessed by the Masons, they propose to present it to the State of Virginia, only reserving to the Order the right to meet around the tomb of the deceased Brother once every year, to celebrate his imperishable deeds, and to keep alive his great name. We have strong faith in this patriotic plan for the purchase of Mount Vernon, knowing, as we do, says the *Dispatch*, that the order from which it emanates are ever ready for good deeds, and never look back when they put their hands to the plough. Let every true Mason feel that the tomb of Washington can only be preserved from decay by his efforts, and but a few short months will roll by ere it will be the property of that State which gave him birth, and to whose keeping alone his ashes should be entrusted.

Written for The Ashlar.

THE WIDOW'S STORY.

By Bro. S. C. Coffinbury.

„Habt Acht auf eure Allmoſen, daß ihr die nicht gebet vor den Leuten, daß ihr von ihnen geſehen werdet. * * * * *

Wenn du nun Allmoſen giebſt, ſollſt du nicht laſſen vor dir poſaunen, wie die Heuchler thun in den Schulen und auf den Gaſſen auf daß ſie von den Leuten geprieſen werden. * * * * *

Wenn du aber Allmoſen giebſt, ſo laß deine linke Hand nicht wiſſen, was die rechte thut."

Vide Translation Matthew VI: 1, 2, 3.

"How I do despise that old man!" said Mrs. Wheeler, addressing Mrs. Wilson, and looking after Judge Withrow, who had just passed along the side-walk under the window.

"Despise him!" said Mrs. Wilson, giving a peculiar emphasis to the pronoun *him*.

"Yes, *him*. Why not?"

"Rather let me ask why? Mrs. Wheeler."

"Well," returned Mrs. Wheeler, "I can scarcely say why; but the other day, when the sewing circle was held at my house, he became the subject of conversation, by passing along the side-walk, as he has just this minute done, with that same straight, haughty dignity, and unbending self pride so peculiar to him, and we all agreed that he was a grouty, proud old aristocrat, and that he cared for no one but himself."

"Of course you could read his thoughts and tell who he cared for, and for whom he did not," said Mrs. Wilson, ironically. "But pray tell me," continued she, "did any one know a single thing that could detract from his character, as a moral, a noble minded, and a humane man?"

"Well, yes," replied Mrs. Wheeler, "Harriet Smith said she had called upon him one day, last winter, with a subscription, soliciting a little aid to our sewing circle, and he evasively told her, that when he wished to dispense benefits, he would prefer not to sound a trumpet before him. Now, *don't* you think that was very impudent, to say the least of it?"

"I wish," replied Mrs. Wilson, her voice trembling with emotion, "I had been here to defend the good old man."

"Why, what do you mean?" enquired Mrs. Wheeler in surprise.

"I mean to give honor where honor is due, and to rebuke such injustice to one of the best and noblest of men. I can well bear witness, that he does not sound a trumpet before him when he goes to do good."

"You surprise me still more; he is not, certainly in any way connected with your husband's family?" said Mrs. Wheeler, dropping her *crotchet work* into her lap, and looking inquiringly into Mrs. Wilson's face.

"No, he is no family connection of his, nor mine."

"When and where, then, did you become acquainted with him? I did not suppose that you had even spoken to him, much less did I suppose he was an intimate personal friend."

"Nor is he. He has never spoken to me, nor I to him."

"Do you know that he is a Freemason, Mrs. Wilson?"

"Yes, I do."

"How is it possible, then, that you can speak well of him, knowing him to be a Freemason? Why defend a black-hearted Mason?"

"Mrs. Wheeler, I will tell you why, and after I have told you, if you do not love the dear old man, you are not as good a woman as I have always given you credit for being."

"Love *him?* Mrs. Wilson, no, I shall never even respect a Freemason, much less love one."

"I think none the less of him on that account; though I confess that I can remember when my blood ran cold at the name of *Freemason;* but it is different now; I love the very word. To Judge Withrow I owe a debt of gratitude that nothing short of love can cancel."

"For what do you owe him gratitude?"

"For peace of mind—for a home—for bread for my orphan children—for plenty—and to crown all, for one of the best, the noblest of husbands."

"Mrs. Wilson," said Mrs. Wheeler, "pray *do* explain yourself."

"I will. You know that Mr. Clark, my first husband, was without means, and in fact very poor. He bought a lot in the suburbs of the village, and built a small house on it, which was not yet finished when he died. He had no means except such as resulted from his daily labor, which, through the most scrupulous economy, enabled him to pay for the lot, and the building, as far as it was completed. After his death I fully realized the responsibility of my position. An inexperienced widow, with two little children to provide for, the elder but five years old; the winter approaching, and no provision for our subsistence. The only resource left me, to provide my children with bread, was to take in sewing and washing. There was so much competition in this line of business in our little village, that I could not get employment for one-half of my time. The consequence was that the first December storm caught me without fuel or food. I had not a friend or an acquaintance in the country. We had been but a short time in the State, and had made no acquaintances. I had not a relative in the world but the uncle who had reared me, and he was very old and indigent, and was not within a thousand miles of me.

"On the 10th day of December, I had been two days without food. I had husbanded a few potatoes, the product of our little garden, for my starving children. Oh, Mrs. Wheeler!" continued Mrs. Wilson, "you do not know the pangs of hunger, nor do you know the still deeper pangs, and withering anguish, that the cry of one's offspring for bread, sends to the heart of the mother, when she has no bread to give. Alas! I do; too well do I.

"On the morning of the 10th of December, I divided the last morsel I had left between my two little ones, and put the last chips on the fire, of a box full which I had gathered the day before, when the snow commenced to fall. Without having eaten anything for two days, I went out through the snow storm to the grove, where I found some sticks and brush; with these I started homeward. I had not gone far till I saw Judge Withrow, at a distance behind me, making his way toward the village. I then regarded him as a proud old man who cared for no one but himself. Embarrassed at my situation, I hid behind an old barn until he passed. I had every reason to suppose that if he knew me at all, he must dislike me; for my husband had abused him. My husband was a warm anti-Mason: his zeal had led him, on one occasion, and that too but a short time before his decease, to ridicule the institution of Masonry in the presence of Judge Withrow. This had no other effect than to produce a smile from the old man. My husband, as he informed me, became exasperated at his coolness, and reproached the good old man as a Mason. He treated him very unkindly, and, from what he informed me, must have allowed his feelings to betray him into very imprudent and abusive language, to which the poor old man made no reply.

"I went home with my sticks and limbs, borrowed a loaf of bread from Mrs. Lisle, and, after a day of grief and despair, went to bed at dark.

"The next morning, upon rising, I found upon the floor, under a broken pane in the window, a sealed letter; it contained a twenty dollar bank note, and ran thus: 'Poor woman, keep a stout heart, and an upright life. The virtuous have nothing to fear, though they may be poor. The poor have nothing to fear, if they are upright. This is your money, and there is more in store, for the widow and the fatherless, in the hour of need.'

"I could scarcely believe my own senses. I wept with joy, and laughed like a maniac, until I startled my children with the vehemence of my joy.

"A little longer and this munificence would have been too late, for I was near the famishing point. I had began to writhe under the 'hunger pain,' I had heard of as indicating the last suffering of fainting mortality among the 'famishing paupers of Ireland.'

"Ah! Mrs. Wheeler, fancy a scorpion gnawing at the heart-strings—fancy coals of fire applied to the naked flesh! No, no, you cannot. It is only those who have felt death's cold fingers stealing along their pulses, and his chill damp breath fanning their cheeks, that can know the pangs of starvation.

"Of the source of this gratuity, and the kind, the comforting, the blessed words, which the letter contained, I could not form the remotest apprehension. But there they were. I was happy.

"From that day forward, the same blessed handwriting, accompanied by a like donation, and a few brief words of encouragement, periodically found its way through the broken pane of my window; but the kind hand that fed the widow and orphan was still unknown to me. From that day, neither I nor my little ones wanted any thing.

"The spring came, and the price of flour arose to eleven dollars per barrel, and was very scarce in the market. I would not, in fact, I could not, indulge in the luxury of wheat bread at such a price, and used Indian meal instead of flour, altogether.

"One day my little girl came running through the gate, shouting at the top of her voice, 'O, Ma, I've got a piece of wheat bread; I've got a piece of wheat bread!' Just as she entered the gate, Judge Withrow passed along. I was overwhelmed with mortification, for I knew he must have heard what the child said.

"The night following, about 12 o'clock, I was alarmed by a noise at the gate. I stole softly to my chamber window, and, concealing myself behind the curtains, looked out. The moon was at the full, and her pure silver light rendered objects almost as distinct as the noonday sun. What was my surprise on seeing old Judge Withrow at the gate, straining every nerve to ease down a barrel from a wheel-barrow? What could it mean? I could not be mistaken in the person, although his back was toward me. At last, but with considerable noise, he succeeded in letting the barrel down to the ground, which, from the manner in which he handled it, appeared to be filled with some heavy substance. Panting with the exertion, the old man bared his head, and fanning himself with his hat, turned his face in the direction of the window, where I stood concealed. There he stood, the Good Samaritan, for nearly a minute, the moonlight falling full upon his broad forehead and flushed face, and giving a silvery brilliancy to his white hair as it yielded in fitful flutterings to the motions of his hat, with which he fanned fresh currents of air into his face. Laying his hat upon the wheel-barrow, he softly opened the gate. He rolled the barrel to the gate, and then commenced another struggle to raise it over the threshold. His effort was unsuccessful; the barrel rolled back. After some time thus spent in vain, the poor old man arose from his labor, and wiping the perspiration from his forehead with his pocket handkerchief, he again stood some time. After several fruitless efforts, he at last succeeded, and rolled the barrel along the grassy door-yard, till he got out of my sight. Shortly afterwards I heard it rolling on the floor of the little stoop, in the rear of the house. He soon re-appeared, and taking a paper from his pocket, he stole softly up to the window, and threw it in at the broken pane. He then shut the gate, and taking his wheel-barrow, started toward his home. I watched him as he retired, till his form in the moonlight, as seen through the tears that filled my eyes, seemed to dissolve into a halo of sparkling gems of light.

"I could sleep no more that night. After some time I went below, and found the note under the broken pane. It was in the same plain handwriting, and ran thus: 'There is bread for the widow and the orphans. They shall not want. Be of good cheer.'

"In the morning I found a barrel of flour on my porch. The secret was out as to whose was the kind hand that had been supporting me and my babes, when there was no eye to bear witness, save that All-Seeing Eye, which is ever awake to take note of such goodness.

"But, Mrs. Wheeler," continued Mrs. Wilson, "you can never know the anguish of my mind, on discovering my benefactor. I reproached myself severely, as I reflected, and called to mind with what bitter feeling, almost amounting to hatred, I had regarded the dear old man. While such feelings were rankling in my breast, no doubt he was devising plans to supply the orphan with bread, in secret, in obedience to that Divine direction, 'Let not thy left hand know what thy right doeth.'"

"My dear Mrs. Wilson," said Mrs. Wheeler, her eyes suffused with tears, "I shall never forgive myself for thus having misjudged this good old man. Indeed, how people will talk about those whose merits they cannot know."

"Think of it; only think of it, Mrs. Wheeler," continued Mrs. Wilson, "only think of my children being fed by the man who had been called 'proud old aristocrat — black-hearted *Freemason*' — by their father. He had been told by my husband, the parent of my little ones, that he was no better than a murderer — that he would not believe him or any other Mason under oath: still, he had money for the wife, and bread for the offspring, of the man who had thus insulted him."

"It was noble in him; many a man having seen you gathering sticks, would never have given you a second thought," said Mrs. Wheeler.

"Yes, and when my child came screaming with joy that she got a piece of wheat bread, how readily his benevolent soul interpreted her joy, and traced it to its true cause. With what a thrill it must have appealed to his great heart to have led him to penetrate my situation from so slight a circumstance. This shows how diligently his heart keeps vigil for suffering humanity while on his mission of mercy. I could stoop down and kiss the dust of his feet. Mrs. Wheeler, tell the sewing circle that God will bless Judge Withrow, notwithstanding their decision to the contrary.

"Thus was I supplied till Mr. Wilson and I were married. Since then I have been a rich man's wife. I am proud to own that my present husband is a Freemason. When he sued for my hand, I told him that I would remain a widow or marry a Freemason, and that until he became a member of the Order his suit must prove unavailing. He then told me that he had long been a Mason, and that he was indebted to that circumstance for his acquaintance with me, as it was in the Lodge he had first heard my name mentioned by Judge Withrow, whose eloquent pleadings for the widow and orphans had directed his attention and, ultimately, his affections toward me. And in this manner I learned that I and my children had long been objects of the especial care and solicitude of the Lodge."

"I will never say another word against the Freemasons again," said Mrs. Wheeler; "and I will persuade my husband to join the

Lodge, if he is not afraid that the Church might reprehend such a step. You almost make me love old Judge Withrow."

"Well you may," said Mrs. Wilson. "But little does he need our love; — he has the brave, manly love of the strong hearts of his brethren, over whom he presides. They idolize him. They love him with an affection surpassing woman's love. Their love is an offering to the truth of his noble soul; — their love is that homage which true hearts pour out upon the shrine of purity and goodness. His is that fame among his brethren which, like his own good deeds, is not the less glorious from being earned and enjoyed in secret, and not the less pure from not having floated on the breath of the babbling multitude—not the less dazzling from being locked up as precious gems in the faithful bosoms of his brethren."

Constantine, June 12, 1857.

ENGRAVING OF GRAND MASTER HIBBARD.—A. H. Ritchie & Co., of New York City, are executing for us a beautiful steel plate engraving of M. W. Jas. H. Hibbard, Grand Master of Illinois, which will appear in the next number of THE ASHLAR.

BRO. ROB. MORRIS, ex-Editor of the *American Freemason*, has taken up his residence in New York, where he will devote himself exclusively to the publication of the *Universal Masonic Library.*

We see that several leading publishers of New York and Philadelphia, are making preparations for the publication of the *Life of Elisha Kent Kane*, M. D. Washington Irving, Bancroft the Historian, and several other leading names in the literary world, appear on the prospectus. The work will be published at the low price of $1.50, in order to give it a wide and extensive circulation.

AN INTERESTING MASONIC BIBLE.—The Freemasons of the 46th British Regiment, now stationed at Windsor, England, have in their possession the original Bible belonging to Lodge No. 227 of the Irish Constitution, once in existence in that Corps, upon which George Washington—afterward Commander-in-Chief of the army of the United States—was initiated into the rites of Freemasonry. This book was taken in battle in 1777, during the American war, by our troops, and honorably restored to the Lodge of the 46th, with a military escort as a guard of honor.

While Washington, as M. W. G. M., was officiating at the ceremony of laying the corner-stone of the Capitol on the 18th of September, 1793, a physician present offered him the only umbrella in the company, to shield him from the rays of the sun. He declined the proffered courtesy, with the remark, "Take it to the ladies, Doctor; I have been exposed to the sun *before* in the course of my life."

LIFE.

[Selected.]

On a snow-white cot, overstrown with roses,
Rich in Nature's bloom, an infant child reposes;
Clasping in its chubby hands little buds and flowers;
Striving, in its innocence, to while away the hours.
Crowing and weeping,
Laughing and sleeping.

In a toilet chamber, filled with combs and brushes,
Close before her mirror a modest maiden blushes;
Thinking of her sweet-heart, dreaming of the ball,
And wondering if her "Alfred" will ever come at all.
Laughing and sighing,
Sometimes half crying.

In the social parlor a *finished* lady sits,
Simpers to her lover and gives piano "fits,"
Speaks of Scott and Handel, and wonders if the fire,
That burns in Byron's poems, came from old Sappho's lyre;
And with amorous glances,
Her suit she advances.

In tavern and bar-room, an evening hour to pass,
Step two *fast* young gentlemen, and take a social glass;
Midnight overtakes them and quickly past them flies,
Weeping at the wine-drops sparkling in their eyes.
Still they're drinking, laughing,
Still they're quaffing, quaffing.

In a pent-up closet, filled with books and paper,
Sits an author writing by a penny taper,
Hoping they'll reward him for his midnight pains,
By giving him a breakfast for an ounce of brains.
So he toils and labors,
For their paltry favors.

In his airy office, in a pleasant street,
Sits an office-holder, looking trim and neat,
Sleek as any alderman is his polished crown,
He's wondering if the people will ever vote him down,
For cutting a dash,
With other men's cash.

In a wretched garret sits a sewing girl,
Many a trace of beauty lingers 'mong her curls,
But want has left his footmark upon her polished brow,
And the eyes that were so brilliant are dull with weeping now;
Yet, by the dim light,
She stitches all night.

See that orphan beggar standing in the street,
Begging for a morsel of something fit to eat;
Push her in the gutter, not a shilling give,
My God! what impudence! what right has she to live?
Never mind her crying,
Though she's starving, dying.

See that well-dressed dandy standing in the hall,
Bowing to the ladies as he makes his evening call;
And they, poor silly playthings, fear more to give offence
To this fashionable lap-dog than to a man of sense;
So they glitter and flash,
And admire his moustache.

In a darkened chamber, on a lowly bed,
Lies a lovely maiden, beautiful, but dead!
In the lonely watches of the winter's night,
With only *one* beside her, her spirit took its flight—
From earth up to Heaven,
Her sins are all forgiven.

O! such are we poor mortals, such is this short life,
Full of joy and sorrow, full of toil and strife;
The world was made for happiness, but misery and woe
Usurped our fair dominions, and bound us long ago;
First they left their curses,
Then bound our hearts and purses.

But better times are coming, and 't will be a happy day
When the *heart* shall be the index, and justice has her sway;
And wrong will then be banished forever, and I *know*
That *all* might be much happier if *all* would *will* it so.
Then let us try, Brother,
To help one another.

In these days of Editorial Sorcery, when, with a wave of that modern magic wand—the PEN, golden or steel, gutta percha or quaint old quill,—chairs and tables, drawers and baskets, and no end of other articles of furniture, are, like the apostles of old, endowed with the "gift of tongues"—or, as worthy Major Crabstick corrects us, like Balaam's ass or modern spiritualism, made the interpreters of "sper'ts 'n things,"—it has seemed good to "us" of THE ASHLAR, to try our hand at a little private *diablerie*, and as a result, we present our readers with a few "RAPS OF OUR MALLET." And although we have not attempted to bestow upon our instrument the gift of speech, we hope to find it not only admirably adapted to call our readers to order, while *we* "speak out in meetin'" occasionally, but also to help us divest those "stray waifs" and "little-or-nothings," which are the spice of journalism, of their rough and superfluous parts, thereby fitting them for our readers' entertainment, and enabling them to give zest and symmetry to our miscellaneous department. *So mote it be!*

SHILLABER, with whom every body and his wife have become acquainted, through the colloquial eccentricities of Mrs. Partington, says: It was a theory of the late lamented Dr. Dariom that the earth was an immense monster—living, breathing, sleeping, feeding—and this line of Coleridge's—

> "As if this earth in fast *thick pants* were breathing,"

gives an idea that the monster also wore clothes—*pants* at least, and fast (or tight) thick pants at that. Winter garments probably; it would undoubtedly wear thin pants in summer. The theory does not seem so absurd when we know that the moon has limbs, and we triumphantly ask the question, why may not the earth as well?

Mentioning this at table t' other day, led the conversation upon the theory of correspondences between earth and man, whereupon it was surprising to witness with what readiness the comparisons were traced; and it hardly needed the statement vouched for by the *Scientific American*, that from the blood of forty-two men sufficient iron to make a ploughshare could be extracted, to show that the metal was found in the *veins* of both earth and man; not to remember the saying of a California miner, that "gold was found in *pockets* in the *breeches* of the mountain." And although brass is found neither in the "bowels of the earth," nor of man, where will we find it in greater abundance than on the face of either? They have their favorite "drinks;" both smoke and swallow; and, to complete the theory, as "man is an animal that laughs," according to an old writer, so, also, according to Douglas Jerrold, the earth laughs—"with a harvest, when tickled with a hoe."

OLIVER WENDELL HOLMES, the Poet-Editor, in his piquant lines entitled *The Dilemma*, makes some such blunder as the enthusiastic youth, who, describing one of his lady acquaintances, said, "She's got one of the blackest eyes you ever looked into," and was immediately asked, *what was the color of the other one?* Holmes, who is in quite a quandary on the subject of black eyes or blue, has a vision in which he sees twenty lovers, ten of whom had hung themselves for orbs of

——"Heavenly blue,
While ten accused the darker true."

Finding a decision impossible, he does what all sensible men do when they can't decide for themselves, that is, consults a woman; but deeming her judgment somewhat warped,

"Asked a maiden; back she flung
The locks that round her forehead hung,
And turned her eye, a glorious one,
Bright as a diamond in the sun,
On me, until beneath its rays,
I felt as if my hair would blaze;
She liked all eyes but eyes of green!
She look'd at me; what could she mean?"

What does *he* mean? we ask. That the lady was a lineal descendant of Neptune and Amphytrite? That her fore-fathers used to swing the sledge in Vulcan's smithy? That, in short, she traced her genealogy back to the original Cyclops? We should press a reply, but our readers will agree with us, that a man who can write the following, should not be held responsible for aught else he may say:—

"Now, by the bless'd Paphian Queen,
Who heaves the breast of sweet sixteen;
By every name I cut on bark
Before my morning star grew dark;
By Hymen's torch, by Cupid's dart,
By all that thrills the beating heart;
The bright, black eye, the melting blue—
I cannot choose between the two."

That Dr. Holmes is as touching as piquant, as wise as witty, our readers do not need our word of attestation, still we cannot forbear these one or two excerpta from a poem read by him at the late triennial festival of the Alumni of Harvard. Speaking of this poem, by-the-way, our Prose-Poet of the Sunset Land, Benj. F. Taylor, Esq., of the *Evening Journal*, whose "Home-Made Chips" have kindled the flame of better feeling in many a cold and desolate heart,—a breath would make that heart*h* a more appropriate place for a flame—says it vibrates like a pendulum, "'twixt a smile and a tear," as now he softens into

"We have been playing many an hour, and far away we've strayed,
Some laughing in the cheerful sun, some lingering in the shade;
And some have tired, and laid them down where darker shadows fall—
Dear as her loving voice may be, they cannot hear its call."

And now he sparkles out in,

"What dreams we've had of deathless name, as scholars, statesmen, bards,
While Fame, the lady with the trump, held up her picture cards!
Till, having nearly played our game, she gaily whispered: 'Ah!
I said you should be something grand—you'll soon be grand papa.'"

Or,

"What maidens met us on our way, and clasped us hand in hand!
What cherubs—not the legless kind, that fly, but never stand!
How many a youthful head we've seen put on its silver crown!
What sudden changes back again to youth's empurpled brown!

We've seen the little tricks of life, its varnish and veneer,
Its stucco-front of character flake off and disappear;
We've learned that oft the brownest hands will heap the biggest pile,
And met with many a 'perfect brick' beneath a rimless 'tile.'

We've tried reform—and chloroform—and both have turned our brain;
When France called up the photograph, we roused the foe to pain;
Just so those earlier sages shared the chaplet of renown—
Hers sent a bladder to the clouds, ours brought their lightning down."

Then he sobers down into a bit of wholesome advice:

"Don't be too savage with the boys—the Primer does not say
The kitten ought to go to church because 'the cat doth prey.'
The law of merit and of age is not the rule of three;
Non constat that A. M. should prove as busy as A. B.
When Wise the father tracked the son, ballooning through the skies,
He taught a lesson to the old—go thou and do like Wise!"

And again he moves grandly off with,

"But fairer sights have met our eyes, and broader lights have shone,
Since others lit their midnight lamps, where once we trimmed our own;
A thousand trains that flap the sky with flags of rushing fire,
And, throbbing in the Thunderer's hand, Thought's million-chorded lyre.

We've seen the sparks of Empire fly beyond the mountain bars,
Till, glittering o'er the western wave, they joined the setting stars;
And ocean trodden into paths that trampling giants ford,
To find the planet's vertebræ and sink its spinal cord."

"It is almost a pity that 'large' and 'great' are not synonomous, for so opinions could be estimated by the pound. Think as we may, the words of one who kicks the beam at two hundred fifty, are weightier than those uttered by the manikin who puts lead in his shoes to keep the breezes from taking liberties, and blowing him quite away. It is a perilous piece of business for a large man to do a mean thing, for the taller he is, the more petty his deed. A little chattering soul in a large body is like a swallow in a barn: the twitter takes up more room than the bird."

Thus Ben, but we have, and so, no doubt, have most of our readers, a respect for large men—great, stalwart fellows, with deep, heavy voices—with grand, lion-like heads, broad foreheads and breasts which one feels like measuring by the acre—confident of their yielding heavy crops of sympathy and support; of there lurking no petty weeds of envy or meanness in their broad domain. Such an one, in a jovial mood describing his heart, likened the action of its valve to the flapping to and fro of a barn-door on a windy day!

But if we have a weakness for strong men, Juan Ruiz de Hita hits off our sentiments respecting the ladies, as thus:

"In a little precious stone what splendor meets the eyes!
In a little lump of sugar how much of sweetness lies!
So in a little woman love grows and multiplies:
You recollect the proverb says—'A word unto the wise.'

A pepper corn is very small, but seasons every dinner
More than all other condiment, although 't is sprinkled thinner;
Just so a little woman is, if Love will let you win her—
There 's not a joy in all the world you will not find within her.

And as within the little rose you find the richest dyes,
And in a little grain of gold much price and value lies,
As from a little balsam much odor doth arise,
So in a little woman there 's a taste of paradise.

The skylark and the nightingale, though small and light of wing,
Yet warble sweeter in the grove than all the birds that sing;
And so a little woman, though a very little thing,
Is sweeter far than sugar, and flowers that bloom in spring."

"SMILING as a basket of chips," was a comparison oftener used in our boyhood days than understood, but more beautiful than a smile are the "Home-Made Chips," to which we have elsewhere alluded, and which we scatter here and there one, like fragments of sandal-wood, shedding a fragrance over our pages. "Chips from the old block" are they in truth—parts and parcels of the man's soul, showing, like the fresh fracture in the sparkling mineral, the direction and beauty of his mind-strata; or, more accurately, exhibiting in their chance polish the fine grain and exquisite tints of the parent tree. Take this as a "specimen-brick" of the "chips:"

"That is a pleasant story told of the invention of harmonic strings. Pythagoras, who believed that the spheres made music, inaudible to mortals, was listening to the chime of four merry blacksmiths, as their hammers fell, in harmony, upon the ringing anvils; and so now we have from the thrilled string, beneath the soft, white hand, the sweet echo of the footsteps of toil. Those old blacksmiths were beating out the shield, or shaping the sword, or curving the pruning hook, and all the while the music of the hammers kept playing on. It was like the Norseman Eric, who sang an anthem while he forged his armor, and

'Made his simple smithy
Glorious with the martial rhyme.'

"So always have the sweetest melodies that float around the world like voices out of Heaven, been the footfall or the heart-beat of Nature; whether the tempest fords God's Ægean sea, on the stepping stones of cloud, or the singing sparrow's breath floats out upon the air, and music, everywhere, is the audible work and worship of the world.

"It is a curious thought, that the great translators of the dialect of Heaven—the Mozarts and Handels and Jubals of all time—have caught their notes from the hammers of Tubal Cain, or the murmur of running streams, or the winds sighing among the reeds, or the songs of singing birds; that should there be a Bird Convention, upon a summer's day, by a flowing river, near a ringing forge, and some master-piece that has rolled a tide of melody through mighty minsters, were performed, its author would be pronounced a faithful listener—'only this and nothing more.' How the robin would claim its warble, and the brown thrasher recognize its own; that bell-note, Robert

O'Lincoln would catch up and repeat, and the quail whistle back its little share of the song, The soft-sighing winds would echo a tone, now and then; the stream through the reeds murmur on with its own; the hammers beat out a battle-like strain, and the rain on the roof wash away a whole bar of 'the score.'

"So when the anthem was ended, it would all be drifted, like the down of the thistle, back to Nature and Labor again. The lark would go up with a carol, and the little ground sparrow fly away with a note, and the music be scattered abroad."

THE following from a Scotch paper will be read with interest. The writer is giving an account of a meeting with a real acquaintance of Burns, who spoke sensibly of his character and genius. He says, "I happened, in the presence of this old man, to be singing, in my own way, the 'Farewell to the Mason's Lodge, Tarbolton.' 'Haud your tongue, man, and no spoil that sang,' quoth he, 'I heard it once sung to perfection, and canna think to hear onybody abuse it.' 'And where happened ye to hear it?' said I. 'I heard it,' said he, with emphasis, 'the first time it was sung in this kintra.' 'Ye couldna do that,' said I, 'for Burns himself sung it in Tarbolton the first time it was sung in public.' 'Aye, did he man, and I sat at his right hand,' quoth the old man. I made some inquiries about several things connected with the meetings, which inquiries he answered in the following manner: 'It was a great treat to see and hear Burns that night. There was a number o' us belonging to the Lodge wha had been often meeting wi' him and making speeches, and we thought it was a pity to see him gaun awa' without hearing us in such a shape as to be sensible o' our greatness. We met, and looked out subjects for our speeches—every ane taking up his favorite theme. We met and rehearsed our pieces, to our ain satisfaction. The night cam when we were to have a farewell meeting of the Lodge, in honor o' his gaun awa'. There were about ten o' us sat that nicht as if we had been at a burial. We were sae fu' o' our speeches we durstna open our mouths for fear some bit o' them would fa' out. I had repeated mine twice or thrice to mysel', and suppose the rest were doing the same thing. We had determined to astonish the bard for ance, so as he might hae mind o' us when far frae us. He was late in coming that night—a thing quite uncommon wi' him. He came at last. I never in my life saw such an alteration on onybody. He looked bigger like than usual, and wild like. His een seemed stern, and his cheeks fa'n in. He sat down in the chair, as Master. He looked round at us. I thought that he looked through me, and I lost the grip o' the beginning o' my speech, and for the life o' me could I get it again that night. He apologized for being late. He had been getting a' things ready for going abroad. He could get to us no sooner. He intended to have said something to us, but it had gone from him. He had composed a song for the occasion, and would sing it. He looked round on us and burst into a song, such as I never heard before or since. If ever a sang was sung, it was that ane. O man, when he came to the last verse, where he says—

"A last request permit me here,
When yearly ye assemble a',
One *round*, I ask it wi' a *tear*.
To him *the Bard that's far awa*."

That last sight o' him will never leave my mind. He arose and burst into tears. They werena sham anes. It was a queer sight to see sae mony men burst out like bubbly boys and blubber in spite o' themsel. Soon after the song he said he could stay no longer. Wishing us all well, he took his leave, as we thought, forever. We sat and looked at each other, full as we were wi' great speeches. Nane o' them came to the light that nicht. The greatness o' Burns was not understood by onybody; but there is a feeling remains I wadna like to part wi'.' I looked on this auld man as a great man. I respected his state o' mind, and excused him for not being pleased wi' my singing, although it was my attempt at it which brought out his great speech."

* * *

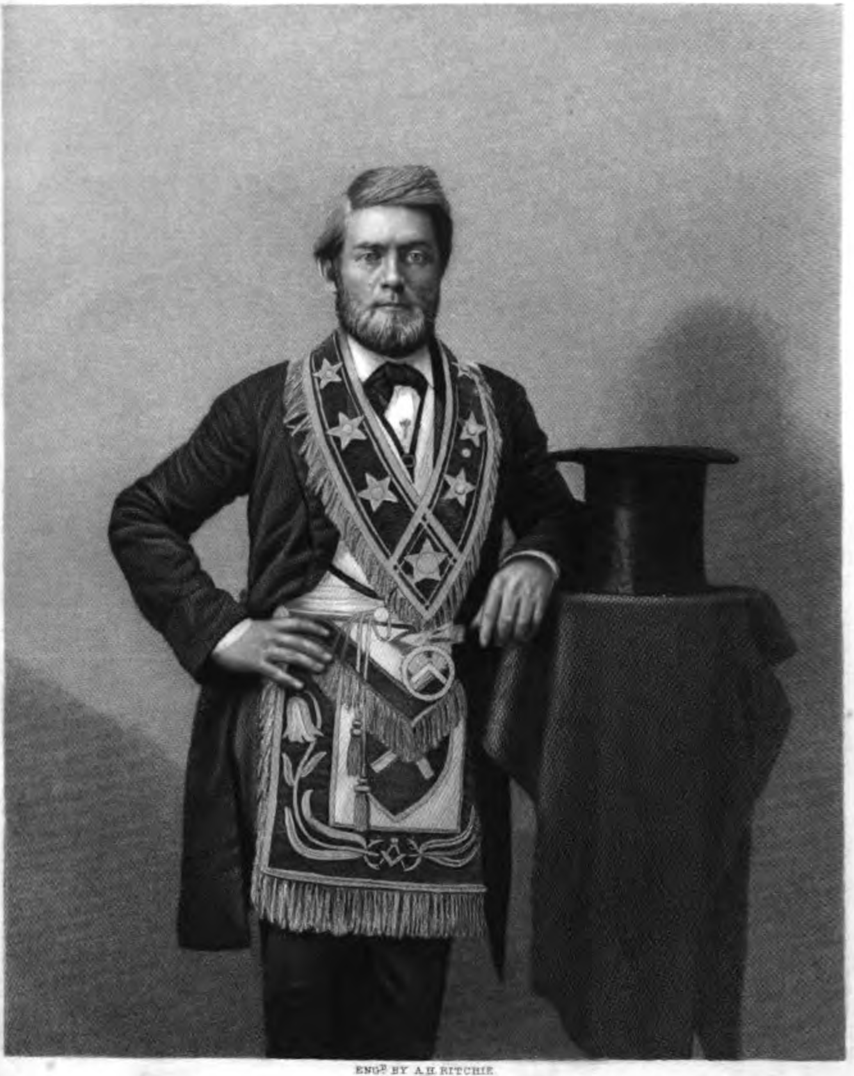
BOOK NOTICES.—From D. B. Cooke & Co., through our good friend and Bro., Geo. Davis, we are in receipt of the following new publications:

Eros and Anteros, or the Bachelor's Ward, by Judith Canute. If the reader is no more of a classical scholar than ourself, he will doubtless feel obliged to us for informing him that *eros* is Greek for *love;* and the title would read just as euphoniously to our ears, and certainly more gnostically if written, *Love or no Love*. As the name implies, the story is of the heart—that "harp of a thousand strings," whose discords and harmonies are as numberless, in their varied changes, as the sands upon the shore. And, as the title would also indicate, the style is slightly 'hifalutin,' if we may be allowed the expression; but as the first attempt of the writer, it should be looked on, as the spring-time blossom, giving promise of a worthy harvest. When time shall have tamed down the wanton wealth of imagery in which her pen runs riot; when contact with the world, and living men and women, shall have marred its delicate point, mayhap, but rendered its sketchings more truthful, its lines broader and nearer our standard of human imperfection, we may then look for something more fitting to be sent us, as this was, in company with

Two Years Ago, by the Rev. Chas. Kingsley. Of the works of a man, in whose particular walk there is no peer, it would, perhaps, be a work of supererogation for us to attempt a criticism. Those who have read the reverend author's *Westward, Ho!* his *Alton Locke*, and a decade, we had said, of others, and are familiar with the breezy freshness, the out-door air and 'healthy animalism' of his style, need no commendation of ours to make them eager readers of this.

Chile con Carne, or the Camp and the Field, by S. Compton Smith, is a personal narrative of those wild scenes of camp life, of which the Mexican war was a very hot bed, and records of which we are surprised at not meeting oftener. Full of exciting, rollicking adventure, told with a happy, devil-may-care ease of style, begotten, as were the subjects, in the brusque, sometimes ludicrous, often tragic, episodes of a soldier's life, the book is the most readable, of its character, that we have seen for some time.

The Athelings, No. 207, of Harper's Select Library, is one of those re-prints upon which this House (Harper Bros.) have built such a reputation. Mrs. Oliphant, the authoress, is one of the best of our trans-Atlantic lady-novelists, and it is sufficient to make known that the present volume first appeared in *Blackwood's*, to claim for it the attention of the reading public.



ENG^D BY A.H. RITCHIE

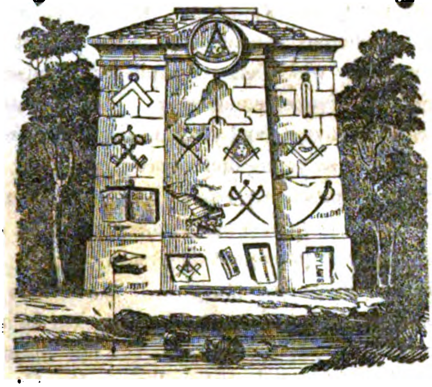
Yours Fraternally

J. H. Hibbard

M. W. GR. M. GR. LODGE OF ILL.

THE

ASHLAR.



VOL. III. CHICAGO AND DETROIT, OCT., 1857. NO. II.

MASONIC QUACKERY.

RESPECTING the origin and early history of Masonry, men differ, and probably will continue to differ. While some date its birth with the creation of the world, others trace it back to an age enveloped by the mist of time. "The erection of Solomon's temple," said Bro. De Witt Clinton, "the retreats of the Druids, and the Crusades to the holy land, have been, at different times, specially assigned as sources of its existence. The order, harmony and wonders of creation, the principles of mathematical science, and the productions of architectural skill, have been confounded with Freemasonry. Wherever a great philosopher has enlightened the ancient world, he has been resolved, by a species of moral metempsychosis, or intellectual chemistry, into a Freemason; and in all the secret institutions of antiquity, the footsteps of Lodges have been traced by credulity." Various as are the opinions relative to the infancy of Masonry, no one the least acquainted with history, can fail to trace her through centuries to a remote period. Her principles and virtues, he recognizes among the good of every age ; on her roll, he reads the names of illustrious men whose lives have left an unfading halo around their memory ; and on the pages of her history he beholds the record of her beneficent deeds, dating back to the obscure past. More than this,—if he rightly comprehends the Institution and its design, he regards it as the most perfect establishment ever conceived and erected by man. He *respects* it for its antiquity, but he *reveres* it for its purity and its intrinsic worth. It is not to him a mouldy relic of a barbarous age, unsuited to the present wants of mankind ; it is not a society which has accomplished its mission, and is fit only to be buried with decent ceremonies. It is a system perfect in itself; no age can improve it, and yet it is adapted to every age and every people ; and it is as young and vigorous now as it was centuries ago, and as capable of producing results beneficial to the human race. Such we believe to be the opinion of Masons who value our time-honored Order, and desire to promote its interests.

In these times of change and progress, it is a serious consideration for each Brother—how he can best guard our society in its purity, and advance its prosperity. On this point, we can but reiterate the sentiment we have before expressed, and call upon the Craft to stay the hand of innovation that is seeking by specious devices, to engraft new views and degrees upon Masonry, which, if successful, will certainly sound her death knell. This is not all that should be done at the present time. An effort should be made to check a growing evil which is bringing the Institution into disrepute, and causing many good members to become disgusted with it.

There are other means than the introduction of spurious degrees and new tests, to inflict a blow on Masonry and injure her welfare. One of the most specious and successful, which manifests itself in various forms, is what we have appropriately termed *Masonic Quackery.* This is increasing to such an extent, especially in the Western States, that the period has arrived when, not only to guard from reproach the reputation of our Order, but for the protection of the Craft, some active steps should be taken to arrest the wrong. In the class who thus make dupes of the Fraternity, we place the imposter, and the dishonest or ignorant member who uses Masonry to advance his own pecuniary fortune, without regard to her character or interests. Scarcely a day passes that the Craft in the cities and large towns, on the great travelled thoroughfares, are not called upon by some beggar asking charity as a Mason. A great proportion of these professed mendicants are arrant imposters—many of them expelled Masons. Another class are members of the Order, who find begging an easy way of paying their expenses. A few months since, when returning from St. Paul, we stopped at Hastings, where we received a description of an old man whose locks were whitened with age, and whose modest manners and amiable countenance had won the confidence of the Brethren. He claimed to be a Mason—asked assistance as such. It was given, and he went on his way, rejoicing. We thought no more of the matter, till the same account greeted our ears at two or three other places at which we stopped on our way down the Mississippi. From the facts which came to our knowledge, we were led to suspect that the beggar was making dupes of his benefactors. Fortunately, we met the old man on board a steamboat shortly after, whom we knew at once from the description which had been given of him. We entered into conversation with him, and discovered before its close, that he had been travelling about at the expense of the Fraternity, stopping at the principal places along his route, representing that he was destitute, and getting by this means all the money he could induce the Craft to bestow on him. We have no doubt that at the time we saw him, he had a large surplus on hand. This man may have been a Mason. If so, he belonged to a class not less dangerous, and not less to be guarded against, than the expelled member, or the mendicant who never saw the inside of a Lodge room. The evil which we are considering, can only be checked by proper caution and discreet action. This is all that is required, and all that we commend. Let it not be thought that we would close the ears of the Craft to appeals for assistance, or that we would harden their hearts when asked for charity. God forbid! Let their ears be as keen as ever to hear the request of a Brother, and let their hearts beat as warmly as heretofore for the sufferings and injuries of their fellows; but let a sound judgment guide their hand in bestowing charity, and the burdens of which they now complain, will be greatly lessened. "The misplacing of a benefit," said a sage, "is worse than the not receiving of it; for the one is another man's fault, but the other is mine. The error of the giver does oft-times excuse the ingratitude of the receiver; for a favor ill-placed is rather a profusion than a benefit. It is the most shameless of losses, an inconsiderate bounty." Grand and subordinate bodies can do but comparatively little to arrest the evil which now claims our attention. Each Brother dispenses his charity as he thinks best, and *he* must judge in almost every instance what he will give, and on whom it shall be bestowed. Ponder this well, Brother, and when you complain, consider if the remedy is not in your own hands, and whether it is not your duty to apply it.

Another species of *Masonic Quackery*, which can be more easily arrested, is the obtaining of money from the Craft for subscriptions to books which are destined never to see the light, or are published as Masonic, but are of baneful tendency—and for various kinds of regalia and emblems which possess a small pecuniary value, are calculated only to mislead the Craft and deprave their taste, and are sold at an enormous profit. By this class, the Fraternity has been duped to their sorrow. But a few months since, a woman promising to publish a a Masonic magazine at Chicago, travelled through the State of Illinois, was everywhere courteously received, and collected a large amount of money for subscriptions. She published but one or two numbers, with which she supplied a portion of her subscribers, and then, without any explanation, abandoned the work. Thus the matter rests to this day. We have not space, nor is it necessary, to enumerate the many instances of a similar nature which have come to our notice. They are already too well known to the Craft.

The pernicious consequences which result from these impositions are obvious. In the minds of many good members of the Order, and especially in the estimation of the newly initiated, the character of Masonry is lessened. They see it made the instrument of evil, when it claims to possess a sure and safe means of guarding against imposition. By such tricks and trafficking, its character is sullied, and its fair fame appears cheap, if not worthless. Another baneful result, and one of much importance, is, that it leads Masons who have been deceived, to withhold their aid from worthy Masonic publications and projects which command their approbation. "A burnt child dreads the fire," and many Masons who have been swindled two or three times by subscribing for books which are never published, do not discriminate between works worthy of patronage, and those which should receive only condemnation.

While each individual Brother may exert a powerful influence in removing this species of *Masonic Quackery*, Grand Lodges and their subordinates can do much to arrest the evil. By resolutions or edicts, they can discountenance and condemn itinerant pedlars. This course has been pursued, we think, by one or two Grand Lodges, and we are pleased to see that the Grand Master of Massachusetts has had the firmness and moral courage to issue an edict, cautioning the members in his jurisdiction against Masonic quacks of all kinds. In a circular addressed to each Master, to be read in his Lodge, he says:

> Members of Lodges should be cautioned against travelling traders, or pedlars, who seek to promote their private pursuits and speculations through a perversion of Masonic relations. This mode of advancing the selfish purposes of individuals, does much to bring our Institution into disrepute. The less experienced and younger Brethren are peculiarly exposed to the designs of these unworthy men. Books professedly Masonic, but of dangerous tendency, jewelry with improper devices, and regalia, tawdry and inconsistent with our regulations, compose the stock in trade of these unscrupulous traffickers.
>
> There is reason to believe that dissolute men, claiming to be Masons, journey about from town to town, soliciting charity and other aid from Lodges and the Brethren, who are so far successful as to be sustained in the practice. This species of vagrancy should be discouraged; to give to such persons, supports the idle and vicious at the expense of the meritorious unfortunate. It is recommended that all cases of relief to travellers who profess to be Masons, should be reported to the Recording Grand Secretary, whether the contributions therefor be made by Lodges or by individual Brethren; and the utmost vigilance should be exercised to prevent impositions upon the sympathies and benevolence of the Brotherhood. In this connection it may be useful to state, that colored persons, who have visited different portions of the State asking assistance as Masons, are not entitled to that consideration. The Grand Lodge of Massachusetts recognize no body purporting to be a "colored" Lodge, or "colored" subordinate Lodge, and it is believed that no regular Lodge in this country admits colored men into the Order; hence, relief afforded to such persons must be on the ground of common humanity, and not because they belong to our Institution.

The course pursued by the Grand Master of Massachusetts, we look upon as highly praiseworthy, and sincerely trust that the Grand Lodges in this section of the country, or their officers, will pursue the same course. At any rate, let the Craft discountenance Masonic Quackery of every kind, and a great drawback to the healthy progress of our Order will be removed.

☞ **Every Mason should be circumspect in his conduct, not only for his own good, but to guard in its purity, the reputation of our venerable Institution.**

THE LEGEND OF ST. JOHN.

The following extract from the poem delivered by Bro. **C. C. Van Zandt**, at the centennial celebration of the Lodge at Providence, R. I., in June last, is taken from a Providence paper:

It was in autumn in the Rhine land,
And along the river side
The purple grapes were hanging,
O'er the rippling, glassy tide,
Till the very wind seemed drunken,
And went singing on its way,
Amongst the bending vineyard trees,
A jovial roundelay.
And the Heidelberg's old Towers,
In the far distance stood,
Like Giants in the sunset,
With their hair all moist with blood,
And the windows seemed of silver,
And the spires of yellow gold,
Whilst the vesper bells were ringing
A Ballad tune of old.
Then up the moon came marching,
With a banner made of light,
And quiver filled with silver spears
To guard the Halls of Night;
The trembling stars came trooping,
Like children to their rest;
And the river, still and sire-like,
Kissed and caught them to his breast.
Then the shadows in the city,
Grew phantom like and dim,
Whilst down the great Cathedral's aisle,
Faint grew the evening Hymn,
Where the painted gothic windows,
Drank up the sunset light,
And thus it was in Heidelberg,
Came down the *Holy Night*.
In yonder moss-grown castle,
That standeth all alone,
Like a Knight of ancient heraldry,
Gigantic turned to stone,
To guard the swelling bosom
Of the sunset-blushing Rhine,
There sat four German students,
And they drank the ruby wine,
Then down their beards it trickled
In gems of glittering pride,
For they drank a flowing bumper,
To their loves and to the bride
They each had sworn to honor,
Till the sands of life were gone,
The angel of the Temple-gate,
The memory of St. John.
And then up spoke the eldest,
And a student great was he,
For his mind was stored with learning
As with jewels in the sea.
He could tell a goodlie story,
And he had as great a heart
As Heidelberg and Swabia's
Fair cities are apart.
My brothers! quoth the student,
The day is almost gone
That we have kept with festive rites
To honor good St. John.
The sun in all its golden path
Knows scarce a land on earth
That does not celebrate the time
That gave our patron birth.
But I have read a strange legend
All in a little book
With silver clasps and vellum leaves
And yellow, time-worn look.
The author's name has passed away,
The book remaineth here—
Brought by an ancient Pilgrim's hand,
Away from far Judea.
Once on a time, I heard 'twas found,
When the great war begun—
By a rude soldier in a tomb,
Beside a skeleton—
The bony hand still grasped it tight,
And rattled as it fell
To the damp ground; if living now,
What stories it might tell.

* * * * * *

But dark and darker grew the night,
Within the Gothic room,
And closer yet the students pressed,
All in the gathering gloom;
The speaker's voice rang strangely out,
Upon the silent air—
And the grim shadows rose and fell,
And beckoned everywhere.
My Brothers, thus the legend ran,
Preserved by Jewish Seers,
"*The good St. John comes back to earth,*
Once in a Hundred Years,"
The burden of a cross he bears,
His hair is very white,
Then let us watch till the high Twelve,
For he may come to-night—

* * * * * *

'Tis well, 'tis well, up spake they all,
In voices very low—
And on the air the Tide of Night,
So heavily did flow,
That phantoms seemed to fill the room,
And float within the gathering gloom,
And glide them to and fro.

* * * * * *

[illegible]t Ten o'clock, the moon went down,
In a great flood of light,
And drew its silver mantle,
From the dark-eyed sleeping Night.
Eleven, and the iron tongue
In the Cathedral Tower,
Was chiming out, with a groan and a shout,
The death of the passing hour.
The scud was flitting across the sky,
Like the mists that pass o'er the closing eye
Of the strong man lying down to die.
An hour is gone
To the mystical bourne
From whence no travellers return,
And up in the arch of the evening air,
The old clock's hands are clasped in prayer,
As they slowly rise to the angel skies,
And Twelve of the Midnight is everywhere.
Hark! to the rushing of viewless wings,
Beating the air in their wanderings,
Listen the chime of the Convent bells,
Catching the story the old Clock tells,
One in the great Cathedral Tower,
Chanting and tolling the midnight hour,
And the other away on the banks of the Rhine,
Where under the stars the ripples shine.

And the evergreens shadow the Virgin's shrine.
Oh! Swabian Student, lend thine ear,
There's a darkening shadow passing here,
And now in the gloom
Of the Gothic room,
A strange dim form treads to and fro,
With thin white locks and a beard of snow.
The eye of the spectre is very bright,
Like the glimpse of a star on a stormy night;
A flowing robe doth he seem to wear.
And a moss-grown cross in his hand to bear;
His face it is pleasant, but wrinkled and wan,
'T is our patron and leader, the good St. John,
He has come to banish our doubts and fears,
Once in the march of a hundred years,
As the Legend told to the Jewish Seers.

* * * * * *

Ho, spirit of our patron,
  Quoth the student of the Rhine,
Shall we pledge thee in a goblet
  Of the rich Falernian wine?
We are waiting for thy blessing,
  And he sank upon his knees,
Whilst a long sweet strain of music
  Swept o'er the rustling trees,
And trembled as it died away
  Upon the passing breeze.
My son! my son! the old man said,
  Withdraw thy outstretched hand,
I bear to thee the Master's word,
  From the far silent land,
Once every hundred years agone,
  Borne on my viewless wings,
From the great Lodge above I come,
  To guide the wanderings
Of all my children on the earth,
  To bless them every one,
To love them and to cherish them;
  Kneel! kneel! in prayer, my son.
Strangely and solemnly out in the air,
Rises the voice of the student's prayer,
Light that is fairer and brighter than morn,
Beams from the face of the good St. John,
Over the breast of the river Rhine,
Purpling morning begins to shine,
And the waves they are crested like crimson wine.
Slowly the picture is melting away,
Bathed in a flood of the golden day.

* * * * * *

And this is the curious legend,
  I have read in a little book,
With massive silver claspings,
  And a strange old fashioned look,
With a golden compass on it,
  And a pearl inlaiden square,
And a tiny mason's gavel,
  Set with jewels rich and rare.
So heed ye this, my brothers,
  In your doubtings and your fears,
The good Saint John doth visit Earth,
  Once in a hundred years.

Officers of the Grand Lodge of England.—The officers of the Grand Lodge of England, were installed at the Masonic Temple, London, on the 29th of April last. The M. W. Grand Master, Earl of Zetland, made a short speech, in which he announced that Bro. Wm. Henry White, was about to retire from the office of Grand Secretary, after having held that position nearly half a century. He also stated that at the next meeting of the Grand Lodge, he should move that Bro. White's salary be continued the remainder of his life, which announcement was received with cheers. The Grand Master appointed Lord Panmure, Deputy Grand Master, in the place of the Earl of Yarborough who retired on account of ill-health. The following is a list of the other officers appointed:

Brs. the Earl of Durham, G. S. W.; Henry Fenwick, *M. P.*, G. J. W.; Samuel Tomkins, G. Treas.; Rev. J. E. Cox, and Rev. Ed. Moore, G. Chaps.; John Henderson, G. Registrar; Wm. Gray Clark, G. Sec.; Henry L. Crohn, G. Sec. for German Correspondence; Francis Roxbury, G. S. D.; Stephen Barton Wilson, G. J. D; Samuel Daukes, G. Sup. of Works; Richard W. Jennings, G. D. C.; Thory Chapman, Asst. G. D. C.; Thomas Hutchings, G. Sword Bearer; William Farnfield, Asst. G. Sec.; C. J. Horsley, G. Organist; Jos. Smith, G. Pursuivant; Charles B. Payne, G. Tyler.

After the installation, the ceremonies closed with a banquet.

MASONRY IN WISCONSIN—THE OLDEST LODGE.

A FRIEND has recently forwarded to us an interesting and instructive Address delivered before Washington Lodge, at Green Bay, Wis., Dec., 1854, by Bro. Henry S. Baird, Past Master of said Lodge, and now Grand Master of the Masons in Wisconsin. The following historical information which it contains, cannot fail to interest the Craft throughout the country.

The first action had, with a view to organize a Lodge of Masonry at Green Bay, is found in the proceedings of a meeting of members of the Fraternity, held on the evening of the 27th of December, 1823, at the house of a Bro. now deceased, (GEORGE JOHNSTON,) who then resided on a farm on the west side of Fox River, now forming a portion of the plat of "Tank's addition to the town of Fort Howard." At that meeting were present the following members of the Order: Majors Watson and Green, Captain Browning, Lieuts. Lewis and Dean, Surgeons Wheaton and Satterlee, all officers of the United States Army, and George Johnston, S. Wheeler and D. Curtis, citizens. A committee was appointed to draft a petition to the Grand Lodge of the State of New York, praying for a Dispensation to open a Lodge of Free and Accepted Masons at Green Bay, then in the Territory of Michigan. In due time, the prayer of the petitioners was responded to, and a Dispensation granted.

The *light of Masonry* which made its appearance at any point in the United States, north or west of Detroit, first shone at Green Bay; it was the forerunner of civilization and the introduction of the arts; the harbinger of peace and good will among men. On the 2nd day of September, A. D. 1824, the first regular Lodge of Free and Accepted Masons was opened and organized at Fort Howard, directly opposite this city, under a Dispensation from the M. W. Grand Master of the Grand Lodge of the State of New York, that body being at that time, the most accessible, and one of the nearest Grand Lodges in the United States. The document, by virtue of which this Lodge was opened, signed by MARTIN HOFFMAN, as M. W. Grand Master, and E. HICKS, W. G. Secretary, is now preserved in this Lodge. The officers named in the dispensation for the new Lodge, were ROBERT IRWIN, Sen., Master; BENJAMIN WATSON, Sen. and W. V. WHEATON, Jun. Wardens. The name of the Lodge was "*Menomonee.*" It derived its name from the tribe of Indians then inhabiting and owning a vast extent of territory, nearly coëxtensive with the limits of the present State of Wisconsin—then a numerous and powerful band, but daily diminishing in strength and power, and rapidly approximating to that condition which seems to be the inevitable fate of the *aboriginal race*.

At the opening and organization of the Lodge, the following named members of the Order were present: Robert Irwin, Sen., Master; W. V. Wheaton, S. W. pro tem.; A. Lewis, J. W. pro tem.; and Harrison, Curtis, Satterlee, Dean, McNeal, Green and Johnston, Master Masons. All of these members, except three, were officers of the 3rd Regiment U. S. Infantry, four companies of that Regiment being then stationed at Fort Howard, under the command of Col. JOHN MCNEAL, who was also a Mason, and a member of Menomonee Lodge.

On the 3rd of December, 1824, a regular Charter was granted by the R. W. Grand Lodge of New York, to establish Menomonee Lodge. This document was signed by Martin Hoffman, as G. Master; Elisha W. King, Dep. G. Master; Richard Hatfield, S. C. Warden; Watson Smith, J. G. W.; and E. Hicks, G. Secretary; and in it Robert Irwin, Sen., was nominated as Master, Benjamin Watson, Sen., and W. V. Wheaton, Jr., Wardens. This charter is still preserved in the archives of this Lodge. Within a very short time after its organization, the Lodge received a very respectable accession to its members, for we find by the records, that on the anniversary of St. John, Dec. 27, 1824, it numbered twenty-one members.

In December, 1824, Dr. W. V. Wheaton was elected Master; Dr. R. S. Satterlee, S. W., and Robert Irwin, Jr., J. W.; D. Curtis, Secretary; Lieut. Hopson, Treasurer; Lieuts. Morris and Dean, Deacon and Sergeant; Gilman, Tyler. From the organization of the Lodge to the end of the year 1825, it was held in an upper room over the Commissary's store, at or adjacent to Fort Howard; and during this period, it might be considered as, in a great degree, a *Military Lodge*, as it was held at a military post, and a large majority of its officers and members were attached to the army. In the fall of 1825, however, the officers expressed a desire that the Lodge should be removed from the Fort, and that its future government should be placed in the hands of the citizen members of Green Bay. Accordingly, in the fall of that year, Menomonee Lodge was removed from Fort Howard to a room prepared for the purpose, in the old store then and still owned by John P. Arndt, in Astor, or the South Ward of this city, where it continued to meet for upwards of a year.

In December, 1825, Robert Irwin, Jr., was elected Master; R. Irwin, Sen., S. W., and George Johnston, J. W.; Wm. Dickinson, Secretary; Benjamin Wallace, Treasurer; H. S. Baird, S. and L. Rouse, J. Deacons; Gilman, Tyler.

In December, 1826, H. S. Baird was elected Master; Lieut. Henry Smith, S. W., Wm. Dickinson, J. W.; A. J. Irwin, Secretary; Lieut. Griswold, Treasurer; N. G. Bean and N. Perry, Deacons; C. Mills, Tyler.

In December, 1827, H. S. Baird was reëlected Master; Henry Smith, S. W., Wm. Dickinson, J. W.; A. J. Irwin, Secretary; L. Rouse, Treasurer; N. G. Bean and Samuel Irwin, Deacons; and C. Mills, Tyler.

From the year 1827 to its close, no record can be found of the meetings or proceedings of Menomonee Lodge, and all that can be stated in relation to its action, must be from the recollection of its surviving members. The officers last named, with one or two exceptions, continued to discharge the duties of their respective stations until the Lodge ceased to work, which it did in the year 1830. I had the honor to preside over the old Lodge for the last four years of its existence; as also over the present one in the first four years of its infancy.

From its organization to its close, Menomonee Lodge received within its portals, and initiated into the Order, the following named persons: M. Gillman, Wm. Dickinson, Capt. Bradley, Lieuts. Loring, Hopson, Morris and Law, Robert Irwin, Jr., H. S. Baird, E. Williams, L. Rouse, J. C. Allen, Wm. Farnsworth, Augustin Grignon, Augustus Walker, Lieuts. J. C. Cotton and Glover, Benjamin C. Wallace, J. Hartzell, Chester Mills, Amable Grignon, J. Paquette, H. McGulpin, John W. Doty, Wm. Wilson, Wm. Dickinson, Hunter Crane, Lieuts. Bloodgood, Merrill, Hooe, Sibley, Clark and Cruger, Dr. L. Foot and J. Ingram; and Bros. J. P. Arndt, Capts. J. Claty, Henry Smith, Boardman and Lowe, and Lieuts. Griswold and Pendleton, at different periods, became officiating members.

* * * * * * * *

"Menomonee Lodge" continued its regular communications, and exercised the functions of a Lodge, until sometime in the year 1830, when it ceased to work. * * * * The discontinuance of the meetings of the Lodge was owing to several causes, but principally to the dispersion and separation of its members. Many of them, as already remarked, were attached to the army, and these members, in obedience to the call of duty, were obliged to repair to other military posts, to form new associations; thus, in effect, dissolving Menomonee Lodge, and severing the ties of friendship and fraternity which had so long existed between its members.

* * * * * * * *

But is it fair, brethren, to say that "Menomonee Lodge" no longer exists? It is true, the name appears not upon the roll of the Grand Lodge of Wisconsin; it is equally true that her records are mutilated or destroyed, and that many of her worthy members have returned to their kindred Earth. But in spirit and truth, it *still survives*. The name has given way to that of the immortal and venerated "Washington"—a name revered by all good men, and worthy Masons. *This* Lodge was organized on the application of the surviving resident members of the old one, and others who had become citizens here; and it will be found that at least half of the petitioners for the formation of the new Lodge had been members of the *old one*. Again, the *jewels* now worn by the officers of Washington Lodge, as well as a part of the furniture and implements, were the property of old "Menomonee"—and above all, the same principles of Brotherly Love and Fellowship actuate and govern *us*, which once united and harmonized our worthy predecessors. Thus, then, in fact, "Washington Lodge" is but a revival or reörganization of the *old Pioneer;* and although by our present charter, and the Records of the Grand Lodge of this State, this Lodge is numbered "21," yet its members may justly be considered as representatives of the worthy brethren who first introduced Masonry into Wisconsin, and gave to her "a *local habitation and a name*.

MASONRY AND CATHOLICISM.

It is well known, probably, to the great majority of our readers, that the Catholic priesthood in many parts of the world, oppose Masonry, and forbid their people joining our Order, under fear of excommunication from the church. Such is the case in this country. A Mason—nearly one hundred years of age—now living in Detroit, was openly denounced in the Catholic Church, in that place, about sixty years ago, and excommunicated, on account of his being a Mason. He, however, held "fast to that which was good," and stands under the clerical ban to this day.

Speaking of the hostility of the Catholic clergy, and the use which they make of their power over the laymen, the *Glascow Sentinel* states the following:

> The wiles of women, so far as we are aware, have hitherto failed to pierce the shroud which veils from unitiated sight the signs, secrets and symbols of Masonry, and it would appear that not even a priest, threatening purgatory and refusing the last consolations of religion, can move to Masonic confession a dying brother. The other day the grave closed over all that was mortal of a member of the mystic tie, and as usual on such occasions, the brethren mustered largely in the solemn ceremonial. Being a member of the Roman Catholic Church, the comforts of the holy faith, as administered by the hands of an attendant priest, were offered as consolation in dying hours. Whether, meanwhile, it is part of the offices of holy men, when attending at the bedside of dying mortals, to use all efforts in having all secrets disclosed, gossip in this case saith not; but it alleges that, being abjured touching the knowledge and experience in Masonry, and to disclose the secrets of the brethren, the dying man, unmoved by either the solemnity of approaching death, the influences of creed, or the threats of the priest, calmly, yet firmly, refused the request. The man of God threatened—the dying man was immovable—the last offices of the living to the dead were refused, and the rights of religion denied—still was the emaciated brother true to his brethren; and defiant altogether of consequences and creed, he chose death without the sacrament, and an unconsecrated grave. Not the less peaceable will be the departed brother's slumbers that he was faithful to those he has left.

That the foregoing account is correct, we doubt not. Within a year we were told of a similar fact by two Catholics. One said he was a Mason, (which statement we know was correct,) but did not meet with his Brethren in Lodge, because the priests interfered, and caused difficulty in his family. He said the priest came to him *five* different times, and tried to induce him to reveal all he knew of Masonry, and threatened, if he did not do so, to excommunicate him.

The other Catholic said he was an Odd Fellow, and the priest had pursued the same course with him. "You have no idea," he said, "what means they take to make a Mason or an Odd Fellow renounce the society to which he belongs. They go to his wife, and tell her she must not live with him as his wife, and in this way they destroy domestic happiness." We have too much evidence on this point to doubt these assertions.

PENNSYLVANIA KNIGHTS TEMPLARS.—Some differences have existed among the Knights Templars of Pennsylvania, which have recently been settled, and all the Sir Knights in that State now belong to Commanderies which acknowledge allegiance to the Grand Encampment of the United States. In consequence of this, the Grand Master, Wm. H. Hibbard, has issued the following order:

> I, therefore, order and enjoin upon all of our Subordinates, State, and otherwise, and upon the officers and members thereof throughout our jurisdiction, to extend the right hand of fellowship and knightly courtesy, to the officers and members of all the Subordinate Commanderies in the State of Pennsylvania, and to all other Templars, in good standing, hailing from the same, to the end that all may be recognized as worthy members of our valiant and magnanimous Order. And I embrace this occasion to announce to you that, from shore to shore of the Atlantic and Pacific oceans, our union is perfect—one and indivisible. The serried ranks of Chivalry, occupying the vast area within the United States, have the same faith, and are all under the same *solemn vows of allegiance and fealty* to the same and only Governmental Head, THE GRAND ENCAMPMENT OF THE UNITED STATES. *Non nobis Domine, non nobis sed nomine tua da gloriam.*

☞ "Do good unto all" is one of the chief admonitions of Masonry, which no Brother can slight without doing an injury to himself.

FAMILIAR COMMENTS ON ARCHITECTURE.

NO. II.

If the accounts of the works of the ancient architects of Chaldea, Nineveh and Babylon are to be relied upon, we have but little to be proud of in our knowledge of the art of building. It has been gravely suspected that much of these traditions were inventions of the Greeks, and the works attributed to them were fabulous. Doubtless, if this is true, they have had their foundation in the existence of many wonderful structures of which we have no very clear description, although the monuments left by nations succeeding them sufficiently confirm this belief.

Diodorus Siculus informs us that the city of Nineveh was seventy-four miles in circumference, surrounded by a wall one hundred feet high, and of width to allow three chariots abreast to drive upon it; that it was defended by no less than fifteen hundred huge towers, each two hundred feet high, built in the walls and within the city. It was founded by King Ninus about 1950 years B. C.; and Alberti informs us that this work was all executed in fifteen days. This, however, is impossible, and is one among many statements tending to shake our belief in much that is related of these ancient nations.

Herodotus, who visited the city of Babylon previous to its capture by Alexander the Great, states that it contained an area of two hundred and twenty-five miles, was rectangular in form, each side being fifteen miles long. It was surrounded by a wall formed of large fire-burned bricks, cemented together by bitumen, eighty-seven feet thick, and three hundred and fifty feet high. It had twenty-five gates of bronze on each side, each gate fronting a street crossing the entire city, and the walls were defended by two hundred and fifty towers. The river Euphrates, which ran through the middle of the city, was spanned by a bridge five stadia, or eleven hundred yards, long, having stone piers and abutments, strongly compacted with lead and iron. There were platforms of cedar, palm and cypress beams and planks resting between the piers, which could be removed at pleasure to cut off the communication. At each end of this bridge, was built a royal palace with hanging gardens, terraces, platforms and fountains, of which such fabulous accounts have been written. The walls enclosing these gardens were each seven miles long. In this city, also, was the celebrated temple of Jupiter Belus, which contained, among many others, the colossal statue, in gold, of Jupiter, forty feet high, holding a sceptre of precious stones.

Although the account of this great city given to us by Herodotus has some of its statements contradicted by Pliny, Quintius Curtius and others, still its magnificence, the extent and magnitude of the works executed for luxury, comfort and defence, far exceeded anything attempted at the present day. The Babylonians appear to have been endowed with the faculty of invention, and this, with the boldness of their conception and the skill displayed in the execution of their works, shows an intimate knowledge of, and advancement in, the arts and sciences, which surpass our own; and their extraordinary efforts of industry and perseverance are almost incredible. It is stated that Ninus, Belus and Semiramis designed and personally superintended the erection of many of the most stupendous works.

The Egyptians equaled the Babylonians and Assyrians in the magnitude of their works. The accounts given by ancient historians would appear fabulous were it not that sufficient is left to bear witness to the truth of at least some wonderful statements. Many of their ancient buildings have for ages served as quarries, from which materials have been carried to construct inferior works, and still remain but partly demolished, and looking like huge rocks. Others are of sufficient extent to carry a whole town upon them, as at Luxor, where the temples bear an Arab village.

The city of Thebes, built after the style of Babylon, was said to contain five millions of souls, of which one million were soldiers; and the city of Memphis also was equal to it in size and magnificence.

The grand palace in the vicinity of the cataract near the ancient Seine was constructed with four colonnades, having the columns placed in groups of three upon one pedestal, and each group supporting alternately a sphynx and sarcophagus. These figures, of which there were six thousand, were each cut from one block of stone, and were upward of twenty feet high. This temple was so large that five hundred horsemen could manœuvre within it, and adjoining it were the vast catacombs, containing the mummies.

The temple of Serapis, near to Dendera, had a portico in front, with granite columns one hundred and twenty feet high and sixty feet in circumference, supporting capitals composed of four decorated female heads. The Egyptian temples were mostly built with two or three porticos, having a vestibule or cell within them, and were fronted by a dwarf wall, usually ornamented with sphynxes. There was but little progress made in the art of decoration, and their efforts were mostly rude imitations from nature. Their columns represented trunks of trees, and where two or three were combined to support a great weight, they were placed without any regard to an uniform arrangement or display of good taste.

Doubtless, many of these edifices were the cause of much oppression while in the course of erection; and Cheops, Cephrenes and Mycenius have been accused of acts of the grossest tyranny while erecting the Pyramids. They abolished many holidays from the calendar, imposed hard burdens upon the people, and were in continual strife with the priesthood during their progression.

When the Hebrews left Egypt, they seem to have known nothing of its architecture, as, in the building of the Tabernacle by Moses, Aholiab and Bezaleel, the architects, were filled with the "spirit of God in wisdom and understanding, and in knowledge, and in all manner of workmanship, and to devise curious works," &c. So, also, when Solomon erected his famous temple, he employed Hiram, who was a native of Tyre, for his architect, who also was "filled with wisdom, understanding and knowledge to work all works in building and sculpture," &c.

The Greeks, although more tardy in giving proofs of their ability, were the first to originate the principles and make steady progress in the art of Architecture. From the simple and regular arrangements of their cottages, they proceeded, step by step, until they reached, by the strength of their own genius, that system, in order and proportion, which other celebrated nations of antiquity knew not how to practice even in their most stupendous efforts. No people since their time have worn their mantle. We are content to copy, and to copy closely in repeating their designs. We cannot even alter the most trivial member, or vary a single proportion, but the harmony of the whole is disturbed. We are scarcely capable of sympathizing with them in that delicate spirit which pervades all their productions, and can but study and reflect upon the dispensation which rendered their extinction necessary, and by study endeavor to hasten the time when the light of our own genius may shine with as fair a lustre. ARCHITECT.

☞ Your frequent appearance at the regular communications of your Lodge is earnestly solicited.

Qualifications of Royal Arch Masons.—The following suggestions on this subject, were recently laid before the G. R. A. Chapter of South Carolina, by Comp. Mackey:

The subject of moral qualifications of candidates is one of vast importance, and well worthy of the serious consideration of every Royal Arch Mason. I do not myself, believe that any higher moral qualifications are required for admission into a Chapter, than those which are demanded as pre-requisites to initiation into a symbolic Lodge. No severer duties are exacted of, and no more stringent obligations, substantially, are imposed on a Royal Arch than upon a Master Mason. The real differences between the two organizations of Lodge and Chapter Masonry, are of a scientific, and not of a moral character. They consist in this, that the Chapter carries out, to a full and perfect development, those great religious truths which are but commenced in the Lodge. He, therefore, who is worthy to receive the light of Ancient Craft Masonry, is equally worthy to be invested with the greater light of the Royal Arch degree. But it does not hence follow as a legitimate conclusion, that the mere fact of being a Master Mason entitles the possessor to the privilege of exaltation. The deficiency of information, the infirmity of judgment, the want of experience, and even the partiality and prejudice of friendship, have often permitted the initiation into the third degree, of men altogether, morally and intellectually, unworthy of that high distinction. And here the peculiar symbolism of Royal Arch Masonry comes to our assistance and supplies us with the necessary directions how we should proceed in the choice of the materials with which to construct our temple of Masonry. The Grand Overseer's square *must be rigidly applied* to every specimen that is brought up for inspection; and none, however beautiful in external appearance, should be accepted, unless by unerring trial it shall be proved to be "good work, square work, true work, such work as we are authorized to receive."

Again: in making our selections of candidates from the general body of the Craft, we must remember that it was not all who pretended to be the followers of Moses, that were permitted to assist in rebuilding the house of the Lord. The intrusion of imposters was carefully guarded against, and thus our ancient brethren have taught us in the selection of the Companions who are to unite with us in the profound researches which are the proper subjects of our exalted degrees, to use the utmost circumspection, and to cast out all who seek to join us, however specious may be their appearance, if they cannot, by the purity of their lives, and the rectitude of their conduct, prove that the previous lessons of Masonry which they had received were not sown on sterile ground, but that they are indeed the true descendants of the ancient Giblemites.

M. W. JAMES H. HIBBARD, GRAND MASTER.

In the frontispiece of this number, we present our readers with an excellent likeness of Bro. J. H. Hibbard, Grand Master of Masons of Illinois. Bro. H. was born on the 16th day of August, 1827, in Jefferson county, Mississippi. In 1836 he removed with his father's family to Alton, Illinois, where he has since resided. During the past two years he has been a partner in the firm of Metcalf & Hibbard, wholesale and retail dealers in books and stationery.

Bro. Hibbard was made a Mason in Piasa Lodge No. 27, at Alton, in 1851; and a Royal Arch Mason in Howard (now Alton) Chapter No. 8, in the September following. He was elected Grand Treasurer of the Grand Chapter of Illinois in 1852. At the organization of the Grand Council of R. and S. Masters for the State, in 1853, he was elected Grand Puissant, and in 1854 was reëlected. The same year, he held the office of Senior Grand Warden of the Grand Lodge; the next year, that of Deputy Grand Master, and at the last communication, in October, 1856, was raised to the high office of M. W. Grand Master. Bro. Hibbard is also at the present time M. E. Deputy Grand High Priest of the Grand Chapter of Illinois.

Bro. H. has held various offices in subordinate bodies, and has, as the brief record above indicates, fulfilled the duties acceptably to his Brethren. During the last five years, he has been actively engaged, working to advance the interests of Masonry at a sacrifice of not a small amount of time and money. Few men have been honored by the Fraternity as he has been. The Craft of the great State of Illinois regarded him at the age of *twenty-nine years* as qualified for, and worthy to hold, the office of Grand Master. Experience has proved that their trust was not misplaced. Bro. Hibbard has discharged the onerous duties pertaining to the high and exalted position which he now occupies, with promptness and discretion, and deserves the thanks of his Brethren for activity and faithfulness. His life as a citizen has been upright and praiseworthy, and his career as a Mason has been brilliant and such as to excite the admiration of all lovers of our ancient and honored Institution. Bro. Hibbard is but just starting in life; may his future labors be as beneficial to the Craft, and creditable to himself, as have been his past!

MASONRY IN IOWA.

The Masonic Fraternity of Iowa numbers over three thousand registered members. During the last current year, there were initiated eight hundred and fifty-four; passed, seven hundred and fifty-six; and raised, seven hundred and five.

At the last communication of the Grand Lodge of Iowa, held on the 2nd day of June, at Iowa City, fifteen new Lodges were chartered.

We have already given, by the aid of our Iowa correspondent, a synopsis of the principal proceedings of the Grand Lodge. The above statistics are taken from the admirable official report of Grand Secretary T. S. Parvin, a learned and experienced Mason. The principal feature of interest in the Report is Bro. P.'s report as Chairman of the Committee on Foreign Correspondence. It is an exceedingly well prepared document. Although some might take exception to its tone, its author speaks plainly, and does not fear to express his mind in unambiguous terms, even if he reprimand the Craft of his own State. Speaking of the "too common error that the *work* of Masonry is *Masonry* itself, and that a regular attendance and familiarity with the *ritual* is a complete fulfillment of a Mason's duty," he says:

> In this jurisdiction, from the first organization of the Grand Lodge, there have always been two parties—the one advocating the affirmative of this proposition, and the other the negative. With the latter we have always acted, and by the force of circumstances been compelled to wage an unceasing war with those parrot Masons who know the ritual and know nothing else; whose ignorance of the history, antiquity, principles, literature and jurisprudence of the Order is concealed under a good memory and presumptuous address. While we have labored long and faithfully to introduce a spirit of study and research into the hidden beauties of our Order,—a labor which requires years, yet abundantly repays the time bestowed upon it,—others have said that a few days, or weeks at most, was all that was wanted to master all in the science, (certainly long enough to learn all they know,) and as the mass are never the workers, drones are always to be found in abundance to eat the honey.

Our space will not permit us to quote more from the Report at this time, but we may refer to it again in our next number.

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☞ The *Freemason's Monthly Magazine* says, "it is a remarkable and interesting fact, that of the seventeen Brethren who have presided over" the Boston Encampment of K. T.'s, "since its organization in 1805, all but *three* are still living, and actively engaged in the concerns of Masonry."

MASONIC JURISPRUDENCE—QUERIES AND REPLIES.

EDITOR OF THE ASHLAR—DEAR BRO.: There are in our neighborhood a few colored men who claim to be Masons. Are there any colored Masons in this country? and if these men should apply to our Lodge for admission, must we, if they pass a proper examination, admit them? Please answer in the next ASHLAR, and oblige,

Yours, fraternally, AMOS.

ANS. There are no regular colored Masons in the United States, to our knowledge. There are, however, several bodies of colored men, who claim to be Masons, and call their organizations Masonic Lodges. They are all of them irregular, and not one is recognized by any Grand Lodge in the country. Should the colored men alluded to in the above query, make application for admission, the course to be pursued appears to us plain. Every presumption is strongly against their being Masons, and the utmost caution should be observed. Satisfactory evidence should be required of the time when, and the place where, they were initiated, passed and raised; and it should also be ascertained beyond doubt that the body which conferred the degrees was a regular one. These facts being decided in favor of the applicants for admission, they should be treated as any other Brethren who present themselves at the door of a Lodge, as visitors.

The above remarks are made on the supposition that no enactment of the Grand Lodge regulates the matter under consideration. The following decisive resolution has been adopted by the Grand Lodge of Illinois, and is now in force:

RESOLVED, *That all subordinate Lodges under this jurisdiction be instructed to admit no negro or mulatto, as visitor or otherwise, under any circumstances whatever.*

In the last number of THE ASHLAR, I see you say, the Master cannot request the person casting a black ball to give his reasons privately for so doing. In a recent case, a candidate was blacked when there were but few present. The members were quite indignant, and one after another rose and expressed his opinion of the candidate, till it was evident who cast the black ball. The W. M. so stated, and called on the Brother to give his reasons. Was this right?

ANS. The Master did wrong in permitting the members to state how they voted. By such a method, in almost every instance, it might be ascertained who cast the black ball, and the secrecy of the ballot might be destroyed. After having thus ascertained who caused the rejection, the Master could not take advantage of his own wrong, and assail the rights of the Brother who voted in the negative.

Bro. W.: Is it necessary for a Master to take the Past Master's degree before he can preside over his Lodge?

Ans. We think not in any case, unless the Grand Lodge expressly requires it. A Master's assent to the charges, with the usual investiture, is all that is required by Masonry to qualify a Master, properly elected, to preside. In the jurisdiction of our correspondent, [Mich.], the Grand Lodge has declared that it is not necessary for the W. M. to take the Past Master's degree. The Grand Lodge of Illinois has passed the following resolution, which, without requiring the Master to take the P. M.'s degree, seems to contain a negative implication in favor of his taking it:

> *Resolved*, That in the opinion of this Grand Lodge, the Wardens of a subordinate Lodge may preside and confer degrees in the absence of the Master, without regard to their having taken the Past Master's degree.

Allyn Weston, Esq.—Dear Sir and Bro.:—Will you be kind enough to answer in the next number of your Ashlar the following questions: Can the W. M. of a Lodge, after the Lodge is opened, leave his station, and assume that of S. D., calling to the East a Bro. who is neither a W. Master, a Past Master nor a Warden? What is the duty of the Wardens and members of the Lodge under such circumstances? Suppose the regularly elected and installed Wardens are in their stations at the time, can the W. M. leave his station, and put in the East over them a Brother of another Lodge, not a W. M. or a Past Master?

What would be the duty and right of the Senior Warden in such a case?

Ans. Although it would be highly improper for a Master to act as our correspondent suggests, yet we think he has the *power* to do so. The Master is present, and the Bro. in the Chair is *merely his mouth piece*. The Master is responsible for the work done, and everything is under his supervision. The case of a Brother from another Lodge not a W. M. or a P. M., would stand in the same light.

If the Wardens' rights were in any way violated, we think their only remedy would be to prefer charges before the Grand Lodge, or, when it is not in session, to the Grand Master.

My Friend and Brother:—Will you inform me whether a Lodge should adopt parliamentary rules for its government? Can the previous question be moved to stop debate?

Ans: We think it would be decidedly wrong for a Lodge to adopt parliamentary usages for its government, as they are frequently at variance with the spirit of our Institution. The very case of the previous question cited, we regard as peculiarly objectionable in Masonic bodies. It is to be presumed that Masons will treat each other in a spirit of brotherly affection and true courtesy, and that there can therefore very seldom, if ever, be any need of those stringent rules which are useful in mixed public assemblies. There are some parliamentary rules so obviously suited to the promotion of good feeling and justice, that they should be adopted. For instance, the Brother who first rises and salutes the Master should have the floor in debate. These matters must in a great degree be governed by the good sense of the Master, who should strive to preserve peace and harmony in his Lodge, and promote the ends of justice.

BRO. WESTON: Can a Mason withdraw from a Lodge at his option, or must he assign a reason satisfactory to the Lodge?

ANS. On this subject a variety of opinions have been expressed by Grand Lodges. We believe that no Mason should be *compelled* to belong to a Lodge—that he should neither be *forced into, nor kept in,* one against his will. Of course, we make an exception in the case of a member who is indebted to a Lodge or is under charges; in that event, he should liquidate the debt, and be tried on the charges, before his demit is granted. As a general rule, every Mason who wishes to see the Institution prosper, and rightly understands his duty, will join some subordinate body, and give his time and money toward sustaining it; but whether he pursue such a course or not, we think should be entirely optional with him. A Lodge would seldom be benefitted by compelling a Mason to become a member, or forcing him to retain his membership, when he was opposed to doing so. For the benefit of our correspondent, however, who resides in Illinois, we quote a resolution, adopted by the Grand Lodge of the State:

> *Resolved,* As the opinion of this Grand Lodge, that it is contrary to and inconsistent with, the ancient usages and precepts of our Order, to withdraw from a subordinate Lodge without some good cause, or to reside in the neighborhood of a subordinate without becoming a member thereof.

☞ The next communication of the Grand Lodge of Kansas will be held at Leavenworth, on the third Monday of the present month.

MASONRY IN MISSOURI.

The Grand Lodge of Missouri convened at the city of St. Louis on the 25th day of May last. Much time was occupied in discussing matters pertaining to the Masonic College. The Grand Master, Benj. Sharp, in his address, said:

> In my opinion the time has arrived when this Grand Lodge must take some decided course in relation to this Institution. The large debt, which, upon its account, was hanging over this Grand Lodge twelve months ago, has, as I learn from the report of the President, been diminished, leaving the present liabilities on that account $6,322.98. So far as I have been able to ascertain, there is almost a universal dissatisfaction on the part of the Subordinate Lodges in relation to this matter, and strong determination to withhold any further assistance in the way of endowing and sustaining it. I would, my brethren, that the responsibility of making some suggestions or recommendations in relation to this matter, rested upon some one else. I have, in this Grand Lodge, labored in an humble way to sustain the Institution, and have thought it could be done. I have looked upon it as one of the noblest charities of Masonry in this State. I have felt an honest pride in its prospects of success—but the conviction is at last forced upon me that it cannot succeed, and that it will be better for this Grand Lodge to make some disposition of the matter. I am fully satisfied that many of the Subordinate Lodges will surrender their charters before they will submit to be further taxed on its account.

The Masonic College appears to have been a source of disagreement from the commencement, and is, as we judge from the Report before us, not successful.

Few matters of interest transpired at the communication of the Grand Lodge. The death of Bro. Alex. Patterson, late President of the College, was announced, and appropriate resolutions adopted.

The following officers were elected: S. H. Saunders, G. M.; P. Draper, D. G. M.; M. Boyd, G. S. W.; J. F. Houston, G. J. W.; J. D. Daggett, G. T.; A. O'Sullivan, G. S.

There are in Missouri fifty-nine chartered Lodges, with a membership of five thousand eight hundred and ten. The following shows the work of the last year: Initiated, 761; passed, 699; raised, 660; admitted, 249; demitted, 335; died, 50; suspended, 30; expelled, 15.

The report of the Committee on Foreign Correspondence is from the pen of Bro. Geo. Whitcomb. Speaking of the Grand Lodge of Illinois, he says:

> Bro. H. G. Reynolds, Gr'd Sec., is Chairman of the Com. on F. C., but we failed to find his report in the proceedings.

This is a mistake. Bro. Reynolds was not Chairman of the Committee; if he had been, we warrant a report would have been made.

Speaking of the official report of the proceedings of the Grand Lodge of Michigan, the Report holds the following language:

Bro. Fenton, G. Sec., and Chairman of the Com. of F. C., reviews the proceedings of 25 G. Lodges, in a report of 21 pages, which takes up most of the proceedings; we can find no statement of the welfare of the Craft, no statistical matter, indeed we would scarcely have ascertained the number of Lodges, if it had not been for the pay roll.

We have long thought the Grand Lodge of Michigan ought to furnish, in its annual report, statistics showing the number, growth and condition of the Craft in its jurisdiction, not only to enlighten the Fraternity abroad, but for the benefit of Masons under its authority. We trust this matter will receive some attention at the next annual communication.

THE UNIVERSALITY OF MASONRY.

The characteristic of our Institution, which gives it its chief value as an instrument for affording practical benefit, is its universality. We have cited in previous numbers of The Ashlar, facts illustrating this truth. The following we add from an address delivered before the Grand Lodge of Iowa by Bro. L. Ker: "The first fact was given to me at my residence by a worthy Brother Mason and a worthy Minister of the Methodist Church, who had been many years a Missionary among the Chippeway Indians and other tribes in the British Possessions. He told me that among the Chippewayans he found many Masons, and was himself in their Lodges; that all their signs, grips and passwords were the same as ours; and that they were consistent and exemplary as men and Christians in their conduct, and that they could not tell him when and by whom Masonry was introduced among them; that it was beyond the memory of their fathers.

The second fact is from the pen of a British officer, who served with distinction in the Crimea, and is himself a Mason. Being much among the Turks and in Constantinople, he found many Masons among these people, and was in some of their Lodges; that they worked as we do, and that with some immaterial difference, their signs, grips and passwords are the same as ours. But he could not find among them any higher than the Royal Arch.

And now, my brethren, look at these facts. There the Indian, the American, the Englishman and the Turk, from the remotest parts of the earth, could meet together and work together in love and harmony, and aid, protect and defend one another. What a bond of Union! What a spirit of concord! A bond long enough to encircle the globe, and a cord strong enough to bind in perpetual amity all nations, however dissimilar and antagonistic in laws, manners and customs, as well as religion, they may be."

For The Ashlar.

QUALIFICATIONS OF CANDIDATES FOR THE MYSTERIES OF FREEMASONRY.

Bro. Weston:

The September number of The Ashlar contains an inquiry, touching the physical qualification of candidates, together with your judicious remarks thereon.

At the present time, when the star of Masonry is so largely in the ascendant, when so many are clamorously knocking at the doors of our Lodges for admission into our ranks, and when the officers and the Craft are so much disposed to open wide the doors, to gratify the wishes of the many, it is well to pause and enquire what, under the ancient rules and regulations of our Order, qualified a man to be made a Mason? And having ascertained those rules, and the ancient regimen, we should see to it that they are faithfully and religiously adhered to, and preserved inviolable.

There are three kinds of pre-requisite qualifications for admission into the secrets of Masonry, which every one who aspires to the honor must possess, or he should be rejected.

No man has any right to claim admission;—it is a favor and a privilege conferred. And the Order not only have the right, but it is their duty to withhold this privilege or benefit from all who do not come fully up to the standard of mental, moral and physical qualification,—all three of which he should possess in a superior degree.

In mental qualifications, he should not only be a man of sound mind, but one fully responsible for every thought, word and act,—one who can govern and subdue his passions, and keep them within due bounds.

He should be able to fully comprehend, and duly appreciate, the beauties of Masonry; and be qualified to perform, with honor to himself and benefit to the Craft, the labors and duties of a Mason. If he possesses any of those idiosyncracies of constitution or character, now so prevalent, he should be rejected. In short, he should be fully qualified to discharge creditably all the duties of life, or he may jeopardize the security of our Order.

The moral qualification of a candidate is the most important, and perhaps the most neglected.

He must put his trust in God; he must not be an "irreligious libertine," but should obey, and live in accordance with, the moral law. The moral law is, or ought to be, well understood by every Mason:—

Thou shalt love the Lord thy God, &c.; thou shalt not take the name of the Lord thy God in vain; thou shalt not bear false witness, &c.; thou shalt not covet;—these, together with all the requirements of the moral law, should govern the conduct of every man who is permitted to become a candidate for our sacred mysteries.

No man can be a Mason, in the full and noble sense, who profanes God's holy name, or violates any portion of the moral law.

In some jurisdictions, how sadly is this moral qualification neglected. Yet every brother, who casts his vote for the initiation of a candidate, whom he knows, or has reason to believe, lives in violation of any of these requirements of the moral law, not only does the Institution a grievous wrong, "wounding it in the house of its friends," marring its beauties, *removing its ancient landmarks*, but he violates his own most sacred obligation of duty. He thereby weakens, rather than strengthens, its stakes, and lessens its respectability.

But a man may possess, in an eminent degree, both mental and moral qualifications, and yet, from physical causes, be entirely incompetent.

In the old charges, Sec. 4, of Anderson's Constitutions, it is laid down, as a rule, that "No Master shall take an apprentice, unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art of serving his Master's Lord, and of being made a Brother, and then a fellow Craft in due time; and that he should be descended of honest parents;—that so, when otherwise qualified, he may arrive to the honor of being the Warden, and then the Master, of the Lodge, the Grand Warden, and, at length, the Grand Master of all the Lodges, according to his merit."

"Thirdly: That he that be made be able in all degrees; that is: free born, of good kindred, true, and no bondsman, and that he have his right limbs, as a man ought to have."*

The Institution of Masonry is both ancient and symbolic. It was originally operative; in its present form, it symbolizes and represents its original operative character, and alludes to that magnificent structure, King Solomon's Temple. And as that Temple was composed of none but perfect stones, so the Masonic edifice, erected in commemoration and honor of that Temple, should be free from material defection in mental, moral or physical qualities. "Know ye not ye are the temple of God?"—"If any man defile the temple of God, him shall God destroy." It will not do to say that a physical defect is a misfortune, for which a man is in no way to blame, and that his mental and moral qualifications may be above reproach;—this does not change the nature of the case. A mental defect is a misfortune; being born in bondage is a misfortune; yet either will prevent any one attaining to the rights of Masonry.

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*MS. in Lodge of Antiq. See Preston, 273, note. See, also, Mackey's Lexicon, page 391.

We cannot be too careful in preserving the ancient land marks. One departure from the strict rule of right always leads to another. Let us all, therefore, keep sacred and inviolable not only the mysteries of the Order, but all the ancient rules and landmarks, that no new or modern encroachments be made. If any have departed from those ancient rules, let them at once retrace their steps. Then shall we have a truly beautiful and magnificent structure, supported by "wisdom, strength and beauty." J.

DUBUQUE, Iowa, Sept. 1st, 1857.

EDITORIAL CORRESPONDENCE.

MENDOTA, Ill., Sept. 13, 1857.

MY DEAR ASHLAR:

It is a dull, rainy day, and nature looks anything but inviting. I am *housed* in one of the hotels of that mammoth corporation — the Illinois Central Railroad Co.—which has opened the way on these vast prairies for civilization.

Since I left the *sanctum*, I have visited but few places. At Batavia, on the Chicago, Burlington and Quincy Road, I met a large number of active, energetic Brethren, whose interest in the welfare of the Order was truly commendable. Bro. J. B. Tanner gave me a Brotherly welcome, and by his kindness made my visit a very pleasant one. The Lodge in this place numbers about fifty.

From Batavia I rode, by the aid of horse flesh, to Aurora. A more charming ride I have not had for many a day. The distance is seven miles, and the road, skirted with trees, extends along the river through one of the most beautiful tracts in the State.

At Aurora, I had the pleasure of meeting Past Grand Master Lusk, now Grand Lecturer of the Grand Chapter and Grand Lodge, and also Bro. J. J. Huntley, Grand Lecturer of the Grand Lodge. A Chapter meeting was held in the evening, when Comp. Lusk, acting as H. P.

exalted three worthy Brothers. I was exceedingly sorry that I was unable to remain in the Chapter till the exercises were closed. After a short visit to the Chapter, I spent the remainder of the evening in the new Lodge, acting under dispensation, and of which Bro. B. F. Hall is W. M. There, I, for the first time, had the pleasure of hearing Bro. Huntley lecture. The time was occupied with the 1st section of the E. A. degree. Bro. H. has, what I believe to be, the genuine Barry work. Although I learned mine in Michigan, and he obtained his in Illinois, (from Bro. Barry himself and Bro. Jackson,) we perfectly agree, with the exception of a few and unimportant verbal differences.

Aurora has two Lodges, which embrace about one hundred members. The interests of the Fraternity are well cared for, and the Craft manifest a laudable desire not only to obtain the correct work, but such information as will enable them to conduct the business of the Lodge properly. To Bro. G. F. Buck, I would tender my thanks for his fraternal attentions.

Aurora has about four thousand inhabitants, and is one of the most flourishing cities in Illinois. Located on high, uneven land, and having an abundance of trees and foliage, its streets are very handsome, and many of the private residences peculiarly inviting.

Since leaving Aurora, I have visited Oswego and Earlville. At the former place, I had the pleasure of meeting about twenty of the Brethren, whose kind attentions are duly appreciated.

Bro. H. A. Chase, W. M., gave me a cordial reception at Earlville, and by his attentions the pleasure of my visit was greatly enhanced. The Craft in that town are doing well, and have a very *good hall*,—which is too often wanting in small country places.

To Bros. Isaac Wright and John Warless, I desire to express my thanks for favors in this place.

I shall leave here to-morrow morning for Princeton; thence I shall proceed to Rock Island, and then up the Mississippi River. A. W.

☞ Deputy Inspector Van Rennselaer, assisted by Bros. C. R. Starkweather, of Chicago, and Carson, of Cincinnati, has recently established a Consistory, a Chapter of Rose Croix, a Council of P. of J., and a Lodge of Perfection, at Philadelphia.

"IT RAINS."

An Extract from the Revelations of a Square.

"We had once a rich scene in our Lodge, during Bro. Dunckerley's Mastership, which carries with it a useful lesson, and ought not to be disregarded," proceeded my gossipping companion, who, like the barber in the Arabian Nights, would not suffer anybody to talk but himself. "A stranger presented himself as a visitor, was examined, and admitted. He proved to be of a respectable standing in society, although on the present occasion he lent himself to the perpetration of a very disreputable affair; and the R. W. M., with all his tact and discrimination, was very nearly outwitted. An ancient law of Masonry provided that no visitor, however skilled in the art, shall be admitted into a Lodge unless he is personally known to, or well vouched and recommended by, some of the Brethren then present. Many occasions arose in which it had been deemed expedient to remit the strict observance of the rule, and such had been the case in the present instance. The intruder, however, had not occupied his precarious position more than five minutes, before a venerable Brother called aloud, — 'It Rains!'

"Brother Dunckerley's presence of mind did not forsake him in this emergency, and he gravely demanded of the visitor, — 'Where were you made a Mason?'

"The answer was at hand. 'In a Lodge at the King's Head, Gravesend.'

"This reply betrayed him; the daw was stripped of his borrowed plumes. The Brethren rose simultaneously from their seats in some degree of unnecessary alarm, like a flock of sheep in the presence of a strange dog.*

"Indeed, if the Wandering Jew had appeared among them in *propriâ personâ*, they would scarcely have exhibited a more urgent demand for his summary expulsion than was implied in the loud and universal murmur of disapprobation which was heard from every part of the Lodge. The intruder was perplexed; he saw his error, but knew not the remedy: and when the R. W. M. quietly observed: 'Now, sir, will you be kind enough to favor us with your version of the story,' he replied, in the language of Canning's Knife Grinder:—

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* The Square is inclined to be facetious here. A strange dog, filling the flock with apprehension, is brought forward as an apt comparison to the appearance of a strange eavesdropper (cowan) amongst the Brethren of a Tyled Lodge.—P. D.

"'Story!—Lord bless you!—I have none to tell! I was anxious to see a Lodge of Brethren at work; and one of your seceding members furnished me with answers to a few questions which he said would be proposed in the Tyler's room, and for a frolic I was determined to test their truth, as, at the very worst, I could only be rejected, which I did not conceive would be either a disappointment or a disgrace; for, to say the truth, I scarcely expected to gain admittance into the Lodge.'

"What was to be done? The dilemma was pressing, and various opinions were proposed and discussed, while the delinquent was securely locked up in the preparing room, and left in darkness to his own agreeable reflections. The confusion in King Agramente's camp, so well described by Ariosto, where one said one thing and another the reverse, may convey some idea of the consternation which ensued. All spoke together, and the reins of authority seemed to have been unnaturally snapped asunder; for the R. W. M. had retired with his Wardens behind the pedestal, leaving the Brethren in the body of the room to denounce or threaten at their pleasure; and their objurgations were rather amusing than otherwise. One or two young members, in the exuberance of their zeal, thoughtless and ill-judging, like sailors at the prospect of a wreck breaking open the spirit room, jumped upon the benches, like Victor Hugo's scholars in the Notre Dame,† vociferating, —'Out with him! Down with the intruder! Turn him out!'

"Others were more moderate. One Brother observed, in a deprecatory tone of voice: 'He ought not to have been admitted.' A fat Brother, with a red face peering from under a periwig and *queue*, who had not taken the trouble, amidst all this excitement, to move from his seat, quietly asked, 'Who examined him?' And others, acting under the impulse so universally displayed by the young men on the bench, were clamorous that the watch should be called in, and the intruder transferred to the round-house.

"Meanwhile, Brother Dunckerley had matured his plan, and having ascended into the chair, and given the signal, which appeased the tumult, and brought every Brother to his seat in a moment, he said:—

"'Brethren,—I need not tell you that we are placed at this moment in a situation where a false step may involve not only this Lodge but the entire Craft in unknown difficulties. It was the maxim of Socrates,—it is well to punish an enemy, but it is better to make him your friend. Now we must not content ourselves with asking who examined him? or why he was admitted? for he is actually amongst us; and it is too late to prevent the intrusion. And if we were to adopt that worthy Brother's advice who recommended him to be turned out, the matter would not be greatly mended; the principal difficulty would still remain. I conceive, therefore, that the wisest course we can pursue under these untoward circumstances will be, to use our best endeavors toward converting this temporary evil into a permanent benefit, as the bee extracts honey from the most poisonous flowers, by transforming the unwelcome cowan into a worthy Mason. For this purpose I propose that—if his station in life be not objectionable—the provision of our by-laws respecting the admission of candidates be suspended in this single instance, and that he be initiated on the spot.'

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† The Square anachronises.—P. D.

"The proposition was regularly seconded by the S. W., and was unanimously agreed to; and the intruder was again introduced by the Senior E. A. P., for we had in our Lodges at that time neither Deacons nor Inner Guard. The R.W.M. first examined him as to his residence, trade, and respectability of character; and these inquiries being satisfactorily disposed of, the question was proposed, whether he would adopt the alternative of being made a Mason, to avoid the disgrace of being posted as an imposter.

"He said nothing could be more acceptable to his wishes. In fact, it was the very proposal he intended to make himself, as an atonement for his error, and a means of wiping away his disgrace. He accordingly received the first degree, and not only proved an excellent and zealous Mason, but in due course rose to the chair of the Lodge.

"The origin of the above significant watchword," continued the Square, prosingly, as if he was taking credit to himself for communicating some very important secret which was known to none but himself,—"Don't speak!"—he ejaculated, in a sharp and eager tone of voice, as I exhibited indications of a reply,—"Don't speak, and you shall hear! In our time, a cowan, or over-curious uninitiated person, who was detected in the fact of listening, or attempting to procure, by any undue means, a knowledge of the peculiar secrets of Masonry, was termed an eavesdropper, from the nature of the infliction to which he was subjected. He was placed under the eaves of a house in rainy weather, and retained there till the droppings of the water ran in at the collar of his coat, and out at his shoes, and, therefore, the phrase, '*it rains*,' indicates that a cowan is present, and the proceedings must be suspended."

MASONIC ITEMS.

RELICS.—We learn from the *Masonic Messenger*, that Sir K't Thos. Orr, of Ohio, has at considerable trouble and expense procured a piece of the Old Temple at Jerusalem, through the exertions of Bro. J. P. Brown, Dragoman, of Constantinople, who is W. M. of a Lodge located there. "It is," says the *Messenger*, "in the form of a double cube, being 15x15x30 inches. If we recollect rightly, Mount Moriah is composed of a soft limestone, which this appears to be, being easily scratched with a nail. We rather doubt it being a portion of the old temple, though it might have come from the crypts or vaults that are now ascertained to exist in the interior of the mountain. We do not believe King Solomon would have built the temple of so poor an article of stone as this appears to be, for Masonic tradition informs us the quarries of Zeradatha supplied the stone. However, there is no doubt this stone came from Jerusalem, and that is sufficient to hallow it in the mind of the Masonic fraternity."

MASONIC PRESENTATION.—To the kindness of our friends of the Buffalo *Courier*, we are indebted for an account of the ceremonies had on the occasion of the presentation, to Hon. Bro. Wm. Blackstone Hubbard, M. E. G. M. of Knights Templars in the United States, of an Honorarium of a Patriarchal Cross, about five inches in length along the body, and about two and a half inches in width along the two arms of the cross. The material is of gold, surrounding a gorgeous surface of red enamel, in the center of which a single diamond of great size is set. The hangings are of massive gold, with the emblems of the Order of Knights Templar emblazoned on them.

The following is the inscription on the reverse:

In Hoc Signa Vinces.
PRESENTED TO THE
HON. WILLIAM BLACKSTONE HUBBARD,
M. E. Grand Master of Knights Templars of the United States.
A testimonial from the Grand Encampment of the United States.
Ordered September 7, 1856.
A. O. 783.

When we say the presentation address of Sir Knight Robert Morris was worthy of its author, we have intimated that it was eloquent, scholarly and graceful, and those who heard it, enjoyed a rich feast. At its close, the cross was hung about the neck of Bro. Hubbard, who made a most beautiful and touching acknowledgment. Sir Knight John L. Lewis, jr., of Penn Yan, subsequently presented a fine specimen of chronography to Sir Knight John W. Simons, of New York, Past Grand Commander of the Grand Commandery of the State of New York. The address and the reply were fine specimens of oratory, and in excellent taste.

The exercises closed with a benediction by Sir Knight Rev. E. Cressey, and in the evening a Masonic supper was given at the Mansion House.

☞ The venerable librarian of the Astor Library, describing the Masonic portion of his collection, pronounced it "complete enough for general purposes." It consists of *nine* volumes, three by Dr. Oliver on *Freemasonry*, and six by various authors on *Anti-Masonry*. The members of this old traditionary Craft, which reaches 200,000 of the first men of the United States, must feel flattered by Mr. Coggswell's opinion, that *nine* such books are "complete enough for general purposes," especially when we consider that Mr. Astor himself was a devoted Mason, and the Master of a Lodge of Masons in this city. We [*New York Dispatch*] chronicle the fact as explaining the *status* of Masonic literature in the Astor Library.

A FATAL ACCIDENT—NARROW ESCAPE OF GRAND MASTER HIBBARD.—But a short time since, we visited Grand Master Hibbard at Alton, and found him and his family in excellent health. He was pursuing the even tenor of his way, anticipating no obstacle to mar the bright prospects of the future; his wife, a lady of accomplishments and rare merit, was the very picture of health, and his little children were merry with their pastimes. With such recollections crowding upon us, it is with grief that we learned, a few weeks since, the particulars of a serious and fatal accident which has obscured the happiness of our Brother, and brought sorrow to his hearth-stone. The casualty, to which we allude, occurred on the 1st of September, and is thus described by an Alton paper:

> We regret exceedingly that we are called upon to record the occurrence, yesterday afternoon, of an accident by which several members of a family, well known and highly esteemed in Alton, were seriously injured.
>
> As Mr. J. H. Hibbard, of the firm of Metcalf & Hibbard, booksellers on Third street, was driving in a part of the city where deep cuts have been made in grading the streets, near City School House No.

2, his horses became frightened, and in backing, ran the carriage over the edge of an embankment forty feet high. The body of the carriage becoming detached, went over, carrying all the occupants with it, the horses running off with the wheels.

The persons in the carriage were Mr. J. H. Hibbard, wife, and child some two or three years old; Mr. E. Hibbard, Mr. J. H. Hibbard's father, and Judge J. Bailhache, Mrs. Hibbard's father.

Judge Bailhache was hurt very seriously. He fell upon his head and face, and received several severe cuts from his glasses, which he had on at the time, and was otherwise so severely bruised as to render him insensible for some time.

Mr. E. Hibbard was considerably bruised, and received several slight cuts, but his injuries are not serious.

Mrs. Hibbard fared rather worse. Her face was badly cut and bruised, and she was otherwise seriously injured.

The little child was taken up insensible, and, it was thought, dead; but it was afterwards ascertained that, aside from a few slight bruises, its only injury was the breaking of one limb, above the knee.

Mr. J. H. Hibbard was the only one of the party who escaped entirely without injury.

About four or five days after the accident, Bro. Judge Bailhache, long known as a Mason and a member of the Grand Lodge, died from the injuries which he received. Mrs. Hibbard and the little child, we are happy to state, are fast recovering.

☞ Washington was "initiated" in Fredericksburg Lodge on the 4th day of November, 1752. He was "passed" on the 21st day of February, 1753, and "raised" on the 4th August, 1753. The officers of the Lodge at the time were Dan. Campbell, Master; John Neilson, S. W.; Dr. Robert Halkerson, J. W. These facts may be found recorded on the original records of the Lodge.

EXPELLED.

PAW PAW, Mich., Aug. 21, 1857.

A. WESTON ESQ.:

Dear Sir and Brother:—At a regular communication of Paw Paw Lodge No. 25, of F. and A. Masons, held at their Hall, August 4th, 1857, Archibald Stewart was expelled from all the privileges and benefits of Masonry, for unmasonic conduct; and the same ordered published in THE ASHLAR.

Respectfully and fraternally, yours, A. J. SORTIRE,
Secretary of Paw Paw Lodge F. and A. Masons.

MARRIED,

In Penn Yan, N. Y., August 25th, by Rev. Mr. Taylor, Bro. Michael Shoemaker, of Jackson, Mich., to Sarah Wisner, daughter of the late Henry A. Wisner, Esq.

At the residence of Bro. L. W. Tubbs, Aug. 5th, 1857, by the Rev. J. W. Daniels, Bro. Henry P. Coolidge, of Greenwood Lodge No. 58, Iowa, to Miss Thede M., daughter of Hon. William Wheeler, of Flowerfield, St. Joseph county, Michigan.

August 6th, 1857, by the Rev. J. W. Daniels, Bro. E. C. Blackmar, Secretary of Glenwood Lodge No. 58, of Glenwood, Iowa, to Miss Rebecca W., daughter of Bro. J. W. Coolidge, all of Glenwood, Mills county, Iowa.

In Detroit, Mich., by Rev. Bro. F. A. Blades, on the 1st of September last, Bro. Lewis P. Durkee to Miss Eliza A. Smith.

[Bro. D. is the worthy Treasurer of Ashlar Lodge. Although we cannot say that Miss Smith has changed her name for one more euphonious, we will vouch that she has for a husband a worthy Mason. We wish them happiness.]

DIED,

At his residence, in Colon, Mich., on the 15th of June last, Bro. J. W. Knickbocker, aged 32 years. He was buried with Masonic honors.

Colon Lodge No. 72.

In reference to the death of Bro. J. W. Knickbocker, a special meeting of Colon Lodge was called on the 17th of June, when the following resolutions were adopted:

Resolved, That in the death of Bro. Knickbocker, the Lodge has lost a very dear and worthy Brother—one who had not only the confidence and esteem of the Brethren, but one who had the confidence of the community in which he lived, and was highly respected and esteemed for his usefulness, merit and worth.

Resolved, That we deeply sympathise with his afflicted widow and relatives;—his widow, who has been bereaved of a kind and affectionate husband, who was cut off in the midst of usefulness, with flattering prospects before him, and we earnestly pray that the God of mercy may bless her and her little ones with his cheering goodness and mercy, sustain and comfort them in this life and prepare them for the life to come.

Resolved, That a copy of the above resolutions be transmitted to the family of the deceased, and published in The Ashlar.

Committee, W. M. REED,
L. C. LELAND,
R. WATSON.

At a special communication of Battle Creek Lodge No. 12, held Aug. 16th, the following Preamble and Resolutions were unanimously adopted:

Whereas, It has pleased the Supreme Architect of the Universe to call from Labor to Refreshment our worthy Brother, Benj. B. Hick,

Resolved, That while we most humbly bow before the afflicting dispensation of our Divine Grand Master, we cannot allow the occasion to pass without an expression of our regard for the Christian and Masonic virtues of our lamented Brother, whose sands of life have now run out—whose mortal ark, we trust, is now safely anchored in that haven where the wicked cease from troubling and the weary are at rest.

Resolved, That in the life and character of our departed Brother, we recognize the exemplification of those *noble tenets* of our Order, which, while they teach us how to *walk*, *act* and *part*, point us with happy assurance to the reward of a well-spent life.

Resolved, That in the death of our Brother, our Institution has lost a warm and devoted member, whose faithful breast has long been the safe repository of the Mysteries of our ancient Institution.

Resolved, That we tender our warmest sympathy and condolence to the bereaved wife and family of the deceased, who have been thus bereft of a companion, parent and friend.

Resolved, That a copy of these resolutions be published in The Ashlar, Battle Creek *Jeffersonian* and Battle Creek *Journal*, and a copy forwarded to the family of the deceased.

EDITOR'S TABLE.

☞ Those who return numbers of The Ashlar, should mark on them the name of the Post office to which they are sent. Several numbers have come to us through the Post office, whence we know not, and consequently cannot erase the names from our book.

Send the Names of Subscribers.—The Grand Lodge of Illinois will meet a few days after this number of The Ashlar is issued. We would earnestly request our agents in the State to obtain the names of as many new subscribers as possible, and forward them to the Grand Lodge, where we will be present to receive them.

Send the Amount of your Subscription to the Grand Lodge.—Almost all our subscribers in Illinois who have not paid their subscriptions for The Ashlar, agreed to forward the amount to us at the Grand Lodge Communication, which is to be held at Springfield on the 6th of this month. We would call their attention to the fact, and shall depend on their remittances.

☞ Several subscribers who were to forward the amount of their subscriptions on the receipt of the first number, have failed to do so. We request them to forward *immediately* on the receipt of this, as we have incurred expense, relying on their promises.

☞ Look out for one Amos F. Lanfear. He is an imposter, and has been expelled from Philanthropic Lodge No. 164, New York State. He is travelling in the West, and deceiving Masons.

Grand Lodge of Illinois.—This body will meet at Springfield on the 6th day of the present month. We shall give in our next number a report of its proceedings, and also of those of the Grand Chapter and Grand Council.

Have you paid for the Second Volume of The Ashlar?—Those who have not, are earnestly requested to do so immediately, as we need the money. We trust our request will not go unheeded.

THE NEW CONSTITUTION.—The M. W. G. M., Bro. Jas. H. Hibbard, has officially advised us that the New Constitution, to be found on pages 51 and 52, Proceedings of 1856, has received the affirmative vote of 143 chartered Lodges, the negative vote of 22 chartered Lodges; and the vote of 46 Lodges has not been received. One hundred and forty-one Lodges being a majority of two-thirds, the said Constitution is now in force. There is now no provision for proxies, and Masters and Wardens of Lodges are advised not to appoint any to represent them at the Grand Communication of the Grand Lodge this month.

WE HAVE RECEIVED from McNally & Co., Theatre Buildings, Chicago, the *Memoir and Eulogy* of Dr. ELISHA KENT KANE, pronounced by Bro. E. W. Andrews, before the Grand Lodge of New York, June 5, 1857, together with the *Opening Address* of the M. W. Grand Master, and letters received on the occasion from Edward Everett, Washington Irving, General Wool, Judge Kane, Commodores Perry, Stewart and Read, and many other distinguished gentlemen, in various parts of the Union—the whole forming a neat pamphlet of some sixty odd pages, giving an interesting description of the proceedings had by the Grand Lodge, on the occasion of their public expression of grief at the demise of the hero, the action of Arcana Lodge, the odes composed for, and sung on the occasion, and the chaste, impressive and graphic memoir of the life, and eulogy upon the death, of our beloved and illustrious Brother. It should be in the hands of every member of the Fraternity, in the library of every Lodge; and we shall take pleasure in forwarding it to any address, postage free, on the receipt of twenty-five cents in stamps.

VISITS AMONG THE BRETHREN.—Since the date of our correspondence at Springfield, we have travelled over a large portion of the southern section of the beautiful State of Illinois, known by the euphonious name of Egypt. We found anything but a place of darkness, and made the acquaintance of many Masons with warm hearts and large souls. Our limited space prevents our giving the names, as we would like to do, of those who manifested a deep interest in the Order, and smoothed the rugged path of life by their kindness. It would be a dereliction, however, for us not to refer to the M. W. Grand Master, J. H. Hibbard, and the pattern of Grand Secretaries, H. G. Reynolds. The former we met at Alton, and found him, though young in years, a devoted Mason, whom research and intelligence fitted for the high position which he holds. Bro. Reynolds, in his office at Knoxville, was surrounded by papers, and busily preparing for the meeting of the Grand Lodge.

Leaving Springfield, we visited the following places: Virden, Girard, Carlinville, Alton, Upper Alton, St. Louis, Carlyle, Centralia, Salem, Lawrenceville, Vincennes, Vandalia, Pana, Shelbyville, Charleston, Paris, Terre Haute, Jacksonville, Naples, Quincy, Macomb, Abingdon, Monmouth, Galesburg, Knoxville, Peoria, Lacon, Henry, Peru and LaSalle.

THE INDIAN MASON—AN HISTORICAL SKETCH.*

It was during the stormy period of '79, when the allied enemies of America and France were contending with varied success with the hostile troops of Great Britain, that General Sullivan was sent on his celebrated expedition against the associated Indians and Tories of the North.

At the commencement of our country's struggle for national liberty, England thought herself able to crush, with her own powerful arm, all opposition to her will at a single blow. But finding her measures could not intimidate, nor her armies subdue her revolted colonies, she determined to lessen her difficult task, by fomenting discord among our people, by purchasing loyalty with her gold, and bribing the untamed savages on our frontiers to become her allies.

Congress had early foreseen the danger that might arise from an exposure of our frontier settlements to the Indian tribes on their borders, and had procured an assembly of a council of their Chiefs, which was attended by Colonial Commissioners, who said to them, "This is a family quarrel between us and England. You Indians are not concerned in it. We do not wish you to take up the hatchet against the King's troops. We desire you to remain at home, and not join either side; but bury the hatchet deep."

To this the Chiefs of the Six Nations agreed. There had long resided among them one whom they had ever regarded as a friend, and who had often guided them in their councils. This was Sir William Johnson. His influence over them was unbounded, and he was the acknowledged favorite of his sovereign. To him the English Government had sent early dispatches, directing him, as their Commissioner, to enlist the Indians in the war against the Colonies.

Sir William had ever abhorred cruelty, and his mind revolted from the bloody scenes which he foresaw would ensue around the domestic hearth-stones of the unprotected pioneers of the frontier settlements. He had shared with these yeomen their difficulties and dangers, and while he remained true to his allegiance to his king, his heart shrunk from a cruel and fratricidal war on those of his own blood, who had ever been his friends and neighbors.

But he was spared from a disobedience to a sovereign to whom he was attached, or a participation in the bloody scenes which followed, by a death so sudden, that suspicion has said he committed suicide, rather than be the instrument of the cruelty of his goverment.

He was succeeded in his titles and estate by his son, Sir John Johnson, and in his superintendency of Indian affairs by his son-in-law, Col. Guy Johnson, who had been his Deputy Assistant during his lifetime. In their immediate neighborhood, lived Col. John Butler and his son, Walter N. Butler, who were influential loyalists, without any of the mild virtues which had distinguished Sir William Johnson.

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* From the Signet and Journal.

These men succeeded to the unbounded influence of Sir William over the Indians, and having sent runners through all the tribes, and assembled them in council at Oswego; and while the indignant Chatham was rebuking the ministers around the throne, for their unnatural cruelty, in the most withering language, the Johnsons and Butlers were haranguing this council of savage warriors, promising them money and food, rum as plenty as water, and a bounty for every rebel's scalp. How well they had succeeded, let the subsequent massacres of Scoharie, Cherry Valley and Wyoming tell! Neither the innocence of infancy, the charm of beauty, or the helplessness of old age, were any security against the deadly rifle, or the murderous tomahawk and bloody knife. One only respite was known to this sanguinary cruelty, and that was a reservation for torture, or the hopeless captive's lot.

But there was another master spirit in these stirring scenes. This was Joseph Brant, a half breed Indian. Brant had been a favorite, and a protege of Sir William Johnson during his lifetime, and rumor has said he owed to him his paternity. His mother was a Mohawk, and Brant was at this time the principal Chief of that tribe. While a lad, he had been sent by Sir William to a charity school in Connecticut, where he had received a good English education. Although inheriting with his maternal blood all the wild passions of his race, yet by his attainments in the sciences and arts of civilized life, he gave great promise of being useful to each of the two races whose blood mingled in his veins.

So great was his proficiency, that he translated into the Mohawk language the Gospel of St. Mark, and assisted the Rev. Dr. Stewart, an Episcopal Missionary, in translating a number of other religious works into the Indian tongue. After receiving his education, he had been employed by Sir William as his private secretary, and in this capacity had visited England during the early part of the American controversy, where he was shown distinguished honors by the nobility and other persons of eminence. While in England, it is believed he was initiated into the rites of Masonry, and became a Master Mason, as his subsequent history shows he was a member of the Fraternity.

With such acquirements, influenced by his friendship for the Johnsons, and by his neighbors, the infamous Butlers, and perhaps remembering but too well the wrongs his own race had suffered, he became a most dangerous foe to the infant and unprotected settlements. Banding with the Six Nations, except a few Oneidas, and the still more malignant loyalists, or Tories, as they were called, he planned and executed, in conjunction with the Butlers, those savage wholesale massacres of the frontier settlements, which made his name a terror to all the region exposed to his attacks.

But while the name of Brant has been handed down to us red with the gore of unprotected villages, we know not that it was ever black with treachery. It was his Tory associate, Butler, whose perfidy kept no faith, and who knew no mercy.

Brant had chosen the master whom he would serve, and was able to call around him the warriors of his own race at his bidding, and in fighting, he followed the customs of their fathers.

Among the many authenticated incidents in the life of Brant, which enable us to look through the dusky covering of the warrior, and see the man,—yes, and the Mason, the following may be given, showing that his obligations as a Mason were remembered, even amidst the horrors of the conflict.

A party of Indians and Tories, led by Brant, had in July of '79 fallen on an unprotected village, called Minisink, massacred its inhabitants, and were retreating with their booty, when they were next day pursued and overtaken. A severe battle ensued, in which the Indians were victorious, and killed and captured many of the colonists. Among the latter was a Major Wood, who, having learned that Brant was a Freemason, and who by some means had acquired the knowledge of certain signs that are recognized among Brothers in distress, appealed in this mystic manner to Brant. Faithful to his pledge of brotherhood, the Indian chief interposed and saved his life. But he soon after discovered the imposture, yet he still spared his life, and after a long captivity, he ultimately returned him to his friends. It is related that Brant reproached him severely, for dishonorably pretending to be a Mason when he was not.

It was a few weeks after the above incident with Major Wood, that Brant was called to oppose the march of Gen. Sullivan, who was progressing with a formidable force into the very heart of the Indian country, to waste and destroy the strongholds, the planting grounds and homes of the savage allies of England.

General Sullivan had concentrated his entire force, consisting of above 3,000 men at Tioga Point,—(now Athens, Pa.) and here was first met by the Indians and Tories under Brant and Butler. No battle here ensued, and Sullivan was permitted unmolested to destroy the Indian settlement called Queen Esther's Town. The wily savages and bloodthirsty Tories, however, hovered about their march, and gave them battle at Ohemuny, (near Elmira, N. Y.) The Indians were here defeated, and retreated to their homes into the interior of the State.

As they were followed into this then wild wilderness by Sullivan, it became necessary to use the utmost vigilance, to prevent a surprise by ambuscade at some point where they would be unable successfully to contend with a lurking foe.

For this, small scouts were kept in advance, and upon their skirts, to watch each danger. As they encamped at sunset one evening, a small party, consisting of Lieutenant Thomas Boyd, and twenty chosen men under his command, were detached to proceed in advance of the army, and reconnoitre the country ahead, and discover the position of the enemy.

Lieutenant Boyd was a brave officer, and was attached to a rifle corps in the army. He was a Pennsylvanian by birth, born in Northumberland county. His father died while he was young, leaving him and two brothers to the care of his widowed mother. Each of the three sons had gone as officers into the army, and one only ever returned to the widow's home. One fell at the battle of Brandywine, and the one whose progress we are now detailing, yielded up his life, at the call of his country, to a savage foe.

Lieutenant Boyd and his small party had preceded the camp many miles, and discovered the homes of the Indians, where their corn-fields were guarded, and their wives and children were settled, and was on his return to the army, when he was surprised by a party of Indians and Tories in ambush, and after a severe contest, in which all his men except one was killed or captured, he, with one only of his men, was taken to the enemy's camp a prisoner.

Lieutenant Boyd was a Freemason, and knowing that Brant was reported to be a member of the Order, he solicited an interview with him, and appealed to him, by the mystic sign of Brotherhood, for his clemency and protection. His appeal was recognized by Brant, and he was immediately assured, in the strongest language, that his life should be spared. There is no doubt but that this pledge was given in sincerity, and would have been faithfully fulfilled, had not Brant been called on service which required a few hours' absence, leaving the two prisoners for the time in the charge of his Tory associate commander, Butler.

Butler, unmindful of the pledge of Brant, had the prisoners brought before him, and endeavored by torture to extract from them all that they knew of the strength and secret plans of Gen. Sullivan. Refusing to give the information sought, Parke, the associate of Boyd, was at once dispatched by order of Butler. Boyd was still further questioned, but knowing that the safety of the army depended on his fidelity, and relying on the promised protection of Brant, he was still firm in his refusal to answer. Butler, upon this, ordered his eyes put out, his nose and tongue cut off, and then, making an incision in his abdomen, took one of his intestines and tied it to a tree, and with scourges drove him around the tree till his intestines were all drawn from his body, after which he was scalped and decapitated. His body was found next day by the army, and interred near the spot where he was slain, where it reposed till 1841, when it was sought and identified by the buttons of the uniform, and taken to the cemetery of Mount Hope, Rochester, and reïnterred, and a suitable monument erected to the memory of the gallant officer and Brother.

Many other incidents are related of the Masonic character of Brant, which do honor to his memory, and while the pages of history are stained with the recital of many bloody scenes of which he is said to have been the instigator, yet hatred to treachery, and love of truth, were striking traits in his character, and he has, no doubt, been made to bear much reproach that should fall on his Tory ally, Butler, alone.

For The Ashlar.

TABLE TALK.

By Mrs. S. C. Coffinbury.

"What have you there?" enquired Barney Hagerman, knocking the ashes out of his pipe, by tapping it lightly on his thumb nail.

"My mail, and with it the last Ashlar," returned I.

"Well," said he, "that reminds me of the contempt I felt for The Ashlar, when I first came West. Two years ago, when I left the city of New York, and determined to spend a portion of the remainder of my bachelor life in the West, I ordered all of the New York Monthlies, under the impression that nothing could be found here to read, unless it emanated from the New York press. I laughed in my sleeve at you, to see you poring over "The Ashlar" with so much interest; and supposed that you had nothing else to read, till I found Putnam, Harper and the Eclectic on your table—and lying there too, untouched, till you had literally eaten up The Ashlar: and then, said I to myself, it is a Masonic work, and these Masons are bound, or think they are, either by their mystic obligations, or by a sense of duty, to read every scratch and scrawl concerning their "ancient and honorable Order," as they call their Institution. So I laughed at The Ashlar, and at your rural simplicity. I fancied the bustling pride of the redoubtable editor, as he fussily distributed his Masonic bantling at monthly periods. And I thought of the fable of the toad and the ox, when I fancied the efforts of Detroit to swell in pretensions, if not in dimensions, to a veritable city. Yes, Detroit had got to be a city, and, like other cities, must have its monthly literary and Masonic issues."

"Well," said I, "you were pretty full of fancies about that time, were you not?"

"Well—yes—I was full of fancies," he replied.

"But what do you think of The Ashlar now?"

"It is better, quite good, in fact; yes, it is a very choice thing. To tell the truth, I sent in my subscription a good while ago, and like you, I read it the first thing upon its receipt."

"And, pray, what has changed your mind in relation to it?"

"Well, I discover that it contains a good deal of original matter, of high literary merit. Its charm is peculiar and bewitching. Your Masonry, although it is something I do not understand, has struck upon a new lead (as the miners would say) in literature—a rich vein, abounding in elegant metaphors, chaste illustrations, and pure gems of thought, which are out of place, and inapplicable, in any other style of literature. While they enhance your peculiar method of expression, and interpretation of ideas, they cannot be made use of in ordinary literature; or, if attempted to be used, will only serve to encumber and mar the whole."

"I confess, Barney, I do not comprehend your idea; pray explain."

"Well, in your literature, you select a temple, as the proper emblem of man's moral life. Now, I cannot make the application, nor can it be properly used, in that respect, except in Masonic literature;—and that will take up the idea, and elaborate it, *ad infinitum*. But why is a temple selected by your Order, as an apt emblem of moral conduct?"

"On account of its aptness, I presume," I replied.

"There, now," said Barney, in some vexation, and filling his pipe, "I suppose I am prying into some of your mystic secrets."

"Not at all, but you are partly mistaken in the facts of the proposition. It is one temple only, the temple at Jerusalem, that is used thus metaphorically."

"And why that particular temple? let me ask."

"Because it was erected by Divine command, and under the promise, that if it was constructed in all its parts, and perfected in its several details, according to the Divine direction, that the Lord would dwell within it. So, every law of our moral nature points out to us, by its divine command, how to rear our moral superstructure so as to make us really what the Temple of Solomon was, emblematically, a proper abiding place for the Divine presence, in whose image the just and upright Mason stands. It is in this that the metaphor is most apt and beautiful; that if our moral conduct is in strict conformity to the fundamental principles of love, truth and justice, (which are the cardinal points that embrace all the divine attributes, and human virtues,) the hidden Shekinah, which was supposed to dwell in the Holy of Holies of King Solomon's Temple, (which in man is the image of his Creator, and which image is only to be found truly reflected in just and moral men,) becomes tabernacled in our breasts. It is then that the beauty and harmony of the moral superstructure, like the architectural beauty and order of King Solomon's Temple, shines resplendently. It is then that the wisdom of the Divine Architect is apparent, and the pillars of moral wisdom, strength and beauty are discovered, supporting the whole moral edifice. It is then that moral light, like fire from heaven, descends, and the glory of the Lord fills the whole house. The incense ascending, day and night, from the golden censer in the Sanctum Sanctorum, is an apt emblem of that holy joy which ascends from the very heart of hearts of the good man. The gathering together, and the preparation of the materials of King Solomon's Temple, the vast amount of labor expended upon those materials, and the order, system and discipline necessary to direct the application of that labor to the material, in order to properly interpret the design of the Divine Architect, and to bring order out of confusion, and harmony out of discord, point out to us the necessity of labor and discipline to be applied to our various attributes, in order to bring them into strict harmony with each other, like stones well prepared, plumbed, squared and leveled, and nicely fitted in a building. The character of a truly good man stands like a beautiful edifice, composed of many parts and a variety of materials, but each subdued, disciplined and adjusted with reference to each other, so as to compose one harmonious whole. As the Lord dwelt in the Temple of King Solomon, so the truly moral man becomes the recipient of those divine attributes, which display to the world the presence of a divine nature."

"Now," said Barney, "that is the very thing I was after. That illustrates my idea. There is a style of literature peculiarly pertaining to your Order—a style, which, while it is strong, lofty and elevated, is chaste, simple and lucid. In truth, it opens a new era in literature; but to be able to enter the lists, and wield the magic wand of this Masonic genius, this new explorer in the republic of letters, one must be a votary."

"And you are not one."

"No, I am not, nor do I know that I ever will be; and still there is a mystery in its economy that I would like to comprehend."

"Well, *il fait casser le noyau en avoir l'amande*, you know."

"Yes, yes, I understand. If I only could know, before I broke the shell, what kind of a kernel I was to get at, I might act differently."

"Perhaps you might not act at all."

"Perhaps not. But there is some magic in this Freemasonry that the world does not understand, while all are more or less brought under its weird influence. It is but a few years ago that it was prostrate. In the days of anti-Masonry it was a reproach to be a Mason. A powerful political party was erected on its ruins, and it was supposed that Masonry was buried, bodily, under its broad foundation, never again to rise. But look at the difference. Now, there are more Masons than ever, and no monument, college, church, State House, school house, can be erected, or statue inaugurated, without a respectful invitation from those who are not Masons, to some Lodge or Grand Lodge, to take charge of and conduct the ceremonies. Where now is the anti-Masonic party, its high pretensions, and vaunted patriotism?"

"Ah, there are two reasons for this reaction in public sentiment. First, it is a fixed and inflexible axiom in natural law, that truth will and must prevail. Second, those who, with their high claims to patriotism, overrode Masonry, were insincere, and barely took advantage of an incident to raise themselves into notoriety, and perhaps preferment, without a second thought for the true interests of humanity. When they saw that their project must fail, they abandoned it, and struck upon some other temporary platform. And this is the whole secret of that mystery."

"A truce to this discussion. I wish to ask you how the editor of the ASHLAR can afford, from his limited patronage, to engage the talents of so accomplished an author as Mr. Mason?"

"What Mr. Mason? I do not understand you."

"Conn Mason, my dear sir, Mr. Conn Mason."

"O yes," said I, leaning back in my chair, and laughing heartily.

"Why do you laugh? I perceive nothing to laugh at. I defy you to find a more able production than his tale of the destruction of the Templars."

"Very true."

"Then why do you laugh? It is replete with beauties—succinct and terse in style, strong in diction, elevated and commanding in tone; in fact, it is first of its kind. Mr. Mason possesses, I think, an extraordinary power of description, which enables him to present to the mind's eye, nay, to the very soul, in the very fewest words, the most comprehensive and touching realization of his idea. Listen, for instance," continued he, and then read from THE ASHLAR:

> "It was a cold, damp night in November, 1806. The frozen rain fell in torrents, drenching the dark streets of Paris. There were no sounds of life abroad, save some workmen, who were erecting a scaffold in the Place la Greve. On the morrow there was to be an execution of criminals, condemned for civil offences. The workmen toiled on, the sounds of their heavy hammers reaching the ears of the convicts, in the opposite prison, where the wretched victims were cowering and shivering in the dark and cold." *

"There, what do you think of that? There, in a half dozen lines, you are made to feel, and hear, and see, what no other living author can bring you to comprehend in as many pages. 'It was a cold, damp night in November.' Don't you feel it? I can feel the cursed chills creeping along my very bones. There was no bright snow to add a desolate cheerfulness (if I may be allowed the expression) to the scene. 'Frozen rain drenching the dark streets;' see there, again, adding, in ten more words, a tenfold desolation to the thought. Now, had he only let in a cheerful laugh, a roystering huzza, or a jolly shout, Conn Mason would have abated half of the horrors he had conjured up. But no, he knew better. He was an old hand at pouring cold iron into stout men's hearts. He knew his power, and was determined to use it. What does he do? and in less than twenty words more, too? We'll see. 'There were no sounds of life abroad.' What, no sound? Ah, indeed, if not, then, the horrors are multiplied twenty-fold. What a thought! A damp, cold November night —darkness tangible—frozen rain falling—not a sound of life—can there be a more desolate picture? One that would sooner make a stout man shrink back into himself, and wish himself any thing than what he is? Is it possible that there is yet a magic that can conjure up new horrors, and cause them to arrange themselves like spectres in the background? Thackeray, Dickens and Eugene Sue would say, no. But what says Mr. Mason? He says, yes; and on he comes with it. And what is it, pray? An owl hooting, says Thackeray. The moan of a perishing beggar girl, says Dickens. The whispered cabals of cut-throats, says Eugene Sue. But what says Mr. Conn Mason? He, more ingenious than them all in this horror-craft, shocks you with the dull sound of heavy hammers, in the hands of workmen erecting a scaffold. Good God, think of it! What a thought! Here, one would think that human ingenuity would fail in heaping horror upon horror. But Mr. Mason does not think so, however; he, without excitement, or apparent effort, as if his mind was made of such weird stuff, steadily moves along, till, overleaping the most unparalleled stretch of human ingenuity, he adds a refinement, a sublimity of horror, a master touch to the whole picture, by making you see the shivering victims, as they clutch the cold iron of their cell grates, and peer, in vain, in the darkness, to watch the progress of the scaffold upon which, on the morrow, they are to suffer death."

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* Vide ASHLAR, Vol. II, (March No. 1857,) page 295.

"Who do you take Conn Mason to be?" enquired I.

"My blood ran cold for a week after I read that brief description," said Barney Hagerman, without noticing my question. "I could not go to sleep for a week, for the sound of those infernal heavy hammers. I wish I knew this Mr. Mason, for I know he must be *un homme d'humeur farouche*."

"That is all you know about it; (ah, poor Conn Mason, could you just hear what is said of you!) But who do you suppose your Mr. Mason is?" again enquired I.

"But," continued Barney, without paying any attention to my question, "he has given us a nice offset, in the first six lines of Chapter six.* "The Isle of Cyprus lies like an emerald set in opal clouds on a field of azure, teeming with every variety of landscape,—vineyards and olive plantations blush into ripeness on the mountain's side,—woodland, glade and meadow lie in soft shadows in the valley,—citron and orange trees, fragrant with blossoms, gleam like white-robed brides in the warm light of a tropical moon." Those six lines are a volume of sweet poetry, chaste thought, lofty conception of the pure, the beautiful, the sublime, mingled with the grand, and the gorgeous, without coloring the one, or depreciating the other. It is a volume, because it tells you all about the Isle of Cyprus. No other author can do the same thing. You are carried to a higher altitude of conception, than you have ever been lifted by any other author before, from where you catch at a glance a bird's-eye view of the object. Another author would have paddled you first to this side, and then to that; and the imagery would have been drawn from a dozen different stand points. Not so with the daring Mr. Mason. He carries you right over the island, and poises you in the blue arch of fancy, from whence, in one *coup d'œil*, you drink in the whole scene, and catch the zephyrs from the island as they ascend, loaded with sweet odors. This beautiful and perfect description of the Isle of Cyprus, should only be read by a woman, for it seems to be the outpouring of woman's love, as a grateful salvo for the wound that the previous description had inflicted. But how it is possible that these two extremes of descriptive power can meet in one man's mind, is more than I can comprehend. Or, how your ASHLAR-man can afford to employ such talent, is more than I can account for."

"Well, now, pray," said I, "will you be good enough to answer the question I have several times asked you?"

"Yes, what is it?"

"Who do you take Conn Mason to be?"

"I do not know; I don't think I ever heard of him till I saw his name at the head of that article. Do you know him? Are you personally acquainted with him?"

"Yes," returned I, "I do know Conn Mason, and Conn Mason is a girl, a little trembler, who don't know her own powers."

"What! you surprise me. It cannot be."

"It can be, and is so; your '*homme d'humeur farouche*' is *un demoiselle gentil*, and her tale of the Suppression of the Order of the Temple, is her first literary effort."

"Where does she reside?"

"In Michigan. I know her well; and she is a timid, gentle girl. I could show you a note from her, if I were disposed, so timid, so simple, so child-like and confiding, that you would almost pity her."

"Well," said Barney Hagerman, "I give it up. But why does she fool her time away here? why does she not go to the city, and write for some of the leading monthlies?"

"Now, greenhorn, it is my turn to laugh at you. Do you suppose that she would mingle her bright and beautiful thoughts, her graphic imagery, which runs the cold iron into the soul of a dried-up old bachelor, and breaks his rest by the sounds of hammers, that have not wagged for the last five hundred years;

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* See ASHLAR, Vol. II, (March No., 1857,) page 300.

I say, do you suppose that she would mix and mingle these in the trash of the city publications, much of which is procured for a penny a line? No. Such a mind requires such a medium as THE ASHLAR, with the pure, peculiar literature which the Masonic Order preserves, if it does not develop. Have you not learned that it is impossible for the mind of an author, surrounded with the brick and mortar of a city, to rise above that brick and mortar? Do you not know that authors in the city have to run to the country to catch an inspiration? I have often wondered how it is possible for any one, cooped up in a city, to write anything readable. Everything in the city is so unreal; in fact, everything they write smacks of the caged bird. The country, with its lakes and rivers, its mountains and valleys, its prairies and forests, its copse wood, and towering old trees, gives a strength, a beauty, a freshness to the mind of the author, and the literary offsprings of such minds possess the same strength, the same purity, the same freshness and beauty, as the minds which give them birth. This is one of the secrets of Conn Mason's great power. She is true to nature in all her thoughts and imagery. Truth is her castle of strength. Your city literature grows stale and clammy, because it lacks this leaven; it does not digest well, and lies heavy on the mind, only as it springs from, or is inspired in, the country. You may have observed that there is a general tendency, on the part of eastern publishers and their readers, to cater for country products, either by engaging country authors, or sending city authors into the country 'a wool gathering,' and especially to the West. In fact, every tendency is, and has been, for a time, westward; and so it will continue, until the West becomes, as the East has been, the cradle of literature and science."

"There goes my pipe, stem and all," said Barney Hagerman, dropping his pipe on the hearth, and breaking it into a dozen pieces.

"Never mind your pipe. You can get another in the morning. It is ten o'clock, and time to retire. Go to bed, and after you have been six months longer in the country, (I give it as my candid opinion,) you will get this city *plaster* pretty much worn off; and it is possible that you may amount to something yet. But you have been wofully neglected. You have been fooling your time away in a silly city, when there was a great, wide, bright, beautiful world, holding out its arms to receive you, and to mould you into something useful, if not ornamental."

"I shall dream of Conn Mason, as sure as the world."

"Well, dream of her then; you will be none the worse for an angel presiding over your bachelor slumbers."

"How you are disposed to ridicule me to-night. I do not know whether to submit to it or not."

"*Il fait céder à la nécessité.* Good night."

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HERE are two or three of the best of Jerrold's *jeux d' esprit*, and which are not as much worn as are the majority:

"That tune," said somebody in his company once, "always carries me away with it."

"Will nobody whistle it?" said Douglass, instantly.

The late Mrs. Glover, at another time, was complaining that her hair turned gray, and attributed it to her using the "essence of lavander."

"Nay, my dear lady—essence of thyme (time)," was his remark.

"Call that a kind man," said an actor, speaking of an absent acquaintance—"a man who is away from his family, and never sends them a farthing. Call that kindness."

"Unremitting kindness," Jerrold chuckled.

Once, a man was rather boring the people assembled by asking them to guess what he had had for dinner. At last, he revealed it—he had enjoyed a dish of "calves' tails."

"Extremes meet," was Douglas' instant comment.

On one occasion, all the able-bodied men in Eastern Massachusetts had been summoned to Rhode Island, to defend Providence and Newport against an anticipated attack of the English. It was the planting season, and the year's crop was imperilled by their protracted absence. The pastor of one of the country churches, riding up to a farm house one day, designing to pay a parochial visit, was met at the gate by a sturdy matron, equipped in her husband's breeches, frock and boots, with a hat on her head and a whip in her hand. Not far off stood the oxen yoked to a plough. "My good woman," said the astonished minister, "what does all this mean?" "Mean!" she answered, with a stamp of the heel and a crack of the whip, "Lord North says we shan't plant, but I swear we *will!*"

In Scotland, the people were not only opposed to labor-saving machines, but, in some instances, they treated the idea as "a piece of wickedness fresh frae the de'il!" When the fanning mill for cleaning grain was first brought out in Edinburg, a Scotch minister denounced the people as guilty of impiety—flying in the face of Heaven, and getting up a gale of wind, when "Providence sent a calm." The sermon was so satisfactory, that the inventor of this impiety had to box up his mill, and go back to London.

A militia officer, of diminutive stature, was, not long since, drilling an Irishman, considerably above six feet in height. "Hold up your head, said the officer, elevating the chin of the Irishman, with the head of his cane, to an angle of nearly forty-five degrees,—"Hold up your head, and throw your eyes somewhat to the right, thus." "And must I always do so, Captain?" asked the recruit, with the utmost apparent simplicity. "Yes, always," answered the officer. "Then, fare you well, my dear little fellow," rejoined Paddy, "I shall never see you again."

Dr. Johnson's hatred of auld Scotia, and everything thereunto pertaining, has been the gist of many an anecdote and retort; but the best we have met with lately, is his reply to a gentleman, who observed, that there were less vagrant poor in Scotland than in England, and as a proof of it, said there was no instance of a beggar dying in the streets there. "I believe you are very right, sir," said Johnson; "but that does not arise from the want of vagrants, *but the impossibility of starving a Scotchman!*"

According to the Asiatic researches, a very curious mode of trying title to land is practised in Hindostan. Two holes are dug in the disputed spot, in each of which the plaintiff's and defendant's lawyers put one of their legs, and remain there till one of them is tired, or complains of being stung by insects, in which case, his client is defeated. In this country it is the *client*, not the *lawyer* who *puts his foot in it.*

Rabelais tells us a story of one Philpot Placut, who, being brisk and hale, fell dead as he was paying an old debt, which, perhaps, causes many, said he, not to pay theirs, for fear of the like accident.

It is a very common thing to abuse lawyers. Briefless lawyers, however, should always be excepted. It would be wrong to speak ill of a man "without a cause."

We have all heard of the smiles of Providence. We were much pleased with Uncle Jim's idea of the subject. "Good morning, Uncle Jim." "Good morning, sir." "Well, you've got your daughter married off, have you!" "Yes." "Really, Providence smiled on you." "Smiled!—no, bless you, he snickered right out!"

A. L. 5858. **1858, A. D.**

ASHLAR REGISTER,

Or Masonic Calendar.

DESIGNED FOR THE USE OF LODGES.

SHOWING THE DATE OF THE FULL MOON O IN EACH MONTH,

FOR THE YEAR 1858.

JANUARY.

S.	M.	T.	W.	T.	F.	S.
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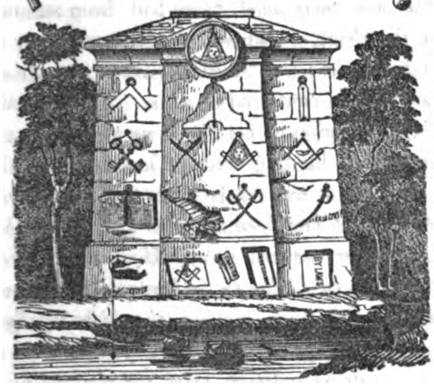

VOL. III. CHICAGO AND DETROIT, NOV., 1857. NO. III.

THE GENERAL GRAND CHAPTER OF THE U. S. ITS NATURE—ITS POWERS.

NO. I.

During the past two years the nature, power and duties of the General Grand Chapter of the United States have been a subject of discussion. The conclusions arrived at by the majority of leading Masons in the country, who have expressed opinions, but slightly differ; and the period, we confidently believe, is not far distant when the errors which have been, and still are, entertained by a large portion of the Craft, respecting the General Grand Body, will be eradicated. It is of vital importance to the State Grand Chapters and Royal Arch Masonry that the subject under consideration should be properly understood, and placed in its true light.

Almost every Mason has a tolerably accurate idea of the nature and powers of a Grand Lodge and those of its subordinates, and guided by this, he entertains the most erroneous views of the General Grand

Chapter and the State Grand Chapters. In other words, he looks upon the G. G. C. as equivalent to a Grand Lodge, and the State Grand Chapters as equivalent to Subordinate Lodges. This misapprehension must be removed at the outset, if we would arrive at correct conclusions.

Grand Lodges are of comparatively recent origin, and date from the year 1717, having assumed their present form soon after that period. Previous to the year mentioned, there had been annual assemblies or conventions of the Craft, in whose proceedings every member of the Order could take a part; and Masons without charter or warrant met and formed Lodges and conferred degrees. The formation of a Grand Lodge led to the adoption of certain laws which are now universally regarded as having the binding force of landmarks of the Order. At the very first meeting it was resolved, "*that the privilege of assembling as Masons which had been hitherto unlimited, should be vested in certain Lodges or assemblies of Masons convened in certain places; and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that without such warrant, no Lodge should hereafter be deemed regular or constitutional.*" This enactment, now universally recognized among Masons as an established law or usage with a binding force which no member of the Order can set at defiance, without violating the most sacred obligations, cannot be too closely scrutinized. It partakes of the very essence of the Grand Lodge, for it *plainly and, beyond all question, makes it the* SOURCE OF POWER—the head, the fountain, whence flows the life and power of the subordinate body, and *without which it cannot exist a moment.* A subordinate Lodge lives not an instant without its charter; let that document be destroyed, and it cannot move a step—it has no legal existence. The only remedy is to procure a new dispensation or charter. So too if the Grand Lodge, which granted the charter or dispensation, should die, its subordinates would die at the same moment, for their written authority would no longer have vitality. These statements are Masonic axioms which no intelligent member of the Order will dispute.

It follows from what has been said that the Grand Lodge is supreme —*from its decision there is no appeal.* Its subordinates have no powers, no rights, except such as are given by the Grand Lodge, and that body can, at any time, revoke a charter, and sweep out of existence its child; or it can administer such Masonic punishment as it thinks best. It can reverse the decision of its subordinates, and order them to carry out its behests.

The fact that the Grand Lodge is composed of representatives of the subordinate bodies, does not militate against our assertions, (although, in this respect, an anomaly, peculiar to our Institution, is presented,) as the bodies which send the representatives, never had, and, in the nature of the case, never can have, any existence, except such as we have described. In the words of the learned Mackey, "*a Grand Lodge is the supreme legislative, judicial and executive authority of the Masonic jurisdiction in which it is situated. It is, to use a feudal term, 'the lord paramount' in Masonry.* IT IS A REPRESENTATIVE BODY, IN WHICH, HOWEVER, ITS CONSTITUENTS HAVE DELEGATED EVERY THING, AND RESERVED NO RIGHTS TO THEMSELVES. *Its authority is almost unlimited, for it is restrained by but a single check—it cannot alter or remove the ancient landmarks.*"

The Subordinate Lodge may be described as the *creature* of the Grand Lodge, upon which it is entirely dependent.

Grand Lodges are formed by three or more Subordinate Lodges, holding charters from some Grand Lodges. The Lodges in a State or Territory, where there is no Grand Lodge, meet by their delegates, form a Constitution, elect their officers, and thus form a new Grand Body. They, at the same time, *give up their old charters, and take new ones from the new body*, thus terminating their existence, and then renewing it. The instant the Grand Lodge is thus organized, it exercises supreme control over symbolic Masonry in the State or Territory in which it is located.

Bearing in mind these facts, we are now prepared to trace the history, and determine the powers of the General Grand Chapter.

Independent Grand Lodges were organized in several States immediately after the Revolution; but previous to 1797,* there was no Grand Royal Arch Chapter in the country. Companions had conferred the Royal Arch and preparatory degrees under authority of warrants, granted by Masters of the Blue Lodge. On account of the great diversity of *work*, the obvious want of authority on the part of Masters to constitute Royal Arch Chapters, and other circumstances, which tended to degrade the Chapter degrees in the estimation of worthy men, it became obvious, that *order* should be brought out of *chaos*, and that some plan should be adopted, by which Companions might receive charters, and constitute Chapters, under some regular authority. In the New England States and New York, the Chapters, acting under the Masters' warrants, were few and scattered, and the project was suggested of establishing a Grand Chapter for those States. Accordingly, a Convention of delegates, from several Chapters, met at Masons' Hall, in Boston, on the 24th of October, 1797, "to meet with any and every Chapter of Royal Arch Masons within the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont and New York, or with any Committees, duly appointed and authorized by any and all of said Chapters, and to deliberate upon the propriety and expediency of forming and establishing a Grand Chapter of R. A. Masons, for the government and regulation of the several Chapters within said States." The Convention framed and forwarded to the Chapters in the aforesaid States, the following circular:

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* Such is Bro. Webb's statement, but we think the Grand Chapter of Pennsylvania was formed two years earlier.

BOSTON, Oct. 24, 1797.

COMPANIONS:

From time immemorial, we find that Grand Lodges of Free and Accepted Masons have been established wherever Masonry has flourished, for the purpose of granting warrants for instituting private Lodges, as well as for establishing certain general rules and regulations for the government of the same.

It is an opinion generally received, and we think well authenticated, that no Grand Lodge of Master Masons can claim or exercise authority over any Convention or Chapter of *Royal Arch Masons*, nor can any Chapter, although of standing immemorial, exercise the authority of a Grand Chapter: We therefore think it highly expedient for the regular government of all Chapters within the said States, who exercise the rights and privileges of *Royal Arch Masons*, and to prevent irregularities in the propagation and use of those rights and privileges, that there should be a *Grand Chapter* of *Royal Arch Masons* established within the said States: And, whereas this Convention has received official information from our companions at Philadelphia, that the several Chapters within their vicinity have recently assembled, and established a *Grand Chapter* of *Royal Arch Masons* for their government, in conformity to their example, we think it our duty to recommend to the several Chapters within the said States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont and New York, to unite and form a *Grand Chapter* for the said States.

The local situation of the States before mentioned, the easy and frequent intercourse between their several principal towns and cities, as well as the similarity of habits, manners and customs, as citizens and as Masons, which prevail throughout the said States, induces us to believe that a union of all the Chapters therein in one *Grand Chapter* will have the most useful, lasting and happy effects in the uniform distribution and propagation of the sublime degrees of Masonry. They therefore take the liberty of recommending to the consideration of your Most Excellent Chapter, the propriety of appointing one or more delegate or delegates, to represent your Chapter at a meeting of the several Chapters before mentioned, to be holden at the city of Hartford, in the State of Connecticut, on the fourth Wednesday of January next ensuing, investing them with full power and authority, in conjunction with the other delegates, to form and open a *Grand Chapter* of *Royal Arch Masons*, and to establish a Constitution for the government and regulation of all the Chapters that now are, or may hereafter be, erected within the said States.

It will be observed by this, that the Chapters in Pennsylvania had already formed a Grand Chapter. From the language of the circular, it would appear that its framers intended to follow the example of the Companions in Pennsylvania, and form a *Grand Chapter* for the six States represented, thus doing away with the necessity of having a Grand Royal Arch Body in each State. The organization which was effected was styled "*Grand Chapter.*" What were the provisions, if any, which were made for establishing State Grand Chapters, we do not know; but we have the authority of Comp. Stephen Lovell, P. G. H. P., of Massachusetts, for stating that the body now known as the Grand Chapter of that State was originally organized as a "*Deputy Grand Chapter.*" It was formed immediately after the Constitution of the Grand Chapter at Hartford, as were also the Grand Bodies in New York, Rhode Island and Connecticut. The specific title of those in the three States last named, we have no means of determining, but presume that it was "Deputy Grand Chapter." However this may have been, we have reason to believe that the State Bodies were formed without charters as they now are, for in April, 1799, the Massachusetts Deputy Grand Chapter met, and among other business passed the following resolution:

> *Resolved*, That the doings of the (General) Grand Royal Arch Chapter, at their meeting at Providence, be, and the same hereby is, ratified and confirmed.

At this meeting, "they discontinued the Deputy form and elected their officers as a Grand Chapter, providing for a Grand High Priest, as well as a Deputy Grand High Priest."

It so happened that applications were made by Companions, living in Southern States, to the "Grand Chapter" of the six States, for authority to form Chapters. "There being no provision made in the Constitution for extending its authority beyond the limits first contemplated, the State Grand Chapters took the subject into consideration, and passed a concurrent decree vesting power and authority in the first three General Grand officers, or any two of them, conjointly, to grant and issue letters of dispensation for the institution of Lodges of Mark Masters, P. Masters, Most Excellent Masters, and Chapters of R. A. Masons, within any State in which there was not a Grand Chapter established." The G. G. officers acted on this authority and granted dispensations, and at the next convocation of the Grand Chapter in 1806, (it met then but once in seven years,) it assumed the style and title of "The General Grand Royal Arch Chapter of the United States," and its jurisdiction was declared to extend throughout the

United States, and to any State or Territory wherein no Grand Chapter was regularly established.

These facts do not satisfy us, as is contended by some, that the first body organized for the six States was a Grand Chapter, or was intended at its formation to be such; for we find that Grand Bodies were immediately formed in four States, *probably without charter or warrant*, one of which at least believed it had the right to *ratify* and *confirm* by resolution the doings of the General Grand Body.

It is certain that the idea of a *Grand Chapter* for the six States, was abandoned at an early period after (if not at) the organization of the General Grand Body, and that the clause now in its Constitution, or a similar one, was made for the formation of State Grand Chapters. What was that clause? One would naturally suppose it would authorize the *granting of a charter* to a *subordinate* body for each State, with the power to do certain things. But instead thereof, an anomaly, before unknown, was introduced into Masonry. The following was the clause, authorizing the formation of *State Grand Chapters:*

> *Sect.* 11. Whenever there shall have been three or more Royal Arch Chapters instituted in any State, by virtue of authority derived from this Constitution, a Grand Chapter may be formed in such State (with the approbation of one or more of the General Grand officers,) by the high priests, kings and scribes of the said Chapters, who shall be authorized to elect the grand officers. Provided always that no new State Grand Chapter shall be formed until after the expiration of one year from the establishment of the Junior Chapter in such State.

How did the Companions in the States organize the Grand Chapters? Did the Chapters in Ohio, for instance, petition the General Grand Body for a dispensation or charter to establish a *Grand* Chapter? Not all; the necessity for any such proceeding would have caused the adoption of some other name. A *Grand* Masonic body (without any qualifying term) must exist *by virtue of its own vitality.* It may concede certain powers, or delegate them, from its birth or afterwards, *but it exists without dispensation or charter.* By whatever ties it may be bound to other bodies, after it has once sprung into existence as a "*regular*" organization, *its life is its own—in and of itself—and can be taken from it only by its own consent.* Steps must be legally taken, and the new body properly formed—then it is perfect in itself, and if all other Masonic bodies should die, it could live. Thus, in forming a Grand Lodge, the Lodges which meet in convention, must be "*regular,*" and a legal course must be pursued. These antecedents being correct, the new organization is truly a *Grand* body the moment it is formed. On this principle, the Chapters in Ohio sought, in accordance with the provision quoted above, to organize a Grand Chapter. After the expiration of the year, with the approval of one of the General Grand officers, they proceeded exactly as though they were going to establish a Grand Lodge. They met, formed their Constitution and elected their officers, and became, *without dispensation or charter*, *a Grand Royal Arch Chapter* in the full sense of that term, and have existed as such, *without dispensation or charter*, to this day. The moment the provision of the General Grand Constitution was complied with, and the State Grand Chapter was organized, that moment its life was as independent of the General Grand Chapter, as the life of the full grown man is independent of his father's. The G. G. C. might cease to exist on the day of the formation of a State Grand Chapter, and its demise would not affect that Chapter—the latter body would still live, and continue to live, till it should give up life voluntarily. The instant a State Grand Chapter is completely organized, *the subordinate Chapters, which before held charters from the G. G. Body, give them up, and take new ones from the State Grand Chapter, and after that, there is no body in the jurisdiction which holds a dispensation or charter from the G. G. C. or its officers.* Not only the State Grand Chapter, therefore, can and does live in and of itself, but its subordinates derive their life from it, and as long as it exists, they may live.

The State Grand Royal Arch Chapter is, as it should be, equivalent in its sphere to a Grand Lodge; it exists in and of itself; it creates, by dispensation or charter, new bodies—and is in fact a *sovereign body* in its own jurisdiction.

These views being correct, we may be asked, what are the relations of the State Grand Chapter with the General Grand Chapter? This subject we shall consider in our next number.

☞ Every Mason should remember the moral precepts inculcated in the Lodge; he should practice them in his daily walks; he should show by his actions that the influence of the principles of Masonry is invaluable. If he fail to do this, he fails to act the part of a true Mason. To him the words *Brotherly-love, Relief and Truth*, should have a practical value *Temperance, Fortitude, Prudence and Justice*, should guide his judgment and direct his steps.

For The Ashlar

THE DYING DRUNKARD'S SOLILOQUY.

By Bro. S. C. Coffinbury.

Here let me sink. Thus must the drunkard die,
'Mid filth and rags—'mid infamy and shame;—
Thus like a brute, unpitied, down must lie,
With none but his own guilty self to blame;
Aye, bloated misery and blear-eyed shame
Do mirror to my soul its image dread,
As, like damn'd fiends, they haunt my dying bed.

To die were a relief, if I could die;
But no, the silent worm will ever live
Within my soul, and gnaw eternally,
And sap rank poison from my heart, to give
It back again into my being. Dread
Is the thought of death, with anguish fed;
More deadly is the poisonous breath of life;
And both to me with infamy are rife.

Death is but a mockery—life a lie,
For life is death, and death is burning hell.
My life is but a ling'ring, putrid tie
That links my soul (I scarcely dare to tell,)
To deep damnation and mortality;
To neither can I cling, from neither fly.

Within my bosom is a living pain;
My heart is shud'ring with a thousand fears;
Within my bursting blood-encumber'd brain,
Deep, smould'ring fires, like volcanoes, sleep;—
Ah, were I not so harden'd, I might weep,
        And quench those fires with tears!

But no, the hell within has parch'd each drop
Of gentle life from out my burning soul;
Like the scath'd peak of some bleak mountain top,
Haggard with time, of verdure all bereft,
A sterile, parched waste, doth stand my soul,
        And not a tear is left.

Fierce forked lightnings flit before my eyes;
Hot breezes fan me from a molten sea;
Pale show'rs of fire, falling from the skies,
In howling tempests sweep around my bed;
I strain my eye-balls—turn my fever'd head
In vain; there is no peace for me.

My thoughts, like scorpions, round my heart do cling,
And revel madly through my burning brain,
And gnaw, and gnaw, and plant their deadly sting
Within my sinking soul; and now, again,
Each finds a voice of hell-born suffering,
And shrieks and jabbers, wildly murmuring.

Oh, let me die! Yes, let the curtain fall,
For death may bring, perchance, a curs'd exchange
Of suffering; and time, and space, and all
Eternity—infinity—how strange—
Deep darkness dims my sight—and serpents writhe
Along my flesh * * * * * *
* * * The drunkard ceas'd to breathe.

CONSTANTINE, Mich., July 15, 1857.

INCREASE OF NUMBERS.

THE rapid increase of the number of the Craft in this country has called forth many comments and warnings from the Masonic press and the Committees on Foreign Correspondence, during the last two years. The dangers to be apprehended have been forcibly portrayed, and various plans have been suggested to remedy the evil. Notwithstanding these admonitions, there appears to be as great a rush into the Order as ever. In the Western States the Lodges have more work than they can conveniently do, and there appears to be a mania to take the symbolic degrees. All that has been said and written of the dangers to be apprehended from this rapid increase, appears to have little influence. Restrictions of Grand Lodges are slighted or entirely disregarded. The requirement respecting proficiency in each degree before another is conferred, in whatever language it is expressed, is too frequently evaded.

This state of things is not denied. Masons far and near express the same sentiments. Where, then, is the difficulty? In our opinion, it rests with the *individual members* of the Craft. Grand Lodges may do much, and should do much, by enactments, to check the evil, but it can be effectually removed only by a faithful performance of duty by individual Masons. Laws are easily evaded, if there is wanting a proper spirit and right understanding of duty in the breasts of members. Not only should you see, Brother, that each candidate properly applies for initiation, or if initiated, makes suitable proficiency, but you should, without fear, resort to that great "bulwark" of the Institution, by which alone its interests can be securely guarded. In our mind, it is a wise and invaluable provision which makes each member the individual guardian of Masonry—which enables each and every member, *single-handed*, to prevent the initiation of a candidate whom he believes to be unworthy. In the *black ball* lies the safety of Masonry. Fear not then, Brother, to use it, and discharge a solemn duty which you owe to the Craft—which you are bound by the most solemn moral obligations to perform. Let not petty malice or prejudice govern your conduct; act from motives, high and honorable, and hesitate not to prevent the initiation of a candidate if you believe the interests of Masonry will be thereby promoted. Less you cannot do without sacrificing principles which should be as dear to you as your life.

FAMILIAR COMMENTS ON ARCHITECTURE.

NO. III.

In our first article, we remarked upon the Grecian orders, that "each order was more highly ornamented in proportion to the effect of its less natural strength." The three orders, originated by the Greeks, represent in the Doric, simplicity, majesty and strength; in the Ionic, the medium and elegant; in the Corinthian, the delicate and ornamental. The Doric is the most ancient of the three orders, and appears to have been the first natural impression arrived at, in reducing their early attempts at construction to a science, when they adopted a more suitable and permanent material for their buildings.

It is a faultless masterpiece of Grecian art; the expression and embodiment of majestic effect, and dignified simplicity. Of but few parts and members, this composition unadorned, yet in the highest degree attractive, bears in its stern grace of column, capital and cornice, an overwhelming dignity, not merely sublime, but the very perfection of vigorous and manly beauty. Its column was at first proportioned after no fixed rules, being sometimes four and sometimes five diameters high, and the intercoluminations also as irregular; but during the reign of Pericles, that great father of Grecian art, it was reduced to the rules and proportions of faultless symmetry, by which it is cahracterized.

The Doric shaft or column is of massive proportions, varying from four to six and a half diameters in height, measuring at the base. It commences immediately from its platform, without any intervening member or base, as do the other orders; for its original, the post driven into the ground, would not suggest such an addition. The Capital consists of a simple member, called an ovolo, surmounted by a plain, square, heavy cap or abacus, a distinct member rather than a part of the capital. The Entablature above consists of a deep frieze and simply moulded cornice, all in beautiful consonance, and forming the perfect and complete whole, whose deep repose and quiet majesty proclaim it an unrivalled composition. The Tryglyphs of the frieze, representing the ends of the cross beams appearing through it, are the great feature and characteristic of the Entablature. Plain, bold and expressive, they add more real beauty, and produce a greater effect, than would all the ornament or detail that art could devise. In the original designs, they commenced on the corners, and are not necessarily placed over the middle of the columns, as now is often done, causing thereby a difficulty, and often a disarrangement, in the simple proportions of this order. The spaces between them, called the metopes, were originally left plain, but afterwards ornamented with sculpture, though never with a taste destructive to the general repose and strength expressed. Beneath the projection of the cornice are the mutules, representing the ends of the rafters of the roof, ornamented with the Gutta or drops, imitative of drops of rain hanging from them. The Cornice is composed of but few members, all of them bold and simple, and in perfect proportion with the whole facade.

In this order we can trace, as plainly and clearly as volumes can express, the stern and manly virtues of its originators, the ancient Dorians; and although their latest examples diminish somewhat in massiveness, yet they do not forsake the general principles of simplicity and expression of strength, but rather evince an increased refinement of mind, in the steady progress by which their characteristics were matured and developed.

With such a nation as the ancient Greeks, it is not to be wondered that their inventive genius should expand itself, and mingle with their stern virtues the expression of softness and refinement. The second in order, the Ionic, bears this impress. Originating among the luxurious Ionians, it blends with it a delicacy almost effeminate, but in its style soft and flexible, contrasting naturally with the manly beauty of its predecessor. In the first we have the rugged, muscular development of masculine strength and endurance, in the second the soft and rounded model of feminine beauty.

The Ionic Column is more slender than the Doric, varying from eight and a quarter to nine and a half diameters in height. It does not taper suddenly from bottom to top, but graduates by a slight entasis or swell, commencing a little above the base. A moulded base is also added, upon which the bottom of the shaft rests; the number of flutings around the column is increased, and instead of finishing at their intersection with a sharp edge, they are separated by a narrow fillet. The Capital is a prominent feature in this order, and is marked by the spiral volutes on each face, said to have been suggested by the curl of the ram's horn. The original and best examples show the volutes on two sides only, and ranged quite straight; the other sides showing the backs of the volutes, and being narrower than the two fronts; but there are other examples where all four sides are formed alike, hollow on the face, and the volutes curling out from the four angles. The neck moulding below the capital, is also a conspicuous feature, and susceptible of being highly enriched. The Entablature and Cornice are ornamented and complicated; several small mouldings are introduced; the simple ornaments of the Doric frieze are omitted, while minute details are added, removing all similitude between it and the primitive timber construction. A great deal of taste is displayed in enriching various parts of the entablature, and the order throughout shows the characteristics of a more luxurious and refined people.

The last of the three Grecian orders is the gorgeous Corinthian; the offspring of the stern sire and delicate mother, reared through years of increasing wealth, knowledge aud ability, with studious care, until in its maturity it comprehended that magnificent model of beauty, which, although in its type differing from its progenitors, has, nevertheless, provided one of its own, carried out no less perfectly than either.

The Corinthian Column is taller than those of the other orders, being generally ten diameters high, yet as the capital is higher than the Ionic, the shafts differ but little in length in these two orders, the proportion being always calculated from the plinth under base to the top of abacus (or tile) above the capital. It is fluted the same as the Ionic, and while very elegant, appears slight almost to excess.

The Capital is composed of two rows of acanthus leaves round an inverted bell-shaped vase, springing from which are the volutes, curling over under the abacus at each angle, and in the centre of each front. There are several original examples of this capital, all designed from the same principle, but varied in the form and arrangement of the leaves, the most common of which is that from the choragic monument of Lysicrates, at Athens. The composition of this capital is surpassingly beautiful; the disposition of the parts, the gracefully flowing lines of the volutes, the foliage of the leaves, and the forms given to the various members above and below them, create in their complete harmony an exquisite richness, an effect hardly reached by any other attempt in art.

The Entablature is much richer, yet differing in other respects but little from the Ionic. From its increased height from the ground, it would appear more insignificant were it not that the effect of greater weight would be too overwhelming for the delicate supports below it. Its increased richness completes the unity of design throughout; and the entire composition in its captivating beauty and attractive richness, proclaims itself the *ne plus ultra* of art, and perfection of pure taste for which the ancient Greeks are still unrivalled.

We have thus classified and described in a manner as plain and interesting as our ability enables us, the three orders of Grecian architecture, as instituted in their original form and purity. It remains for us still in a future article, to comment upon the manner in which they were treated in various instances by their originators, and also to follow them through the alterations and debasements which they suffered at the hands of the Romans. ARCHITECT.

Communicated for THE ASHLAR.

ORIENTAL STAR LODGE No. 21, NORTH LIVERMORE, MAINE.—At the Annual Communication of this Lodge, (Sept. 1st, 1857,) among the members present were the following, viz.: Bro. Simeon Watters, a charter member; he was born September 24th, 1771, initiated in 1791 in Olive Branch Lodge, in Oxford, Mass. Bro. and Rev. Moses Stone, Chaplain of this Lodge for over thirty years, and Past Grand Chaplain of the Grand Lodge, (a Methodist clergyman,) was born August 10th, 1777, initiated in this Lodge December 23rd, 1817, and constantly attended the Lodge when able to, since he was initiated, unless sickness or his other duties prevented.

The charter of this Lodge is dated June 13th, 1811; there have been thirteen Masters of the Lodge during its organization up to the Annual Communication, September 1st, 1857, seven of whom were present, viz.:

Bro.	Samuel Small,	Born,	May 7, 1775,	Initiated,	November, 1799.
"	Cornelius Holland,	"	July 9, 1782,	"	Previous to 1810.
"	Reuel Washburn,	"	May 21, 1793,	"	April 14, 1814.
"	Benjamin Bradford,	"	May 5, 1784,	"	May 27, 1817.
"	Francis F. Haines,	"	Feb. 1, 1793,	"	April 29, 1817.
"	Otis Pray,	"	Feb. 22, 1790,	"	January 13, 1817.
"	Joseph Covell,	"	July 14, 1802,	"	May 20, 1845.

These seven Past Masters have occupied the East collectively thirty-three years and eight months. Their united ages are four hundred and eighty years and eighteen days. The united ages of the seven Past Masters and Bros. Stone and Watters are five hundred and forty-six years and fifteen days.

Bro. Cornelius Holland has held the office of D. D. G. Master of the Second Masonic District during the following years, viz.: 1823, 1824, 1825, 1838, 1839, 1840, 1841, 1842, 1843, 1844, 1851 and 1852.

Bro. Reuel Washburn, D. D. G. Master in 1826 and 1827, M. W. Grand Master in 1835, 1836 and 1837, and D. D. G. Master in 1850.

Bro. Jos. Covell, D. D. G. Master in 1853, 1854 and 1855.

There have been initiated in this Lodge 144 individuals; 10 rejected; 6 have withdrawn their petitions before the Lodge acted upon them, and one has been expelled.

There are now fifty-three members of this Lodge.

Last year we lost our building and hall by fire; we are building a new one, and shall have it finished by the first of November. We have sufficient funds to pay all bills, and leave three hundred dollars in the Treasury.

MASONIC JURISPRUDENCE—QUERIES AND REPLIES.

Bro. Weston—Dear Sir:—I would like to have your opinion on the following:

Suppose Mr. A. B., Mr. C. D., Mr. E. F. and Mr. G. H. apply to a Lodge, and ask to be made Masons; and at a regular meeting, the several Committees report favorably on said applications. And the ballots are passed for Mr. A. B., C. D. and G. H., and are foul. At this stage of the proceedings, suppose a Brother moves a postponement of the ballot, on the application of Mr. E. F., which motion is entertained, and put in this form—"*That the balloting on the application of Mr. E. F. be postponed until the next regular meeting*"—*which was unanimous*, (no objections being made by the Brother at this time to said motion being put in the preceding words.) Suppose that at a subsequent period, but the same meeting, and after the retiring of a part of the members, a motion is made to reconsider the vote, on the motion to postpone the passing of the ballot, on the application of Mr. E. F., the mover claiming that the original motion made by the Brother was not to postpone for any definite time. (Therefore, an error had been made in putting the motion, viz.: until the next regular meeting.)

The object of the above is to get light on the Masonic law, and the true spirit of Masonry in regard to the proper course to be pursued, when circumstances, similar to those before described, exist; as you are doubtless aware that, sometimes, extraordinary measures are resorted to, to get one's personal friend into the Sanctum Sanctorum, when one fears a black ball, and casts his eyes around the Lodge, and sees who are at the meeting, and looks at the result of the preceding ballots had, &c., &c. An article in The Ashlar, covering the above questions, and disseminating the true spirit of Masonry thereon, might possibly be better, and produce better results, than simply answering the questions.

Ans. The principles involved in the question of our correspondent are important ones, which have been fully discussed in previous numbers of The Ashlar. The object of the ballot is to guard the portals of the Institution, and prevent the initiation of unworthy men. It is a mode of determining the qualifications of an applicant, peculiar to Masonry. It is intended to afford *each member of the Lodge* the power to reject any person who may ask for the benefits of Masonry. If it does not place that power in the hands of each member, then it fails to fulfil its purpose. Of the wisdom of making every member an individual guardian of our time-honored Institution, we need not speak. It is at once obvious that any movement calculated to deprive the member of the right and power, respecting balloting, guarantied to him by the laws and usages of Masonry, is wrong and pernicious.

We answer the query of our correspondent by applying the above remarks to the facts which he states. We will say nothing of the propriety of postponing the ballot for a definite time, as that consideration is not involved in the question.

It is the duty of a Master of a Lodge to see that the landmarks are not subverted or removed, that ancient usages are conformed to, that the laws are obeyed, and that each individual member has his rights. He is responsible for the work done in his Lodge, and can, at any time, be called, by the Grand Lodge or the Grand Master, to give an account of his stewardship. For these reasons, as well as others, he exerts great, if not entire, control over the ballot, and it is his solemn duty to see that, in balloting for each and every candidate, each and every member has a fair opportunity to express his opinion. It is his solemn duty to see not only that the ballot, when taken, is fairly conducted, but that it is not taken at a time when a member may be unfairly deprived of his vote. In the case proposed, we unhesitatingly say that the Master should not allow the ballot for E. F. to be taken, on the evening that the motion for postponing is carried, after members have retired. It makes not the slightest difference whether the motion was stated by the mover to be *simply to postpone, or to postpone to the next regular meeting*. The Master put the motion, "*to postpone till the next regular meeting*"—*it was so understood and so carried*. Some members retire; business is transacted, and some one then moves "*to reconsider*"—which is equivalent, in fact, "*to pass the ballot*." Could the Master, with a proper appreciation of his duty, allow the ballot to be passed, knowing that Brethren had retired with the belief (well founded) that the ballot was postponed till the next regular meeting? Certainly not, for by so doing, he would deprive them of a sacred right.

It may be said that the Brethren knew when they retired, that a motion might be made to reconsider,—and therefore by retiring they waived their right. He who speaks thus, confounds parliamentary usage with Masonic equity—an error, we regret to say, too common. The Master is not obliged to put the motion to reconsider, if it will work injustice, but, on the contrary, it is his duty to refuse to entertain it; this fact, each Brother who retires is presumed to know, and he leaves, therefore, with the faith that the W. M. will regard and protect his rights.

Let us illustrate by a different view. Suppose the W. M. is obliged to allow motions to postpone and reconsider;—what is the consequence? Why, any Brother who fears that his friend will be black balled, can easily get a majority vote of the Lodge to postpone to a future meeting. Then, by watching an opportunity when those are absent who, he fears, will cast a black ball, he can get a vote to reconsider, and have the ballot passed. The spirit of the proceeding is wrong, and the practice is baneful in every respect. In the Master's hands is the power to preserve justice, and guard the rights of individual members—and that power he is bound by the most sacred obligations to exercise.

ALLYN WESTON, ESQ.—FRIEND AND BROTHER: Votes are taken in my Lodge, *viva voce*, by "*aye*" and "*no*." It is contended by some Brethren that this is not right. Please to inform us through the pages of THE ASHLAR about this matter.

ANS. The mode of voting by "aye" and "no" may practically in itself be as good as any other, but we think Masonic usage is in favor of *a show of hands*, in accordance with a regulation adopted in 1754, viz.: "The opinions or votes of the members are always to be signified by each holding up one of his hands; which uplifted hands the Grand Wardens are to count, unless the number of hands be so unequal as to render the counting useless. Nor should any other kind of division be ever admitted among Masons." We think this regulation should be complied with.

BRO. WESTON: Can a Lodge put a clause in its by-laws, inflicting a penalty in case a member, who is elected to an office, refuses to serve?

ANS. A Lodge probably has the power to enact such a clause as is described by our correspondent, but we can hardly conceive of a case in which it would be beneficial. In our opinion, no member should be forced against his wishes to take an office. If there are not enough in a Lodge competent to fill the offices, and who will accept them from a sense of duty if elected, the Lodge would better give up its charter.

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THE LILY.—The white lily is one of the field-flowers of Judea, and is repeatedly alluded to in the Scriptures, as an emblem of purity. It occupied a conspicuous place among the ornaments of the temple furniture. The brim of the molten sea was wrought with flowers of lilies, the chapiters on the tops of the pillars at the porch, and the tops of the pillars themselves, were adorned with the same plant. Sir Robert Ker Porter, describing a piece of sculpture which he found at Persepolis, says, "Almost every one in this procession holds in his hand a figure like the lotos. This flower was full of meaning among the ancients, and occurs all over the East. Egypt, Persia, Palestine, and India, present it every where over their architecture, in the hands and on the heads of their sculptured figures, whether in statue or in bas relief. We also find it in the sacred vestments and architecture of the tabernacle and temple of the Israelites, and see it mentioned by our Saviour, as an image of peculiar beauty and glory, when comparing the works of nature with the decorations of art. It is also represented in all pictures of the salutation of Gabriel to the Virgin Mary; and, in fact, has been held in mysterious veneration by people of all nations and times. 'It is the symbol of divinity, of purity, and abundance, and of a love most complete in perfection, charity, and benediction; as in Holy Scripture, that mirror of purity, Susanna, is defined *Susa*, which signifieth the lily flower, the chief city of the Persians, bearing that name for excellency. Hence, the lily's three leaves in the arms of France, meaneth Pity, Justice and Charity.' So far, the general impression of a peculiar regard to this beautiful and fragrant flower; but the early Persians attached to it a peculiar sanctity."—*Masonic Lexicon.*

PUBLISHING NOTICES OF EXPULSIONS.*

ROMEO, Sept. 22, 1857.

BRO. WESTON:—

I write you in regard to a practice among Masons, which has been adopted of late years, and which I deem a wrong one, both as regards Masonic policy and individual justice. I refer to the publishing of expelled Masons, or the communication to outsiders of the expulsion of a Brother, either through the press or personally. If a Brother errs, why "kick him down?" Why publish to the world his faults or shortcomings, when they should be known to the Fraternity alone? I consider a man once a Mason, always a Mason. We can debar him of the privileges of the Order; we can shut him out from communication with us as a Brother; we can even shun him on the street, if his fault be of such a nature as to demand such a course—but we can never take away his knowledge of Masonry; we can never deprive him of his right to think as he chooses of the precepts and teachings which he has learned by heart while he enjoyed favor with us. What is it to the outsider whom we expel or whom we admit? In other words, have they a right to know these things? I think not. If a man seeks admittance into our Order, and, in reference to an individual of bad report, whom he has heard belonged to the Fraternity, asks the question, "Does —— belong to your Lodge?" I should answer, "No;" and here matters should rest. The enquirer should deem the answer sufficient. Besides, he has no right to know further. I look at it as a matter which is recorded as one of the secrets of the Order, which no Mason has a right to divulge. It speaks but little for us as a body. It is a latter-day innovation, and while I lay no particular claim to "old fogyism," I beg leave to question its policy, its usefulness to the good, or its justice to the bad, Mason.

I stand ready to be corrected by "older heads," if they think I take a wrong view of this matter; but, until I am convinced it is right thus to expose our business, or our records, to the comments of those who know nothing of our proceedings, or who should know nothing of them, I shall use my influence to prevent and counteract any such course by those who do not think of the wrong they are doing, or who look at it as a thing which should be blazed abroad.

I should like your views, Mr. Editor, on this question. In the meantime, believe me,

Yours fraternally, J. N. S.

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[*] We agree, in the main, with the remarks of our correspondent, and have before given our views upon the subject of his letter. We hold that notices of expulsion should not be published till ordered to be by the Grand Lodge, and they should not be thus ordered till it has confirmed the expulsions. We will give our views more at length in a future number.

PROCEEDINGS OF THE GRAND LODGE OF ILLINOIS.

The Grand Lodge of Illinois held its Annual Communication at Springfield, on the 6th, 7th and 8th days of last month. The attendance was large, and the proceedings were characterized by harmony and good feeling. Although several distinguished Masons (Bros. Blaney, Hobbs, Buck, Anderson, and others), whose wisdom and counsel have for many years been called into requisition to guide the proceedings of the Grand Body, were absent, the assembly was one which any Mason might look upon with pride. A more respectable and honorable body of men could not be gathered in the State. The debates were conducted with signal ability and good feeling.

Of the prominent members, we have space to say but a word. Grand Master Hibbard, we regret to say, appeared to be suffering from ill-health. His services called forth the strongest meed of praise from the Grand Lodge, as will be seen by the extract we give from the report of the Committee to whom the Grand Master's address was referred.

Bro. Harmon G. Reynolds, the *indefatigable* Grand Secretary, was at his post late and early. This is literally true, for the first night of the session, he did not go to bed at all, but remained at his desk hard at work, and on each morning had his minutes written and prepared for submission to the Grand Lodge. For promptness and thoroughness in performing the routine of his official duties, we believe Bro. R. has few, if any, equals. Beside the ordinary work pertaining to his office, he has performed other labors arduous and difficult. His report on Foreign Correspondence was a remarkably well written and lengthy document, the preparation of which demanded much time and research. For his services in this respect, he received a deserved compliment from the Grand Lodge.

Past Grand Master Levi Lusk, fast becoming venerable with years, took an active part in the proceedings. Past Grand Master Wm. Lavely, a gentleman of extensive Masonic acquirements, who has devoted many years to the study of our Institution, and whose labors have been crowned with eminent success and merited honors, was present during the whole session, and by his advice and influence contributed much to the dispatch of business and a correct decision of questions which came before the Grand Body.

We would like to refer somewhat at length to other distinguished members,—the present Grand Master; the acute and ready Kuykendall; the able and eloquent J. H. Matheny; and a host of other warm-hearted Masons, but our space will not permit.

G. M.'S ADDRESS.

The Grand Lodge was opened by Grand Master Hibbard, who delivered an appropriate address, of which we give the following synopsis:

After a few introductory remarks, the Grand Master proceeded as follows:

My anxiety arises from the fact that my business relations have been such that I have not been able to devote the time and attention to the discharge of the duties of the office, that it required, without too great sacrifice of my private interests; and in fact what time I have spent in the discharge of those duties, has been taken from other and no less important ones, at no little pecuniary sacrifice; consequently, amid the care and perplexities of business and heavy family afflictions—in the death of two members of my family—one, a dear little boy, of eleven months—the other, an old and valued friend and relative, the Hon. John Bailhache, I fear I may have made some erroneous decisions upon Masonic Law and Usage, and probably done things I ought not to have done, and left undone many things I should have done; yet it is a source of great consolation to believe that I am now at the bar of Brethren, intelligent, honorable and just, who know that *to err is human*, who are aware of my juniority of age and experience, and who, I trust, will readily excuse the errors of the head and hand, when assured that it has been the steady purpose of the heart to mete out equal and exact justice to all, and maintain the honor and integrity of our Grand Lodge. However, it would be very strange, indeed, if *I* should occupy such an *honorable and responsible* position without committing some errors in the discharge of the duties of the office, and meeting with censure at least from some.

DEATH OF R. W. WM. A. DICKEY.

It becomes a painful duty to announce the death of R. W. Wm. A. Dickey, Past Junior Grand Warden of this Grand Lodge. He died in this city in February last, after a painful illness, and was buried with Masonic honors. In his death, the Brethren of Springfield have met with a loss, which, under the circumstances, they *deeply feel*. The Masonic Fraternity of Illinois have lost a friend and Brother, and one of her ablest teachers. His pleasant smile will no more greet us as we make our annual pilgrimage hither, nor will his voice again be heard within these walls, calling the Craft from refreshment to labor. Peace to his ashes! As a tribute to his worth, I would recommend that a page in the proceedings of our Grand Lodge be appropriated to record his decease. I also learned a few days since, of the death of Bro. Samuel Hutton, of Quincy, Past Grand Marshal of this Grand Lodge; also of Bro. L. P. Cabinness, though not a Past Grand officer, yet a worthy and zealous Mason, whose voice has often been heard in our meetings, and listened to with pleasure and profit.

Thus it is, my Brethren, in the midst of life we are in death, and we know not at what hour *we* may be summoned hence by death; and should we not return our unfeigned thanks to God that *our* lives have been spared, and *we* again enjoy the blessed privilege of meeting in Grand Lodge, while others of our number have been called from their labors on earth, to render their final account to the Supreme Grand Master? What would be *our* report, my Brethren, were we summoned hence *to-day* to render *our* final account? * *

I congratulate you, my Brethren, on the prosperous condition which our Order exhibits at this time throughout this jurisdiction. Although it was entrusted to young and rather inexperienced hands, yet I trust our standard has been raised "*one niche higher.*"

[The Grand Master proceeded to offer some general remarks, showing that Masonry was often perverted; that care should be taken in making Masons, and that the ballot box was the great guard of the Institution. The first duty which the G. M. performed after the close of the Grand Lodge last year, was to constitute and consecrate the Lodges chartered at that time. The following is a list of the

LODGES CONSTITUTED DURING THE PAST YEAR.

Fort Armstrong, No. 186; Mystic Tie, 187; Fulton City, 189; Dundee, 190; Xenia, 191; Farmington, 192; Herrick, 193; Freedom, 194; La Harpe, 195; Louisville, 196; King Solomon, 197; Grandview, 198; Homer, 199; Sheba, 200; Centralia, 201; Sterling, 202; Lavely, 203; Flora, 204; Corinthian, 205; Fairfield, 206; Tamaroa, 207; Wilmington, 208; William B. Warren, 209; Lincoln, 210; Cleveland, 211; Shipman, 212; Ipava, 213; Gillespie, 214; Weir, 215; Newton, 216; Mason, 217; New Salem, 218; Oakland, 219; Mahomet, 220; Leroy, 221; Geo. Washington, 222; Keeney,

223; Mt. Pleasant, 224; Owisco, 225; Pana, 226. In most instances in which proxies were given in the above cases, they were returned with a certificate that the Lodges were constituted.]

[The Grand Master stated that Nebraska Lodge, at Bellevue, Nebraska Territory, chartered at the last annual communication, was constituted on the 22nd day of August last. He also stated that no official information had been received whether or not Cyrus Lodge No. 188, had been constituted. Twenty-six dispensations for new Lodges were granted by the G. M. during the year. Iroquois Lodge U. D. having surrendered its furniture, jewels, &c., the Grand Master granted a dispensation for a new Lodge. During the year Rising Sun Lodge No. 115 surrendered its charter. All difficulties existing in the jurisdiction have been amicably settled.] "I am happy to be able to report," continued the G. M., "that the difficulty heretofore existing between Franklin Lodge No. 225 and Madison Lodge No. 101, which has been before this Grand Lodge for two years, has been finally settled by Madison Lodge complying with the edict of the Grand Lodge in recalling the objectionable circular to which Franklin took exception."

[Although several applications were made for dispensations, none were granted, for conferring degrees in less than the usual time. The Grand Master justly complains of the large number of frivolous questions proposed by Masters and Wardens of Lodges, and thinks they often result from ignorance of the Constitution and By-Laws of the Grand Lodge.]

NATHAN C. GEER RESTORED.

[During the year the Grand Master restored to all the rights and benefits of Masonry, Nathan C. Geer, who was some years since expelled by Oriental Lodge No. 33, the said Lodge having requested him so to do.]

Speaking of the Grand Secretary of a Grand Lodge, he says:

"He should, therefore, be a gentleman of good mental acquirements, obliging and courteous in his deportment, and occupying that position in society, and carrying that address that will enable him to give dignity to the office, and reflect honor upon the Fraternity. It is with much pleasure I am enabled to say, that we have in our present Grand Secretary, all these estimable qualifications, together with those of *indefatigable industry* and *faithfulness*. Long may he enjoy our confidence by occupying his present position; and I cannot omit, in justice to my own feelings, to express my gratitude to our R. W. Grand Secretary, and also to M. W. P. G. M. Hobbs, for their valuable aid and counsel, in my labors during the year; in fact, without which my own errors would have been still more apparent."

COMMITTEES.

The following committees were appointed by the Grand Master:

On Credentials: Bros. Blakesley, Kyle and Roberts. *To examine Visitors:* Huntley, Samuels and D. D. Irons. *On Lodges U. D.:* Lusk, Rice, McCracken, J. T. Cox and Wm. S. Price. *On Masonic Jurisprudence:* Lusk, Lavely and Samuels. *On Work and Returns of Chartered Lodges:* Knykendall, Hays, Payne, Spaulding, Winston, Cleveland, E. Wilcox, Whipple and Cowper. *On Petitions and Grievances:* Mack, Weir, Dearborn, Heyl and Chesney. *On Finances and Accounts:* Sylvester Stevens, Barry and Beckwith. *On Mileage and Per Diem:* Bowdoin, Bohn and E. C. Matheny. *On G. M.'s Address:* Lavely, J. H. Matheny, Goodbrake, Wm. McMurtry and R. B. Latham.

NEW CONSTITUTION.

The Grand Secretary announced that he had received official information that *one hundred and forty-seven* of the Lodges in the jurisdiction, (being *six* more than two-thirds of the whole,) had, by vote, approved the new Constitution. The Grand Master declared it adopted and in force.

GRAND OFFICERS.

The following officers were elected for the ensuing year:

R. W. Harrison Dills, of Quincy, G. M.
" " J. H. Matheny, of Springfield, D. G. M.
" " F. M. Blair, of Paris, S. G. W.
" " A. J. Kuykendall, of Vienna, J. G. W.
" " W. McMurtry, of Sylva, G. T.
" " H. G. Reynolds, of Knoxville, G. Sec.
" " Rev. S. P. Clover, of Springfield, G. Chap.
" " J. M. Palmer, of Carlinville, G. Orator.
" " A. R. Robinson, of Springfield, G. Tyler.

APPOINTMENTS.

The following officers were appointed:

Sen. G. D.	A. W. Blakesley,	Quincy.
Jun. G. D.	James Munroe,	Paradise, Coles Co.
Gr. Pursuivant,	E. J. Higgins,	Chicago.
Gr. Marshall,	E. A. Whipple,	Lacon.
Gr. Sword Bearer,	Daniel Frost,	Lee Centre.
Gr. Standard Bearer,	Robert Keith,	Keithsburg.
Gr. Stewards,	S. C. Toler,	Jonesboro'.
	O. N. Stafford,	Springfield.
Gr. Librarian,	Harmon G. Reynolds,	Knoxville.

Committee on Foreign Correspondence: Bros. Reynolds, Knoxville; Rice, Monmouth, and Roberts, Pekin.

Committee on Masonic Jurisprudence: Bros. Lavely, Springfield; Samuels, Carrollton; Reynolds, Knoxville; Hoyne, Chicago, and Toler, Jonesboro'.

Committee on Library: Bros. Reynolds, Knoxville; C. W. Matheny, and Lavely, Springfield.

REPORT ON G. M.'S ADDRESS.

The committee to whom the Grand Master's Address was referred, bestowed on that officer deserved praise, in their report which was adopted by the Grand Lodge. They say:

> The Select Committee to whom has been referred the Address of the M. W. G. M., having had the same under consideration, would report: That it has inspired us with no ordinary degree of pleasure and gratification to observe the unmistakeable evidence it bears, of the *faithfulness*, *assiduity* and *skill* manifested by him, in whom our highest confidence has not been misplaced, and the exalted honor not unworthily conferred.
>
> We may indeed remark that, notwithstanding his frequent allusions to youthfulness and inexperience, it is apparent to all, that he is possessed of an *old head*, a *large heart*, and a *watchful* and *vigilant eye* for the welfare and perpetuity of Masonry in our jurisdiction, and we feel well assured that when we mete out to him the plaudit, "well done, good and faithful servant," we but give utterance to the sentiment of every Masonic heart.
>
> In the allusion to his heavy family afflictions and sad bereavements, we can but deeply sympathize with him, and feel that in the death of his "old and valued friend and relative," Bro. JNO. BAILHACHE, he has not only sustained a great loss, but that the Fraternity has, at the same time, lost one of its brightest ornaments; and though a sad loss to our Worshipful and to us, we feel that it has been his gain, for we are assured that he carried with him the "pass" of a pure and blameless life, and has found ready admission to the Celestial Grand Lodge above.

THE ASHLAR.

We were highly gratified with the complimentary notices which were bestowed upon our magazine. The Grand Master in his address, said:

"I have lately had my attention called to the subject of Masonic publications; and I have been astonished at the number of newspapers, periodicals, and so-called Text-books, that have lately been, or are about to be, published. It is truly surprising to see how many of our Brethren throughout the country are aspiring to the chair Editorial, and if they did but know how ridiculous they make themselves appear, they would soon

retire to private life. Our Fraternity is imposed upon by such worthless publications, and they should be discountenanced by every Brother and every Lodge. ONE GOOD MASONIC MAGAZINE, OF KNOWN CHARACTER AND ABILITY, IS WORTH THEM ALL, AND I AM HAPPY WE HAVE SUCH AN ONE PUBLISHED IN OUR OWN JURISDICTION. I REFER TO THE MASONIC ASHLAR, PUBLISHED IN CHICAGO BY BRO. ALLYN WESTON, AND I CAN CHEERFULLY RECOMMEND IT AS A WORK WORTHY THE SUPPORT AND PATRONAGE OF THE FRATERNITY IN THIS JURISDICTION."

The report of the Committee to whom the Grand Master's address was referred, which was *unanimously adopted by the Grand Lodge*, says:

"We heartily concur with the sentiments of the M. W. Gr. Master as to the mania for publishing Masonic newspapers, periodicals, and so-called Masonic Text-books, and although we deem it inexpedient to officially recommend any particular one at this time, WE BELIEVE THAT THE MASONIC ASHLAR OF OUR STATE MERITS THE PATRONAGE OF OUR BRETHREN, AND WILL BE AN EFFICIENT AUXILIARY IN DISSEMINATING TRUE LIGHT."

LODGES CHARTERED.

Charters were granted the following Lodges U. D.:

Columbus Lodge No. 227, at Columbus; Lovington Lodge No. 228, at Lovington; Manchester Lodge No. 229, at Manchester; New Haven Lodge No. 230, at New Haven; Wyanett Lodge No. 231, at Wyanett; Farmers' Lodge No. 232; Blandenville Lodge No. 234, at Blandenville; Duquoin Lodge No. 235, at Duquoin; Dallas City Lodge No. 236, at Dallas City; Charter Oak Lodge No. 237; Cairo Lodge No. 238, at Cairo; Black Hawk Lodge No. 239, at Hamilton; Mt. Carmel Lodge No. 240, at Mt. Carmel; Western Star Lodge No. 241; Shekinah Lodge No. 242, at Carbondale; Aegis Lodge No. 243; Galva Lodge No. 244, at Galva; Horicon Lodge No. 245; Greenville Lodge No. 246, at Greenville; Panola Lodge No. 247, at Panola; Rob. Morris Lodge No. 248, at Minunk; Golden Gate Lodge No. 249, at Prairie City; Hibbard Lodge No. 250, at Brighton; Robinson Lodge No. 251, at Robinson; Heyworth Lodge No. 252; Aledo Lodge No. 253, at Aledo; Avon Harmony Lodge No. 254, at Avon; Aurora Lodge No. 255, at Aurora.

Dispensations were granted to Allen Latham and other Brethren to form and open a Lodge at Calin, and to Samuel A. French and other Brethren to form and open a Lodge at Algonquin.

By the report of the Committee on Finance, it appears that there were in the hands of the Grand Treasurer, $9,956.90, out of which the mileage and per diem, and orders passed at the last communication, were paid.

Clay Lodge No. 153, was, by vote, removed from Richview to Ashley.

By vote, at the request of Bro. Matheny, Grand Orator, it was decided to dispense with a public installation of officers, and the oration.

REPORT OF COMMITTEE ON F. C.

The Committee on Foreign Correspondence, through the Chairman, Bro. Reynolds, made a very excellent report, that called forth the following resolution, which was unanimously adopted:

Resolved, That the thanks of this Grand Lodge are due, and are hereby most cheerfully tendered, to our R. W. Grand Secretary, for his very able and eloquent report as Chairman of the Committee on Foreign Correspondence, and that it be specially recommended to be read by every Mason under this jurisdiction, as the best means of obtaining Masonic information, not only as to what the Craft are doing in other jurisdictions, but also as containing a much greater amount of information as to the individual duties and responsibilities of every Mason, than can be obtained in any other document in so small a space.

RESOLUTIONS ADOPTED.

We are unable at this time to give even a synopsis of the report, but shall do so in our next number. The resolutions accompanying the report were adopted. The first resolution instructs the G. Sec. to correspond with the commission established at Paris by the Universal Masonic Congress, soliciting in the way of exchanges, the proceedings of Masonic bodies out of the United States. The second commends the position taken by the G. L. of N. Y., in reference to the articles of Union. The third recognizes the G. L. of Kansas. The fourth recognizes the G. L. of Canada. The fifth declares "that advancement in the degrees may be stayed at any time for good reasons by the Lodge or the Master." The sixth declares "that so-called side degrees are very pernicious in their general effect upon Masonry, and the conferring them hereafter within Masonic Lodge rooms is prohibited throughout this jurisdiction." The seventh prohibits Lodges receiving visitors from New York "without a certificate certifying that the Brother therein named was made a Mason in a regularly and duly constituted Lodge, which, at the time of said making, was working under the authority of a constitutional and lawfully organized G. L., or otherwise has been duly and lawfully 'healed' by competent authority, and in the only form and manner sanctioned by the usages and customs of Masonry; that said Bro. is now in regular standing, and is true in his allegiance to the G. L. of N. Y."

RESTORATIONS.

The following named expelled Masons were reinstated: A. K. Page, Marcelline Lodge No. 114; David C. Wright, Iroquois, U. D.; John H. Reddish, Fidelity, 152; Robt. H. Chesin, Fidelity, 152; David D. Mattis, Caledonia, 47.

The following resolution was adopted:

Resolved, That it is un-Masonic to initiate or raise more than one candidate at one and the same time.

A resolution to have but one ballot for the three degrees was rejected.

The By-Laws and Regulations proposed for the G. L. were laid over, and referred to the Committee on Masonic Jurisprudence.

The following resolution was adopted:

Resolved, That it is deemed inexpedient, and prejudicial to the interests of Masonry, to grant dispensations for new Lodges, the location of which may be within five miles of another Lodge, unless the said Lodge shall consist of at least forty members, or the Lodge prayed for is to be located in a city or corporate town, containing a population of three thousand inhabitants.

The following correspondence was referred to the Committee on Masonic Jurisprudence:

Chester, Sept. 30, 1851.

To the M. W. Grand Lodge of the State of Illinois:

The undersigned asks instructions from the G. L. on the following statement: We have had for some years in our Lodge two members of the German Lutheran Church. Some time last winter they were both compelled to make a promise neither to attend the meetings of the Lodge nor to pay dues, on pain of being expelled or excommunicated from the church. At a subsequent meeting of the Lodge, I got a Brother to prefer charges against them, specifying the cause. The Lodge did not sustain the charges, and consequently they remain Master Masons in good standing, and entitled to all the privileges of Masonry.

Y. SWANWICK, *W. M.*
of Chester Lodge No. 72.

The Committee to whom the above was referred, reported as follows: "Masonry does not assume the authority to hold its members or votaries in affiliation when such affiliation interferes with their duties to their God, or with the peace of their families, and such interference is good cause for a Mason to withdraw from a Lodge by demit."

The following resolution was adopted:

Resolved, That this Grand Lodge will sustain the action of any Subordinate Lodge under its jurisdiction, in punishing by reprimand, suspension, or expulsion, any member who shall be found guilty of the inordinate use of intoxicating drinks, great profanity, gambling, quarrelling with or abusing a Brother Mason.

Voted G. S. $1,000.

Provision was made, in unison with the Grand Chapter, for the Grand Lodge to hire a room in Springfield for the use of the Grand Secretary—the Chapter to pay one-third of the expense, and the Lodge two-thirds.

By vote of the Grand Lodge, Bro. John S. Kelly, expelled from Ewington Lodge No. 149, and Jesse Chapman, expelled from Scott No. 179, were restored to all the rights and benefits of Masonry.

JEWELS.

During the session of the Grand Lodge on two evenings, the work of the Entered Apprentices' and Master's degrees was exhibited in the Masonic Hall by Grand Lecturer, Bro. Huntley. A good portion of one evening was occupied in discussing the question of which were the movable and which the immovable jewels; and a vote was finally taken, (not by the Grand Lodge, but by the assemblage of Masons composing that body,) declaring, by a very large majority, the Square, Level and Plumb to be *the immovable jewels*, and the Rough Ashlar, the Perfect Ashlar and the Trestle Board to be the movable jewels. This vote has no binding force, but is merely an expression of opinion. We think it is correct.

PROCEEDINGS OF THE G. R. A. CHAPTER OF ILLINOIS.

The G. R. A. Chapter of Illinois met at Springfield on Friday, the 2nd day of October, 1857, M. E. Edward M. M. Clarke, Grand High Priest. He delivered an address, devoted mostly to local matters. From it we learn that during the year, Chapters were organized under charters granted at the last annual convocation, as follows: Bloomington No. 26; Joliet No. 27; Princeton No. 28; Clarke No. 29 [at Beardstown]; Warren No. 30 [at Monmouth]; Orient No. 31 [at Morris]; Edgar No. 32 [at Paris]; Carthage No. 33; McHenry No. 34; Harmony No. 35 [at Lawrenceville]. During the year dispensations were issued as follows: To Shabona Chapter, at Ottawa; for Richland Chapter, at Olney; Elwood Chapter, at Kankakee, and Hutsonville Chapter, at Hutsonville.

Our space will not permit us to give the excellent report of the Committee on Foreign Correspondence, from the pen of Comp. H. G. Reynolds, as we would like to do. We can, therefore, lay before our readers a bare synopsis. It acknowledges the receipt of the proceedings of Grand Chapters in Alabama, Arkansas, California, Connecticut, Florida, Georgia, Kentucky, Louisiana, Maryland, Michigan, Mississippi, Missouri, New York, North Carolina, Ohio, Tennessee, Texas, Vermont, Virginia and Wisconsin; also the report of the Committee on F. C. for 1856, together with the Constitution of the Grand Chapter of Pennsylvania, and the Constitution of the Grand Chapter of Iowa.

The first part of the report is occupied with an account of the proceedings of the General Grand Chapter at its last triennial convocation, in Hartford, in September, 1856. It gives the resolutions adopted by that body, and also the amendments proposed to its constitution, and which will have to be acted on at the next triennial session, to be held at Chicago, in 1859. Among the resolutions is the following:

> *Resolved*, That the G. G. Chapter do recommend to the Grand Chapters and the Subordinate Chapters under this jurisdiction to abridge the ceremonies now conferred in the Past Master's degree, within the narrowest constitutional limits, only retaining the inducting of the candidate into the oriental chair, and the communicating of the means of recognition.

The report of the Committee on F. C. quotes from the proceedings of several Grand Chapters which have approved the foregoing resolution, and says, "the G. C. of Connecticut is the only one under the jurisdiction of the G. G. C., which has expressly dissented from the proposition of that Grand Body."

RIGHT OF VISIT.

The report next takes up the subject of the "right of visit," in connection with the position assumed by P. G. H. Priest Watson, of this jurisdiction, and answers the remarks put forth by the Grand Chapters of Virginia, Florida, Wisconsin and Missouri. It takes the ground that every Chapter has certain "inherent and inalienable rights which can neither be abrogated nor forfeited, without a violation of its charter." "The *right*," it says, "to admit or exclude visitors is a right pertaining to every individual Chapter or Lodge. Hence, your Committee say, as they said last year, 'this Grand Chapter has never admitted the indiscriminate right to visit.'" It says in illustration of this:

> Suppose that R. A. Masons, hailing from Virginia or England, and not in the possession of the Mark or Past degrees, should apply for admission, could our High Priests permit them to be present while those degrees were being conferred? * * * * Admitting the legal existence of the Grand Chapter of Pennsylvania, still if the High Priest[*] of Lafayette Chapter, in 1853, had no means of ascertaining the true position of the degrees in that jurisdiction, was it not his duty, as well as privilege, to refuse admission to visitors from that jurisdiction, until he could be satisfied on that point?
>
> By the latest reports received from Virginia and Florida, your Committee perceive that our proceedings of last year had not been received. When they are received and reported on, your Committee feel certain that justice will be done this Grand Chapter. Certain it is, that they ought not to complain until they have cause for complaint. The Grand Chapter of Illinois has ever entertained sentiments of high respect for the Grand Chapters[†] of Virginia and Florida, and the eminent Masons at the head of their affairs, and would throw no obstacle in the way of their success. Their proceedings are read with satisfaction and profit, and the largest fraternal interchange of friendly greetings is very desirable.

The Committee state that proceedings lately received show that the degrees of M. M., P. M. and M. E. are conferred in the Chapters of Pennsylvania, and that this removes all the difficulty.

SIDE DEGREES.

The report takes ground against side degrees, and quotes from the report of the C. of F. C. of the G. C. of California as follows:

> We must assent to the views of the Committee in regard to the entire system of the so-called 'side degrees,' as a modern innovation on the legitimate business of the Order, they being for the most part frivolous in their nature, and tending in a great measure to bring into disregard the regular degrees of the Order. No one can claim that they possess the slightest utility or advantage to the Craft, whilst, on the other hand, they tend to weaken the impression made upon the sentient and reflecting mind, by the solemnity of the regular degrees, in their frequent levity and frivolity.

The Committee think the proceedings of the G. G. C., at its last convocation, did much to change the views of those who wish to abolish it.

In accordance with the recommendation of the C. of F. C., the amendments proposed to the Constitution of the G. G. C. were referred to the Committee on Masonic Jurisprudence to report on next year, and the Subordinate Chapters were requested to examine said amendments,[‡] and express their opinion on the same. The following resolutions were adopted:

PAST MASTER'S DEGREE.

Resolved, That in accordance with the recommendation of the M. E. G. G. C. of R. A. Masons of the U. S., it is hereby enacted by the Grand Chapter of the State of Illinois, that the degree of P. M. shall in this jurisdiction be hereafter restricted within its narrowest constitutional limits; that is to say, it shall be confined to inducting the candidate into the chair; binding him by proper obligations; reading to him the indispensable charges; communicating the means of recognition and other secrets; orally instructing him in his duties and the use of the gavel, and saluting him with due respect as Master; and that no Chapter in this jurisdiction shall add to or practice more than these ceremonies, nor make use of anything fictitious or pretended in the degree.

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[*] He refused to admit a Companion hailing from a Chapter acting under the authority of the G. C. of Pennsylvania, not because the G. C. had not acknowledged the authority of the G. G. C., but for other reasons, as indicated by the report.—Ed.

[†] These bodies have no connection with the G. G. C.

[‡] We shall publish them in The Ashlar at an early day.

VISIT OF COMPANIONS FROM PENNSYLVANIA.

Resolved, That Royal Arch Masons, hailing from Pennsylvania, be admitted to visit upon the same terms as others are, hailing from any sister jurisdiction.

The report of Comp. Levi Lusk, Grand Lecturer, states that he visited during the year all the Chapters but four, and that many of the Chapters are now very well versed in all the ritual.

A petition for a Chapter at Galesburg, unaccompanied by the recommendation of any Chapter, was not granted, the G. H. P. ruling that a vote could not be taken on the granting of the petition.

CHARTERS GRANTED.

Charters were granted to the following Chapters U. D.: *Woodstock*, at Woodstock, No. 36; *Shabbona*, at Ottawa, No. 37; *Richland*, at Olney, No. 38; *Elwood*, at Kankakee, No. 39, and *Hutsonville*, at Hutsonville, No. 40.

OFFICERS FOR THE ENSUING YEAR.

The following were elected officers for the ensuing year:

J. H. Hibbard, of Alton, G. H. P.; N. D. Elwood, of Joliet, D. G. H. P.; Wm. W. Mitchell, of Chicago, G. K.; A. W. Blakesley, of Quincy, G. S.; Wm. McMurtry, of Hendersonville, G. Treas.; H. G. Reynolds, of Knoxville, G. Sec.; Sylvester Stevens, of Knoxville, G. C. H.; Levi Lusk, of Sylva, G. Chap.

The following were the appointments of the G. H. Priest elect: Daniel B. Rice, of Monmouth, G. P. S.; Cæsar A. Roberts, of Pekin, G. R. A. C.; Jas. B. Kyle, of Macomb, G. M. 3rd V.; J. A. Winston, of Carthage, G. M. 2nd V.; N. H. Dearborn, of St. Charles, G. M. 1st V.; A. R. Robinson, G. Steward and Tyler.

MATTER OF HERMAN CHAPTER.

A report respecting Herman Chapter was agreed to, and its resolutions adopted. We take from it the following extract:

In the matter of Herman Chapter and the Companions at Lacon, your Committee, to whom the subject was specially referred, beg leave to report that they have obtained a conference between the parties concerned, and it is agreed that the members of Herman Chapter, living at Lacon, shall withdraw their membership from Herman Chapter, *provided* that the Grand Chapter will grant permission to Herman Chapter immediately to elect officers to fill the vacancy occasioned by such withdrawal, and provided further that the present H. Priest, Treasurer and Secretary deliver to Herman Chapter all books, papers, moneys and property belonging to said Chapter, all of which your Committee deem reasonable. * *

Resolved, That the petition of the Companions at Lacon for dispensation is reasonable; therefore,

Resolved, That a dispensation be granted to Comp. Silas Ramsay and the Companions in the petition named, to form and open a Chapter of R. A. Masons at Lacon, in Marshall county.

Resolved, That the Companions, members of Herman Chapter, residing at Lacon, have leave to withdraw their membership from said Chapter, and stand demitted.

Resolved, That Comps. G. H. Greenleaf, present H. P., Henry Steiner, Treas., and D. B. Brooks, Secretary, are hereby required to surrender to Herman Chapter all books, papers, moneys and property in their possession belonging to said Chapter.

Resolved, That a special dispensation be granted to Herman Chapter, authorizing them to hold an election to fill vacancies, &c.

THE ASHLAR.

The following resolutions, offered by Comp. Mitchell, respecting our Magazine, were *unanimously* adopted:

Resolved, That it is the sentiment of this Grand Chapter, that as a means of disseminating Masonic intelligence, the perusal of Masonic publications by the Fraternity is of great importance.

Resolved, THAT WE HAIL WITH PLEASURE THE PUBLICATION OF "THE ASHLAR," A MONTHLY MAGAZINE, PUBLISHED AT CHICAGO AND DETROIT, BY COMP. ALLYN WESTON, AND IT IS HEREBY COMMENDED TO THE ROYAL CRAFT IN ILLINOIS, AS A WORK, BOTH FOR MASONIC AND LITERARY MERITS, ENTITLED TO THEIR CONFIDENCE AND PATRONAGE.

Resolved, THAT OUR GRAND SECRETARY, H. G. REYNOLDS, BE REQUESTED TO SUBSCRIBE FOR FIVE COPIES OF THE ASHLAR FOR THE USE OF THE CHAPTER.

A vote of thanks was given to M. E. Edward M. M. Clarke.

The following Standing Committees were appointed: On Foreign Correspondence, H. G. Reynolds, *ex officio*, J. H. Matheny and Clayton Hale; on Masonic Jurisprudence, H. G. Reynolds, Levi Lusk and W. B. Warren; on Education, M. J. Noyes, A. Hayden and John Trible. H. G. Reynolds was appointed Librarian.

Resolutions showing respect to Comp. Wm. M. Dickey were unanimously adopted.

AMENDMENT TO THE CONSTITUTION.

An amendment was proposed to the Constitution of the Grand Chapter of Illinois, and seconded by vote of a majority of those present, to the effect that petitions for new Chapters shall be recommended by the nearest Chapter. It lies over till another year.

COMPENSATION OF MEMBERS.

A resolution was adopted changing the mileage of members from three to five cents, and per diem compensation from one dollar to two dollars.

GRAND LECTURER.

The resolutions passed last year requiring the Grand Lecturer to visit every Chapter, were repealed.

PROCEEDINGS OF THE GRAND COUNCIL OF ILLINOIS.

The annual convocation of the Grand Council of Royal and Select Masters of Illinois, was held at Springfield on the first day of October last, Thrice Illustrious Edward M. M. Clarke, Grand Puissant. An appropriate address was delivered by the G. Puissant. The report of the committee on credentials showed that the following Companions were members of the Grand Body: E. M. M. Clarke, G. P.; J. H. Hibbard, Dep. G. P.; Charles Fisher, G. Th. Ill.; Levi Lusk, Prin. Cond.; Sylvester Stevens, Capt. Guard.; Wm. McMurtry, Grand Treasurer; H. G. Reynolds, Grand Recorder; A. R. Robinson, Grand Sentinel; Permanent Members, J. H. Hibbard and Levi Lusk; Representatives—Illinois Council No. 1, at Knoxville; Sylvester Stevens, T. I. G. M.; Wm. McMurtry, D. I. G. M.; Clayton Hale, P. C. W.: Springfield Council No. 2, at Springfield; Chas. Fisher, P. C. W.: Alton No. 3, at Alton; J. H. Hibbard, T. I. G. M.; John Trible, P. C. W.: Chicago No. 4, at Chicago; Wm. W. Mitchell, Pr. T. I. G. M.: Rushville No. 6, at Rushville; Levi Lusk, Pr. T. I. G. M.

During the past year, Excelsior Council No. 8, at Iowa City, and Dubuque Council No. —, Dubuque, were organized under charters granted by the Grand Council at its previous annual convocation. During the recess, the T. I. Puissant granted a dispensation to Comps. A. O. Sullivan, Levy, and others, to form a council at St. Louis, Mo., under the name of St. Louis Council.

The report of the Committee on Chartered Councils, showed the following facts: Illinois Council No. 1, Dues paid, $24.50; No. members, 66; Promoted, 8: Springfield No. 2, Dues paid, $3.75; No. members, 15; Promoted, none: Alton No. 3, Dues paid, $11.00; No. members, 23; Promoted 5: Chicago No. 4, Dues paid, $15.25; No. members, 37; Promoted 6: Rushville No. 6, Dues paid, $4.00; No. members, 16; Promoted, none.

A charter was granted to St. Louis Council, U. D. A question arose with regard to granting a dispensation to the Companions who petitioned for this council, from the fact that they were recommended *not by Alton Council, which was the nearest*, but by Boonville Council, which was constituted under the authority of the Grand Council of Kentucky. Section 7th of the Constitution of the Grand Council of Illinois, says that the petition for a new council "shall be accompanied by a certificate from the council nearest to the place where the new council is to be formed," &c. The G. Puissant who granted the dispensation, put the following construction upon the clause:

> "The object and design, however, of that section is unquestionably that the grant of a dispensation or charter shall, in all cases, depend upon the production of satisfactory evidence, that the parties applying for it profess the requisite moral character, and Masonic ability; that the formation of the proposed council at the place specified, would conduce to the interests of the Order, and also that the rights and privileges of an existing Council, within its proper territoral limits and jurisdiction, will not be infringed," &c. In the present case, the application was from a quarter beyond the territorial limits and exclusive jurisdiction of any of our subordinate councils.

This view of the case was sustained by the Grand Council.

The following officers were elected for the ensuing year: Jas. V. Z. Blaney, G. P.; J. H. Matheny, D. G. P.; Sylvester Stevens, G. T. Ill.; John Trible, G. P. C.; Chas. Fisher, G. C. G.; W. McMurtry, G. Treas.; H. G. Reynolds, G. Recorder; Levi Lusk, G. Chap.; A. R. Robinson, G. Sentinel.

Suitable resolutions were adopted relative to the death of Comp. Wm. A. Dickey, and a resolution was passed that the subordinate Councils "be instructed to adopt the work in the Royal and Select Master's degrees as taught by Comp. Dickey."

The report of the Committee on Foreign Correspondence is an admirable document—as is every thing from the pen of Comp. H. G. Reynolds—concise and instructive. We gather from it the following facts. There are Grand Councils in Alabama, Connecticut, Georgia, Indiana, Kentucky, Louisiana, Maine, Mississippi, New York, Ohio, Tennessee and Vermont, and Iowa, Massachusetts and Rhode Island.

> "The foregoing," says the report, "compose all the Grand Councils of which we have any knowledge. The Grand Council of Kentucky has jurisdiction over two subordinate Councils in Missouri, and this Grand Council will probably grant a charter to another at this session, and a new Grand Council may be expected in Missouri soon. The Grand Council of Kentucky has two subordinates in Texas, and the Grand Council of Alabama has jurisdiction over two, and it is presumed that a Grand Council now is, or soon will be, formed there. The Grand Council of Connecticut has jurisdiction of three Councils in Michigan,* and of one in New Hampshire. Ohio has jurisdiction of one in California, and New York of one in Minnesota."

☞ A Mason should be charitable toward every one. Let each one think how often he fails to fulfil his moral duties, and how often his conduct tends to injure the Institution in the eyes of the world; then he will realize that toward him charity the most extensive is exercised. As he desires a continuance of that heavenly virtue among his Brethren, let him cultivate it at all times.

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* Pontiac, St. Clair, and Monroe at Detroit.

Masonry and Sectarianism.—It has been our constant endeavor from the commencement of The Ashlar, to exert an influence against the introduction into the work and lectures of Masonry or the practices of the Lodge, anything which will tend to contract our Institution and deprive it of its universality. The views which we entertain on this point are of vital importance, and have been advocated without fear or favor. They have found staunch supporters; and as they have been sustained in the past, so we believe they will be in the future.

We have perused with pleasure some remarks of Bro. F. M. King, of New York, in relation to introducing sectarian prayers into Lodges. He says: "At various stages along in the progress of the Masonic student, to the attainment of those mysteries which the Masters possess, he is earnestly and solemnly assured that he will not be required to abandon his religious opinions by the practice of, and his adherence to, the duties and principles which Masonry inculcates. It is, therefore, permitted the Jew to believe that the Messiah is yet to come; and the Mahometan that the son of Abdalah is his intercessor before the Throne of God; indeed, if our understanding of the landmarks be correct, the disciples of no creed are excluded from our mysteries, save those whose souls the blight of Atheism has withered, and those who come under the denomination of Pagans; and even among the latter, it is believed by the undersigned, that there have been, and still are, sects whose members are eligible to the honors of Masonry; among them may be enumerated, in the centuries of the past, the disciples and followers of Thales, of Pythagoras, of Plato and the Stoics, and, in latter times, the vast number of believers in the doctrines of the Zend, styled Persees. * * * What a picture of humiliation must that man present on the one hand, abandoning his creed for the accommodation of the other creeds there represented; or on the other, adapting his prayer to the particular creed of each person present? In either alternative, the requirement seems so unjust, so absurd, so contrary to the teachings of our ritual, that no eloquence of language, or theories of reasoning, can persuade the undersigned to sanction it."

☞ Let not one Mason backbite another. Such a practice is dishonorable among the worst class of men. If you know aught against a man, seek not to unjustly injure him therewith, but strive, rather, by kindness to turn him from the errors of his ways, and aid his reformation. Then will you cultivate a proper Masonic feeling.

MASONRY IN INDIA.

The following facts we find in the *Mirror & Keystone*, taken from the *London Freemason's Magazine:*

The D. Prov. G. M. has delegated to R. W. Bro. Major Charles Hogge, P. Prov. J. G. W.; V. W. and Rev. Bro. Thomas Cartwright Symth, Prov. G. Chap.; and W. Bro. Capt. E. Kyrle Money, P. Prov. S. G. D.; the discretionary power vested in him for granting dispensations to Lodges for the following purposes:

For advancing a brother to a higher degree at a shorter interval than four weeks.

For initiating a candidate under the age of twenty-one years.

For public processions or assemblies, but not for Masonic balls, which are to be discountenanced.

The above Brethren will have the temporary titles of Pro D. Prov. G. M., and Pro D. Prov. G. Superintendent, and their duties will be divided in the following manner: Bros. Hogge and Smyth, acting jointly, will grant dispensations to six Lodges and five Chapters, at Allahabad, Meerut, Cawnpore, Agra, Mussoorie and Delhi. Bro. Money will grant dispensations to seven Lodges and three Chapters, at Simla, Umballa, Peshawun, Jullundur, Rawul Pindee, Ferozepore, and Subathoo. By this arrangement, the delay which is at present caused by references to Calcutta will be avoided. The D. Prov. G. M. has, however, reserved to himself the power of granting dispensations for constituting new Lodges, and for the continuance of the Master of a Lodge in the Chair for more than two years in cases of necessity.

CALCUTTA.

The Indian *Freemasons' Friend*, for June, contains the report of a meeting held at Calcutta on the 20th May, at which the Freemasons determined to offer their services to the Government in the present juncture, in such manner as the Governor-General might please to direct. An address having been accordingly forwarded to the Governor-General, he thanked them for their offer—suggested that they might be useful hereafter as special constables—and requested those who were willing so to act, to register their names at the office of the Commissioner of Police, but stated that the Governor-General "has no apprehension whatever of riot, insurrection or disturbance amongst any class of the population of Calcutta; and if, unfortunately, any should occur, the means of crushing it utterly and at once are at hand."

DELHI.

The following is interesting, as contrasting how different was the position of Delhi only five months since to what it is now. How many of these Brethren may have perished in the late unfortunate events, it is as yet impossible to say.

On the 30th of March, the ceremony of installing the W. M. of Star of Delhi Lodge was performed at Delhi, by W. Bro. Lieut. G.

Forrest (the father of Masonry in the North-West,) V. W. the Rev. Bro. Smyth, and W. Bro. Buckley, late of Lodge Harmony, Cawnpore. V. W. Bro. Smyth went over from Meerut expressly for the purpose of affording his assistance. The eastern chair was occupied by W. Bro. Forrest (who conducted the proceedings in his well-known skillful and impressive way,) and the duties of Wardens were discharged by V. W. Bro. Smyth and W. Bro. Buckley. The ceremony of installation (after the requisite preliminaries were concluded, and D. Prov. G. M.'s dispensation for holding the Lodge had been read) was performed by the three installing Masters; and W. Bro. Capt. Russell, of the 54th Reg't N. I., was duly proclaimed in the three Craft degrees, by V. W. Bro. T. C. Smyth, as first W. M. of Star of Delhi Lodge.

The following officers were afterwards appointed by the W. M., and addressed by V. W. Bro. Smyth, on the subject of their respective Masonic duties (excepting W. Bro. Forrest):—Bros. Lieut. G. Forrest, P. M.; Dr. Dopping, S. W.; Lieut. Holland, J. W.; W. Bro. Conductor Buckley, S. D.; Bros. Conductor Scully, J. D.; Conductor Settle, Tyler.

The services of Bro. W. H. Marshall, a worthy, able and most zealous Mason, have been happily secured for this infant Lodge, in the important capacities of Secretary and Treasurer.

On the closing of the Lodge, the brethren adjourned to another room, where an ample inaugurating banquet had been prepared. The evening was enlivened by various songs, toasts and speeches; all imbued with that spirit of harmony and brotherly love which should ever characterize Masonic assemblies.

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BEHAVIOR.—You are not to hold private committees or separate conversation, without leave from the Master, nor to talk of anything impertinent or unseemly, or interrupt the Master or Wardens, or any Brother speaking to the Master; nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretence whatsoever; but to pay due reverence to your Master, Wardens, and Fellows, and put them to worship.

If any complaint be brought, the brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies, (unless you carry it by appeal to the Grand Lodge,) and to whom they ought to be referred, unless a Lord's Work be hindered the meanwhile, in which case a particular reference may be made; but you must never go to law about what concerneth Masonry, without an absolute necessity apparent to the Lodge.—*Masonic Constitutions.*

MASONIC ITEMS.

☞ The Committee of Finance of the Grand Lodge of Pensylvania show that during the first six months of the present year up to July 1st, the receipts were $23,188.99. Payments during the same period as follows: For the redemption of Masonic loans, $9,060.50; interest, $4,530; taxes, $1,601.75; salaries and other expenses, $4,407.83; leaving a balance on hand, July 1st, of $3,588.91.

☞ The Annual Provincial Grand Lodge of the Isle of Wight, says the *Mirror and Keystone*, was held at Binstead, the seat of Lord and Lady Downes, a little better than a mile from Ryde, on Thursday, July 2nd, the grounds of which beautiful seat had been kindly granted to the R. W. Prov. G. M., the son of her ladyship, for the occasion, it having been determined to hold a *fete*, in which not only Masons but ladies and other friends might participate.

Grand Lodge was opened shortly after twelve o'clock in a *tent* upon the grounds, the entrance to which had been properly tyled, there being a large number of Brethren present.

On the motion of Bro. Hyde Pullen, it was resolved to give from the Grand Lodge funds a donation of £10 10*s*. to each of the Masonic Schools, (Boys' and Girls',) and £5 to each of the funds of the Royal Benevolent Institution for aged Masons and their widows.

Some formal business having been transacted, and a vote of thanks unanimously carried to Lord and Lady Downes for having kindly granted the use of their grounds to the Masonic body, the Prov. Grand Lodge was closed in due form, and the Brethren proceeded to join their friends in the grounds, a large number of ladies and gentlemen being first presented to the R. W. Prov. G. M. in an outer chamber of the tent.

About two o'clock, the Brethren and their friends, to the number of about two hundred, assembled in a spacious marquee, where an elegant cold collation was provided, the number being smaller than had been expected, owing, it would appear, to the previous day being somewhat stormy.

CRAFT IN WISCONSIN.—In a letter recently received from the Grand Lecturer of Wisconsin, Bro. M. L. Young, he says: "I have just returned from my first official trip, and have had a very pleasant time among the Brethren. I found them, as a general thing, anxious for instruction, and the Lodges in a prosperous condition, with the feeling generally prevailing, that it is best not to be too anxious about increasing their numbers except with the best material."

GRAND LECTURER OF WISCONSIN—AN ADMIRABLE APPOINTMENT. —The Grand Master of Wisconsin, with his usual discretion, has made selection of Bro. M. L. Young, now Master of a Lodge in Milwaukee, as Grand Lecturer of the State. Bro. Young was made a Mason in Michigan, and, if we are not mistaken, was instructed in the work and lectures by P. G. Master Peck. Bro. Y. has the correct Barney work, is active and zealous, and in every way qualified for the position which he occupies. We have received the most satisfactory account of the result of his labors.

☞ We learn from the *Branch County Republican* that an interesting ceremony took place at the Masonic Lodge Room at Coldwater, on Tuesday evening, September 8th. A beautiful silver mounted cane was presented by the members of Tyre Lodge No. 18, to their worthy Brother, Rev. H. Morgan, pastor of the Methodist Episcopal Church in this village. The cane is a beautiful piece of workmanship, and bears the following inscription: "Rev. H. Morgan, Token of Friendship from Masonic Brethren, Tyre Lodge No. 18, Coldwater, Michigan. Relic of the First Methodist Episcopal Church, being the first Protestant Church in Michigan, built in 1818."

The presentation was made in behalf of the Lodge by C. B. Fisk, Esq., in a neat and appropriate speech, to which Bro. Morgan replied in a pathetic speech.

☞ Cleveland Lodge, in Chicago, is about to move into a new Hall.

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MARRIED,

At Pawtucket, Mass., Bro. Edward Le Favour, of Detroit, and Miss Mary D. Read, of Pawtucket.

On the 23d inst., at the residence of the bride's father, by the Rev. T. S. Webb, Bro. G. H. Alward, of South Bend, Ind., and Miss Martha L., eldest daughter of James S. Hodgkinson, Esq., of Niles, Michigan.

EDITOR'S TABLE.

New Post Office. — We have received a letter from that true Mason, E. A. Brown, informing us of a new post office, which has just been established at Berrien Centre, Michigan, Bro. Zena F. Wright, Post Master. The Craft in that locality are doing well.

Barney, and not Barry.—In our editorial correspondence, by an almost inexcusable inadvertence on the part of the proof reader, Bro. *Barney's* name was transformed into *Barry*. The mistake was so obvious that every intelligent Mason would at once detect it.

Statistics.—We would call attention to the statistics furnished us of the Oriental Star Lodge in Maine, which appear in this number. They are concise and instructive, and such as we would like to receive from every Lodge in the North-West. Brothers, forward us some statistics of your Lodge.

☞ We would call attention to the interesting articles on Architecture, which we are now publishing. They are written by a Brother familiar with the subject, and are quite instructive.

☞ We are again gratified by the expression of a favorable opinion of our work, by Bro. LEON HYVEMAN, in his Masonic Periodical, *The Mirror and Keystone*. We can only say, as we have intimated before, that when the THE ASHLAR shall have gained the success which has crowned Bro. H.'s labors, we shall be satisfied. The following is taken from the number of the *Mirror and Keystone* issued on the 14th of last month:

> THE ASHLAR.—There are decided signs of prosperity in "THE ASHLAR," which we are much pleased to see. The first and second numbers of the present (third) volume, contain most excellent engravings of distinguished Brethren, and honest, manly faces they have. The engraving in the first number is a likeness of M. E. Companion Michael Shoemaker, P. G. H. P., of Michigan; and in the second number, of the present Grand Master of the Grand Lodge of Illinois, M. W. James H. Hibbard. "THE ASHLAR" is a most excellent publication, and Brother Weston ought to have a circulation for his magazine sufficiently remunerative to pay him for his enterprise and labor.

Send us Money.—This may be rather a hard request to comply with just now, yet we mean what we say. Those subscribers who have not paid—and more especially those who promised to pay by the meeting of the Grand Lodge, and did not do so—should forward the amount of their subscription by mail, or hand it in to our agent. The financial crisis affects our work as it does other business; it lessens our patronage and causes much difficulty in collecting. Therefore, Brethren who owe us, we ask you to pay, as we need the money to meet current expenses.

☞ Subscribers who do not receive their numbers regularly and punctually, should inform us of the fact. We would thank our Chicago patrons to make known any irregularity.

Sir Knight John Gilbert.—We see that Sir Knight John Gilbert, Grand Commander of the Grand Encampment of Michigan, has removed to Chicago, and is engaged in a general commission business. He is the brightest Sir Knight in the jurisdiction of Michigan, and a more appropriate person could not have been found for the office which he holds in the illustrious Order. In his new sphere, we wish him success.

Grand R. A. Chapter of North Carolina.—This body has severed its connection with the General Grand Chapter of the United States, and will henceforth conduct its affairs without reference to that organization.

☞ Past Grand Master Herrick, who has for some months been seriously sick, is, we are happy to state, regaining his strength. He is now in New England.

☞ A Grand Encampment of K. T.'s will be formed in Illinois in a few weeks.

☞ Notwithstanding the "hard times," the Grand Bodies of Illinois were fully attended.

An old and venerable Mason, Bro. John Miller, died on the first of June last, at Warren, Maine. He was seventy-five years of age, and but a year or two since Grand Master of the Grand Lodge of Maine.

☞ Bro. Geo. W. Marsh, P. G. M. of Rhode Island, died suddenly about the 10th of July last, in a fit of apoplexy. His remains were buried with Masonic honors.

THE MISER.

[Selected.]

After going through the various chambers of the castle, [in Crustin, Prussia,] my friend the physician led me to his own house, situated without the principal gate, and forming one of a straggling row of mansions of transparent whiteness, and surrounded by pleasant shrubberies. He insisted upon my staying to dine with him, which I the more readily agreed to do, since I discovered in him a tinge of that intellectual melancholy which is so frequent in Germany, but which often breaks out in a brilliant burst of the imagination, the more delightful since it is so unexpected. His tone of voice, his manners, were those of a man of deep feeling and of great sensibility. After we had partaken of dinner, and whilst we sat enjoying the evening breeze in an arbor of honeysuckle, where we were served with coffee, he said to me: "I regret my wife is not at home; I should have wished to have introduced you to her. She is a native of France, and our first acquaintance sprang from a strange circumstance. You may think it odd, that a young Parisian beauty should have followed me so far and to so secluded a habitation. It is a thing to wonder at!" continued he, musing.

Having my curiosity excited by these remarks, I entreated him to relate the event he alluded to, and after some delay, seeming to spring into animation, he thus proceeded:—In my youth, I studied medicine at Paris for some years, and as my finances were low, I led a very secluded life. The only friend I had in that modern Babylon was a personage of whom it will be difficult for you to form an idea: he was a money-lender. Can you picture such a character to yourself? He was of a complexion pale and leaden, or, if it may be allowed me to say so, of a saffron silver. His hair was straight, and of an ashy gray; his countenance as indefinable as that of a diplomatist; his features seemed as if cut in bronze. His eye, yellow as the ferret's, had no lashes; his nose was peaked, and his lips contracted. He was a man who spoke low in a small voice, and allowed of no excitement. He assisted his sunken eyes with a pair of old green spectacles. His dress black; his age a mystery. The apartment of this strange being was chilly and disconsolate. In winter, I never saw his grate filled; the fire emitted smoke, but no flame, since it was smothered beneath a load of cinders.

This man moved through life as noiseless and silent as the sand of an ancient horologe. His actions were all regular; his hour of rising was not more fixed than that at which his fit of coughing came on. After the fashion of Fontenelle, he sought to economize the vital action, and concentrate all feelings and sentiments in self. Sometimes his victims protested and exclaimed against him; but he was unprovoked, and beheld such excitement in calm indifference.

Up till seven o'clock in the evening he was grave, but toward eight, the man of bills was changed into an ordinary being: it was the mystery of the transmutation of metals exemplified in the human heart. It was then he rubbed his hands, and indulged in a species of gaiety, extending even to a thin and withering smile; but in his greatest joy, his conversation seldom mounted above the monosyllabic. Such was the neighbor whom chance afforded me in the Rue des Grès. It was a dreary and damp house, which, having no court, was supplied with light only from the narrow street. The division of the building into chambers of an equal size, with a single opening leading into a long corridor, where the sun never penetrated, showed sufficiently that it had formerly been part of a convent. The appearance was sad and gloomy enough to chill the heart of an aspirant for discounts, even before he entered the apartment of the usurer himself. There he sat, dark and inexorable. The only being with whom he held any intercourse, socially speaking, was myself. He came to seek fire from me; he borrowed a book, a newspaper; and in return for these small courtesies, in the evening, I was the only one whom he permitted to enter his place of abode, and to whom he talked of his own accord: these proofs of confidence were the result of a five years' neighborhood. Had he relations, friends? I knew not. I have never seen him with a penny. All his money was in the cellars of the bank. He carried none upon his person. In the morning, he prepared his own coffee, in an old utensil which never stirred from the corner of his chimney. His dinner was brought him from an eating-house. An old woman ascended at an hour fixed to arrange his apartment. In fine, the name of this individual was Gosbeck.

One evening I entered the chamber of this man, whose being was gold. I found him seated in his chair, motionless as a statue, his eyes fixed upon the chimney-piece, where he seemed to read the rates of discount. A small smoky lamp, the body of which had once been green, cast a glare upon his deathlike face. He raised his eyes as I advanced, but he said nothing; my chair was placed near him, prepared for me, for I was expected. "Does this being think," said I to myself. "Does he know if there be a God? Has he feelings, hope? Can he taste happiness? Is he dead to sentiment, to passion?" I pitied him as I would a person in illness, though I was perfectly aware he had millions at the bank, and that his imagination grasped the possession of the wealth of worlds.

"Good evening, Father Gosbeck," said I to him. He turned his head toward me, and his shaggy eyebrows were slightly moved. This characteristic motion was equal to the gayest smile of a son of the gay south. I continued: "You are as gloomy as the day when the failure of the great publisher was announced to you. Have you sustained some losses to-day?" This was the first time I had spoken to him of money-matters.

He looked at me, and with a half-sneering, half-chuckling voice, said: "I am amusing myself."

"You amuse yourself, then, sometimes?"

He shrugged his shoulders, regarding me with a look of pity. "Do you believe there are no poets but those who publish verses?" said he. "Poetry in that head!" thought I. "There is no life more brilliant than mine," continued he. His eye grew animated. "Listen to me. By the recital of the events of the morning, you shall understand my pleasures." He arose, and bolting the door, drew close a curtain of old tapestry, and returned to his seat.

"This morning," resumed he, "I had only two drafts to receive, for all the others had been given the evening before as cash to my bankers. I had received the first bill from a young man, handsome, and in the first ranks of fashion. He came here in a tilbury. The paper, signed by one of the most beautiful women in Paris, the wife of a rich land owner, had been obtained, I know not how or wherefore, although it was in all likelihood for a gambling debt, and was for the sum of a thousand francs. The other bill, for the same amount, was to be also paid by a female, for it was signed 'Fanny Malvert.' It had been passed to me by a linen draper. The countess resided in the Rue de Helder, and Fanny in the Rue Montmartre. If you could know the romantic conjectures which I formed in going out this morning! What joy I felt in reflecting, that if these two fair dames were not in funds, I should be received with more respect and attention than their own father! How many things would not the countess do for a thousand francs! She would assume an air of affection; would address me in that sweet tone which she reserves for her most particular friends; would actually supplicate me; and I" ——

Here the old man knit his brows, and continued with a demoniac chuckle: "And I—I am the avenger; I bring remorse. But let us quit conjecture. I arrive. 'The countess has not yet risen,' lisped a *femme-de-chambre*. 'When can she be seen?' 'At twelve.' 'The countess is ill?' 'No sir, but she did not return before three from a ball.' 'My name is Gosbeck. Tell her my name. I shall be here at twelve.' I proceeded to the Rue Montmartre, to a house of modest appearance. I pushed open an old door, and saw one of those obscure courts where the sun never penetrates. I found the porter in his lodge. 'Mademoiselle Fanny Malvert, is she at home?' 'She is gone out; but if it be for a bill, the money is here.' 'I will return,' said I; for the moment that I heard the sum was ready, I felt inclined to know the fair debtor. I passed the morning on the Boulevards, and as mid-day sounded, I was traversing the saloon which adjoined the chamber of the countess. 'Madam has this moment rung her bell,' said the *femme-de-chambre*; 'I do not believe she can be seen yet.' 'I will wait;' and I seated myself upon an embroidered ottoman. In a few minutes the *femme-de-chambre* approached, and said: 'Please to enter, sir.'

'By the polite tone in which she addressed to me these words, I was sure her mistress was not prepared, but what a beautiful woman I saw! She had hastily thrown over her shoulders a Cashmere shawl. Her black hair escaped in dishevelled ringlets from beneath a beautiful cap, perched capriciously, or at random, on her head. Upon a large bear skin, stretched at the feet of lions chiselled in the mahogany of the bed, lay two shoes of white satin, thrown there with all the carelessness which the lassitude of a ball produces. Upon a chair lay a rumpled dress, the sleeves of which trailed upon the floor. Stockings, which a zephyr might have worn, lay at the foot of a couch. Flowers, diamonds, gloves, a bouquet of flowers, a sash, were thrown in confusion around. I felt a vague odor of perfumes. A rich fan, half spread out, was on the chimney-piece. The drawers of her wardrobe were open. All was luxury and disorder, beauty without harmony, richness and misery. The jaded figure of the countess suited well with a chamber covered with the wrecks of a fête. I viewed these scattered ornaments with scorn; the night before they had, on the person of the countess, drawn homage and admiration. Here was the life of dissipation, of luxury, of disquiet; the idle efforts to seize phantom pleasures! A slight blush upon her cheeks attested the fineness of the skin of the countess, yet the brown circle beneath her eyes was more distinctly marked than usual. But nature had sufficient energy to prevent these marks of exhaustion trenching much upon her appearance, and her eyes had not yet lost their brilliancy.

"'Sir,' said she, presenting me a chair, 'pray have the goodness to wait a little.' 'Until to-morrow at noon, madam,' answered I, folding up the bill which I had shown to her; 'I have no right to protest before that hour.' But I said within myself: 'Pay for thy luxury, pay for thy folly, pay for the monopoly which thou enjoyest. There are tribunals, judges and scaffolds for wretches without dread of consequences. But for you, who sleep on silk and tread on satin, there is remorse, and the anguish which tears the heart!' 'A protest! What are you thinking of?' exclaimed she. 'You would not surely have so little regard for me?' 'If the king owed me money, madam, and did not pay me, I would not delay—no, not an instant.'

"At this moment, a gentle rap was heard at the door of the chamber. 'I am not here!' exclaimed the young countess in an imperious tone. 'Louisa, I wish much to see you,' answered the voice. 'Not at this moment, my dear,' answered she, in a tone less severe, but far from sweet. 'You joke, for you are speaking to some one.' So saying, a gentleman, who could be none other than the count, the husband of the lady, entered the room. The countess looked at me. I understood her; she was become my slave. 'What is your business?' said the count, addressing me. I saw the wife tremble. The pure whiteness of her neck grew freckled. I—I laughed without moving a muscle. 'Oh, he is one of my tradesmen,' said she. The count turned his back, but did not retire, and I drew the bill half out of my pocket. At this inexorable movement, she came to me and presented a diamond. 'Take it,' said she, 'and leave us.'

"We exchanged the two securities; I retired. The diamond was worth twelve hundred francs. I observed in the court two sumptuous equipages, valets brushing their liveries, and others cleaning boots.

'There,' said I to myself, 'that's what brings these people to me!' But precisely at this moment the great gate was thrown open, and gave entrance to the elegant tilbury of the young man who had passed me the bill of exchange. 'Sir,' said I, as he descended, 'here are two hundred francs, which I beg the favor of your restoring to the countess; and you will also inform her, that I shall hold at her disposal, for eight days, the pledge which she placed with me this morning.' He took the two hundred francs, with a smile of irony, as if he would have said: 'Ah, ha!—she has paid it!—so much the better.'

"I now proceeded to the Rue Montmartre, to the house of Fanny Malvert. I ascended a small rude staircase, and on the fourth floor I was introduced into an apartment where everything was simple and clean. I did not perceive the least trace of dust upon the unpretending furniture. Fanny was a young Parisian girl, of elegant and fresh appearance, a bewitching air, with her hair collected in two bows upon her temples, which gave an arch expression to her blue eyes, pure as crystal. She was dressed with great simplicity. The sun, passing through the blinds, cast a gentle light upon her beautiful features. Pieces of linen around her announced to me her habitual occupation. She offered to me the image of laborious solitude. When I presented her with the bill of exchange, I said that I had not succeeded in finding her at home in the morning, and that it appeared she went early out. 'Oh, I am very seldom from home,' said she; 'but when one works all night, it is necessary sometimes to take a bath.' I scrutinized her, and in a moment comprehended her history. She was the daughter of a family formerly rich, whom misfortune had condemned to labor. I cannot describe the air of virtue and modesty joined to a native nobleness, which I remarked in her. All around her was in unison with her manners. It appeared to me that I was in an atmosphere of sincerity and candor. I breathed at my ease. I perceived a simple bed of painted wood, with a crucifix on top of it. I was touched. I felt disposed to leave her not only the money which was due to me, but also the diamond of the countess; but I thought that such a present might be fatal to her, and upon further reflection retained both, especially as the diamond would readily sell for fifteen hundred francs to an actress or to a newly-married lady. And then, thought I, she has perhaps some admirer who would make a breastpin of my diamond, and would soon devour the thousand francs. As you entered this evening, I was thinking what an excellent wife this Fanny Malvert would make. I shall not easily forget the impression made upon me by the comparison between her pure and solitary life, and the career of the countess, who has already made a plunge toward vice.

"Well," he resumed, after a pause of profound silence, during which I sat in mute astonishment, "do you think it nothing thus to penetrate into the most secret workings of the human heart, to lay bare the life of others, to have all opened to you? I have perpetually varying scenes; I look upon hideous misery, upon cankering cares, upon woes that are solaced in the waters of the Seine, upon the follies of youth which lead to crime. I behold the scenes of suffering virtue, and I hear the laugh of despair. Yesterday, a tragedy: a father who destroyed himself because he could no longer support his family — in extravagance; to-morrow, a comedy: a youth, inured to sumptuousness, sups his barley-broth in an alms-house. The eloquence of Mirabeau has been lauded; I have often heard him; he never moved me. But often a young, unsophisticated girl, an old merchant on the eve of bankruptcy, a mother who would conceal the faults of a favorite son, a beggar without bread, a noble without honor, have made me feel the power of words! Sublime actors! but they have never deceived me. Pleasure! where have I a want? I possess everything. We who have the key of wealth are lords of all. Those who sneer at avarice, and pretend to describe its folly, do not comprehend us. It is not the mere coin which we love, but the power which it confers. We can move the passions of a world. We buy ministers and consciences, and therein lies our power. Kings reign only by our permission. Their ambition and their folly make them our slaves. We are, in short, the unseen monarchs of life; for money is life. Here," continued he, showing me his cold and naked room—"here, the most passionate lover, who takes fire at a word, and draws his sword for a look, prays with clasped hands; here, beseeches the proudest merchant; here, the most vain and beautiful of women entreat; here, the proud and fiery soldier humbles himself; here, stand the artist and the author whose names are promised to posterity, but whose bodies in the meantime are craving for food! Do you *now* believe that there is no enjoyment beneath the mask, the inflexibility of which has so often surprised you?" said he, stretching toward me a visage wherein a love of money—nought but money—was the only expression.

I returned to my own room stupefied. This cold-blooded old man had become a new being. I viewed him as a fantastic image: I saw in him the monster GOLD personified! Life, mankind, horrified me! "Thus everything is resolved into money!" said I to myself. It was long before I could sleep. I saw heaps of gold around me. The figure of the beautiful countess haunted me, and I confess with shame that she eclipsed entirely the sweet and charming creature consigned to labor and obscurity.

But the following morning, through the clouds of my reveries, the pure and homely Fanny appeared to me in all her beauty, and I thought of nothing but her. Gosbeck's words haunted me: "I was thinking what an excellent wife she would make." It is needless for me to tell you how I sought and won her. But our fortunes were narrow, and my prospects held out little. I announced to Gosbeck my intended marriage. "You are a prudent young man," said he. "Fanny Malvert is my ward; I have taken a deep interest in her fate, and her fortune shall be twenty thousand francs, to be päid on your marriage day." It was thus that this singular being helped my fortunes. Fanny is now my wife, and I have found in her a treasure. Gosbeck yet lives and corresponds with me. He announces to me in his last letter, that the countess has ruined her husband, who is [illegible] insolvent, and that the wretch who helped to plunder her has sunk into the misery and degradation which sooner or later attend a departure from virtue and honorable principle.

For The Ashlar.

DIALOGUE—JOINING THE MASONS.

By Bro. Rob. Morris.

Scene. The Gum Spring at Yockney. *Time.* Toward the closing hour of Election.

Dramatis Personæ. OLIVER BANCROFT, W. M. of Arnold Lodge No. 18, and THOS. T. HARRICO, a seeker for Masonic knowledge, a merchant prince in horse-flesh.

Costume. As you please.

Stage Directions. Bancroft leans on his left leg, and whittles a piece of hickory; Harrico leans on his right, and whittles a piece of white-oak. Both chew largely, and spit accordingly.

Harrico. (Meeting Bancroft, who has just been taking a drink of water, shakes his hand warmly.) Ah, I say, Squire, if you 've no particular business at the polls for a few minutes, I wish you 'd let me say a word or two to you.

Bancroft. Certainly, Tommy; always glad to talk with you. Got nothing to hinder me. (Picks up a hickory stick, and draws out his knife.) What is it?

Harrico. (Picks up a white-oak chip, and draws out his knife.) Why, the fact is, Squire, I have been thinking right smart about jining the Masons, and as I know you 're President of the Lodge down here at Arnold's, I thought may be you mought tell me what you think about it. (Silence on both sides for four minutes.) You see, Squire, I hope there aint no harm in axing you the question?

Bancroft. No harm, Tommy, oh no. But what put this into your head? When did you first think of taking this step?

Harrico. Well, I don't exactly remember *when* I *first* thought of it; for I always liked Masontry; always believed 't was a good thing, if only good men, you see, got into it. But your funeral t' other day was what set me on to axing you particular about the matter. I was at Barney's funeral, you know, and liked what I seen and hearn, so that I made up my mind to jine you. What 's the expense of it? (Bancroft looks at him with an amazed visage.) What will you ax for making me a Mason? (Pulls out his pocket book.)

Bancroft. Why, Tommy—the fact is—a—*that* isn't exactly the way to get at the thing. That—a—the fact is—you see there 's a good deal to be considered first. We have to be a little particular in our movements, Tommy; we can't undertake to answer questions quite so fast as *that.* (Cuts his hickory in two, convulsively.)

Harrico. Oh, you think, may be, *I wont do* for a Mason! Is that the way of it, Squire? If it is, out with it; I can stand it, you know.

Bancroft. Well, Tommy, I could n't pretend to answer that question. We have a way of settling that matter privately in the Lodge. But, if you want me to, I will write your petition and you can sign it, and send it in.

Harrico. I wish you would, Squire.

[Bancroft pulls out a pocket inkstand and pen, and writes: "To the W. M., Wardens and Brethren of Arnold Lodge No. 18, A. Y. Masons: The undersigned, having long entertained a favorable opinion of your ancient and honorable Institution, is desirous of becoming a member thereof, if found worthy. He pledges himself, if accepted, to a faithful adherence to all the ancient requirements of Masonry. His age is twenty-three years. His profession, a Horse Merchant."]

Bancroft. That is not exactly in formal shape by the book, but expresses the general sense. Are you willing to sign it?

Harrico. Yes, Squire, if you say the Masons all *hev* to sign it before they jine. (He puts his name in hieroglyphical characters to the bottom.) Now, I s'pose it 's all right; when shall I come to the Lodge for my degrees, Squire?

Bancroft. Why—a—the fact is, the thing is n't *quite* fixed yet. You must deposit four dollars with your petition, or it wont be acted on. (A solemn silence. Horror on the countenance of Harrico; perplexity on that of the Worshipful Master.) That 's our invariable rule, Tommy.

Harrico. If—that 's—the—case—I—s'pose—I—must—do—like—the—rest of—you. (Draws out his pocket-book slowly.) Here 's the money, then, Squire. I hope though, you 'll all let me off as cheap as you can. I 've got two or three neighbors that will jine the minute I advise them to. There 's Turner, and Womack, and Flewgins, and ——

Bancroft. There 's *another* thing, Tommy, to be done. You must get two members of the Lodge to *recommend* your petition. When you 've done that, bring it back to me with the money, and I will put it into the Secretary's hands at once.

Harrico. What sort of a recommend are you talking about, Squire? have n't you all known me since I was a boy? what do you want a recommend for?

Bancroft. It 's our rule. Two men must certify that they believe you a fit subject for Masonic honors; that they know you well, and that what they know of you is *good.* In other words, Tommy, they must recommend you as good material. (Silence a few minutes.) You do n't seem to understand me. Two men must be found, I say, who are willing to be in some measure responsible for you—that is, that you will not break our regulations; and they will judge of this by the fact, whether you are already in the habit of keeping the moral precepts of Masonry. In fact, we judge the tree by its fruits, Tommy.

Harrico. And suppose I can't find two such men?

Bancroft. Then (tartly) your petition can't be brought before the Lodge—that 's all.

Harrico. Well, if you will put *your* name at the bottom of it, I think I can get Ben. Easy to go in for another. He is at the polls now.

Bancroft. No. It is contrary to our rules for the Master of the Lodge to recommend any one; therefore, I am bound to refuse you. But, indeed, I should refuse you any how until you take some pains to learn more about the principles of Masonry, and the character of the engagements into which you wish to enter. You see, do n't you, Tommy?

Harrico. Why, do n't you think I should suit for Masontry? What 's the fraction, Squire?

Bancroft. I told you before, that *that* question would be answered in a way peculiar to Masonry itself. What I had allusion to, was the question, quite as important to you and, perhaps, more so, *whether Masonry will suit you.* Have you satisfied yourself on that subject? If not, you would do a very foolish thing to become a Mason, because, if it should *not* happen to be agreeable to your tastes, you could not withdraw from it. Once a Mason, always a Mason, is our rule. You perceive then, Tommy, why I so seriously advise you to act prudently in this matter while you have time.

Harrico. For the life of me, I can't see anything in Masontry that should keep me from jining, unless it 's the *expense.*

Bancroft. I will try to enlighten you. If you have ever been in the habit of swearing, you must never do it after you are made a Mason, or you will be expelled. (Harrico opens his mouth with astonishment.) If you ever indulge in liquor so as to be overcome, you will be expelled. (Gapes wider.) If you ever engage in a fight or serious quarrel, you will be expelled. (Still wider.) If you ever take an unlawful advantage in trade, you will be ——

Harrico. (Interrupts.) But—I say—hold on a bit, Squire; you do n't expel a man for every little thing like *this.* I *know* you do n't.

Bancroft. If we *do n't,* it is only for mercy's sake, for charity's sake, and to give him time and opportunity to repent and reform, that we spare him. He is only allowed to remain with us on sufferance. He is *liable* to be expelled; and we take care to let him know that for a second offence and a third, his case will be hopeless. (Silence.) Now you see, Tommy, Masonry *may not suit you.* You may love independence too well to bear our shackles patiently. I have long thought there were more Masons *whom Masonry did not suit* than those who *did not suit Masonry.* It 's folly for a man to put on shackles that he feels confident he cannot endure.

No, Tommy, there are societies enough in the country that you can *jine*, as you call it, and leave them whenever you get tired of them. Better try one of them awhile, if you are determined to join *something!* No man ever joins the Masons; if he comes in at all, it is by *the Masons joining him to themselves*.

[At this moment, a call is made at the polls for "Squire Bancroft," who leaves Mr. Harrico looking very disconsolately at his petition. Presently, he crumples it and thrusts it into his pocket, and walks in an opposite direction. As it never reached Arnold Lodge No. 18, we can safely affirm that Mr. Harrico never *jined* the Masons.]

☞ The following is related by a French writer: "Milton, when a student at Cambridge, was extremely handsome. One day in the summer, overcome with heat, and fatigued with walking, he laid himself down at the foot of a tree, and slept. During his sleep, two ladies passed by in a carriage. The beauty of the young student attracted their attention; they got out of their carriage, and after having contemplated his beauty some time, without his waking, the youngest lady who was very handsome, took a pencil from her pocket, and wrote some lines on a piece of paper, and tremblingly put them into his hand. The two ladies returned to their carriage, and passed on. Milton's fellow students, who were seeking for him, observed this silent scene at a distance, without knowing it to be him who was sleeping; on their approaching, and knowing their associate, they waked him, and told him what had passed. He opened the paper which was in his hand, and read to his great astonishment these lines from Guarini:

Occhi, stelle mortali,
Ministri de mici mali!
Se chiusi m' uccedite,
Apperti che sarete?

Which may be translated thus—"Beautiful eyes, mortal stars, authors of my misfortunes! If ye wound me being closed, what would ye do if open?"

This strange adventure awakened Milton's sensibility; and from that moment, full with the desire of finding the unknown fair, he some years after travelled through Italy. His ideas of her (says our French author) worked incessantly in the imagination of this wonderful poet, and to that, in part, is England indebted for the poem of Paradise Lost."

Waste of Time.—How few of us realize the time expended in useless amusements, frivolous pursuits or the indulgence of tastes, which do not advance our real happiness. In illustration of this, we give the following calculation of Lord Chesterfield: "Every professed, inveterate and incurable snuff-taker, at a moderate computation, takes one pinch in ten minutes. Every pinch, with the agreeable ceremony of blowing and wiping the nose, and other incidental circumstances, consumes a minute and a half. One minute and a half out of every ten, allowing sixteen hours to a snuff-taking day, amounts to two hours and twenty-four minutes out of every natural day, and one day out of every ten. One day out of every ten amounts to thirty-six days and a half in a year. Hence, if we suppose the practice to be persisted in for forty years, two entire years of a snuff-taker's life will be dedicated to tickling his nose, and two more to blowing it! If the expenses of snuff, snuff boxes and handkerchiefs were considered, it would be found that this luxury encroaches as much on the income of the snuff-taker as it does on his time."

☞ Among the addresses presented on the accession of James I, was one from the town of Shrewsbury, wishing his majesty might reign as long as the sun, moon and stars endured. "Faith man," said the king to the man who presented it, "if I do, my son must reign by candle light."

Unthought of Frailties cheat us in the Wise.—It is even so—for who could suppose that the following picture came, not from the pencil of malignity, but of truth? Who could imagine that Locke was fond of romances?—that Newton gave implicit credit to the dreams of judicial astrology?—that Dr. Clarke valued himself much more on his agility, than on his science?—and that Pope was such an epicure, that when on a visit to Lord Bolingbroke, it was his custom to lie whole days in bed, unless when his servant informed him there was stewed lamprey for dinner?—yet all these things were so.

This picture of human frailty may be extended, as the portraits are numerous. Queen Elizabeth was a coquette. The duke of Marlborough chid his servant for lighting four candles in his tent, at a time when he had an important conference with Prince Eugene. Luther was so immoderately passionate that he sometimes boxed Melancthon's ears, and Melancthon himself was a believer in dreams. Cardinals Richelieu and Mazarine were so superstitious as to employ and pension Morin, a pretender to astrology, who calculated their nativities. Tacitus, who appears in general superior to superstition, was grossly infected by it in particular instances. Dryden was also a believer in astrology, and Hobbes firmly believed the existence of goblins and spirits.

☞ Dr. Goldsmith used to say that he could play on the German flute as well as most men; at other times as well as any man living; but, in truth, he understood not the character in which music is written, and played on that instrument, as many of the vulgar do, merely by ear. Roubiliac, the sculptor, a merry fellow, once heard him play; and minding to put a trick on him, pretended to be charmed with his performance; as, also, that himself was skilled in the art, and entreated him to repeat the air, that he might write it down. Goldsmith readily consenting, Roubiliac called for paper, and scored thereon a few five lined staves, which having done, Goldsmith proceeded to play, and Roubiliac to write; but his writing was only such random notes on the lines and spaces, as any one might set down who had never inspected a page of music. When they had both done, Roubiliac showed the paper to Goldsmith, who looking over it with seeming great attention, said it was very correct, and that if he had not seen him do it, he never would have believed his friend capable of writing music after him.

☞ Mr. Mackenzie, who has sometimes been called the Scots Addison, was by profession an attorney. He was once in company with Sir William How, in the highlands of Scotland. After dinner, the conversation happened to turn upon poison; the various effects of different species were mentioned, and, among others, those of ratsbane and laurel water. "We say in England," said the General, to Mr. Mackenzie, "that ratsbane will not kill a lawyer." "And we say in Scotland," replied the wit, "that some generals are in no danger from laurel."

☞ The Duke of Newcastle had great *bustle* and appearance of business in his manner—always in a hurry, and generally indiscreet, though quick in his conversation. It was this manner that induced the late Dowager Lady Townsend to say to him, that he always put her in mind of a man that lost two hours in the morning, and was looking for them the rest of the day.

☞ A curious fellow was that sexton of a parish church, in Shropshire, (Eng.) who established the following apportionment: He insisted on a poor man, who had lost his leg by amputation, paying sixteen pence for burying it. The pauper appealed to the director, who said he could not relieve him in the present case, but he would consider it in his fees when the *remainder of his body* came to be buried.

☞ "Never do that in prosperity whereof you may repent in adversity."

A. L. 5858. 1858, A. D.

ASHLAR REGISTER,
Or Masonic Calendar.

DESIGNED FOR THE USE OF LODGES.

SHOWING THE DATE OF THE FULL MOON ○ IN EACH MONTH,
FOR THE YEAR 1858.

JANUARY.

S.	M.	T.	W.	T.	F.	S.
..	..	..	..	..	1	2
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FEBRUARY.

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AUGUST.

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SEPTEMBER.

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OCTOBER.

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NOVEMBER.

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DECEMBER.

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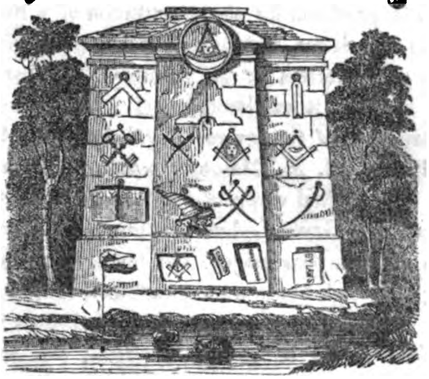

VOL. III. CHICAGO AND DETROIT, DEC., 1857. NO. IV.

THE G. G. CHAPTER AND STATE GRAND CHAPTERS. G. C. OF MICHIGAN—PENINSULAR CHAPTER No. 16.

NO. II.

The creation of a General Grand Chapter of the United States presented, as we intimated in our last number, an anomaly previously unknown in Masonry. Prior to its formation, Grand Bodies (the source of power) and their *subordinates* (called into life, and maintained, by *charter* or *warrant*,) were the only organizations acting under the name and sanction of our Institution. Guided by this fact, the founders of the G. G. C. undoubtedly intended at first to bring into being a Grand Chapter with a jurisdiction extending over the New England States and New York, leaving the Companions in other States to pursue such a course as they deemed best. It was designed that all the Subordinate Chapters in the six Eastern States should receive their charters directly from the Grand Chapter, and should exist under them. In other words, when it was first proposed to form a Grand Chapter, and indeed at the time of the issuing of the circular* by the convention on the 24th of Oct., 1797, the design was to form a Grand Body which should be the source of power and give charters *without the agency* of any intermediate organization. This idea was given up *before, or at, the meeting which brought into being the organization* which is now called the General Grand Chapter. This is evident from the fact that the body created and called "Grand Chapter" made provision for the constitution of a Royal Arch Body in each of the six States, which body was to exist *without charter or warrant;* to give charters for the formation of Subordinate Chapters in the State in which it was located, and "have the sole government and superintendence of the several Royal Arch Chapters and Lodges of M. E., P. and M. M. Masons" within its jurisdiction. It was natural that the original views of the framers of the G. G. C. should have been changed. Grand Lodges were organized in several States, and the question of State Sovereignty was much discussed. The country was growing, and high hopes were entertained of its future prosperity. Ere long, it was believed the number of inhabitants in New England and New York would be greatly enlarged, and that Royal Arch Masons would increase in proportion. As Grand Lodges were sovereign bodies in their respective States, which existed in and of themselves, and possessed all Masonic power which they had not voluntarily delegated to another, so should Grand Chapters be in their respective jurisdictions. It can be readily perceived how these views would lead the members of the convention to desire the creation of State Grand Chapters after the pattern of State Grand Lodges.

Unwilling to take the step of forming a Grand Chapter which should have exclusive and sole jurisdiction over the six States, and prevent the constitution of a Grand Chapter in any of those States, the delegates at the convention in 1798, adopted an entirely original plan — a plan never before, we believe, heard of, or known, in Masonry. Certainly it was sanctioned by no Masonic authority of the past in this country or any other. An organization was effected, which was to issue charters or warrants to the requisite number of Companions in the six States, for the formation of Royal Arch Chapters; those Chapters so constituted in any State, were, when they deemed it expedient, to form a State Grand Chapter, and the Chapters previously acting under the body first organized, were to receive charters from, and be under the control of, the State Grand Chapter. With this course of proceeding no fault can be found. It was adopted by common consent, and was perhaps the best method at the time to produce uniformity of work, harmony of feeling, and give the sanction of legitimate authority to Royal Arch Chapters which should be subsequently formed. But it must be borne in mind that as the body first formed and called the G. G. C. was established on an entirely original plan — as it gained no authority by Masonic usage — as it was an innovation — it derived no powers by implication, it had only those which were expressly delegated to it. In the first place it was *created by*, and *was the creature of*, the Subordinate Chapters. Those bodies existed after giving up their allegiance to the Masters of Lodges, as Lodges formerly existed, and each was independent of the other. All the authority was with them, and they could delegate it to any body which they might form; and after thus delegating it, that act, having been sanctioned by the Royal Arch Masons generally for a period of years, would derive a force and authority which could not be set at defiance without a violation of solemn obligations. The Chapters which formed the G. G. C., delegated to it their sovereignty only for a time, *i. e.* till State Grand Chapters should be formed. Then the sovereignty was to vest in them; and they were to control and direct the G. G. Body which was to be thus created. Whatever power the G. G. C. would have after the organization of the State Chapters, it would possess by express grant from the State Grand Chapters; it could take no powers from them — not a jot or tittle of their sovereignty — by implication. Thus the State Grand Chapters would be the sovereign bodies — the source of power, from which *the G. G. Chapter, and the Subordinate Chapters under their jurisdiction, would derive all their authority.* That this view was entertained at the early day to which we allude, there is strong evidence on the *record*. In 1799, the Grand Chapter of Massachusetts passed the following resolution:

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* See page 100 of our last number.

> *Resolved*, That the doings of the (G.) Grand Chapter, at their meeting at Providence, be, and the same hereby is, ratified and confirmed.

If the Grand Chapter of Massachusetts did not regard the State Grand bodies the *source of power*, and the G. G. C. as their creature, why did it confirm the proceedings of the latter body by resolution? Does not the fact of its thus confirming, prove that it believed it had the right to *confirm or reject* the acts of the G. G. Chapter? It is as plain as the noonday sun that a *confirmation* could have had no effect unless a *rejection* would also; and therefore the fact of the G. Chapter of Massachusetts officially *ratifying and confirming* the proceedings of the G. G. C. shows conclusively that it had the right to repudiate them. That right the G. C. would not have possessed (unless it were expressly delegated to it) if it was not the source of power. To illustrate the truth of this, suppose a Subordinate Lodge, after the meeting of the Grand Lodge from which it holds its charter, should pass a resolution "ratifying and confirming" the action of the Grand Body. It would be an absurdity too great to be tolerated for an instant.

There is other evidence on the record, still more conclusive than that already adduced. The G. G. C. was formed for the six States of Massachusetts, New Hampshire, Vermont, Rhode Island, Connecticut, and New York, and by its charter its jurisdiction extended no farther. While this was the case, some Companions in Georgia, supposing the General Grand officers had authority to give them a dispensation, applied to them for authority to constitute a Chapter. What course was pursued? The State Grand Chapters, not in one meeting or convention, but severally in their respective convocations, took the subject under consideration and "passed a concurrent decree vesting power and authority in the first three General Grand officers, or any two of them conjointly, to grant and issue letters of dispensation for the institution of Lodges of Mark Masters, P. Masters, Most Excellent Masters and Chapters of R. A. Masons, within any State in which there was not a Grand Chapter established." On this authority the G. G. officers granted dispensations to form chapters in Georgia and South Carolina, and those bodies were regarded by the G. G. C. at its next convocation as regularly constituted. If the State Grand Chapters did not think they were the source of power and the G. G. C. was their creature, why did they pass a decree authorizing the G. G. officers to act, and in fact extending the jurisdiction of the G. G. C.; and if that body did not take the same view of the case why did it not repudiate, or deny the authority of the State Grand Chapters? More conclusive testimony, in our opinion, could not be adduced to show that at the commencement, the State Grand Chapters were regarded as the source of power, and that the G. G. C. had only such authority as was expressly and unequivocally delegated to it. Here let us again enforce our views by illustration. Suppose the Lodges in Michigan or Illinois, or a majority of them, should adopt a resolution ordering or authorizing their Grand Master to recognise some new Grand Lodge, or to take some particular action respecting the difficulties in New York! What would be the result? The Grand Master, if he should do his duty, would punish by reprimand or a severer penalty, the Lodges which should thus interfere with his prerogatives. He would tell them that their act had no binding force — no efficacy — that it was his *duty and right to instruct and authorize them, and not for them to instruct and authorize him;* and that the Grand Lodge, whose creatures they were, alone could empower him by special resolution to act.

The position which we maintain, that the State Grand Chapters are the *source of power*, and that the G. G. C. derives all its power and authority from those bodies, by express grant, is not a new one. It has been maintained from the establishment of the G. G. Chapter; it has been growing stronger and stronger, and has been admitted by the G. G. Body again and again. Comp. Mackey of South Carolina, and Comp. Pike, have sustained this position by strong arguments. Indeed, the latter goes further, and maintains that the *Subordinate Chapters* are at this time *the source of power.* Could we not call to our aid such well-known and influential names, evidence unambiguous and conclusive could be adduced from the action of the G. G. Chapter to sustain our conclusions.

In 1853, an appeal was made by Ancient Chapter No. 1, in New York, from the action of the Grand Chapter of that State to the G. G. Chapter. The appeal was referred to the Committee on Grievances, which reported, through Comp. Mackey, as follows:

> The right of a Subordinate Chapter to appeal to this General Grand Chapter from the decisions of its Grand Chapter, is a right for the declaration of which your committee have in vain searched in the constitutions of this General Grand Chapter—it is a right, for the admission of which they can find no precedent in the proceedings of this body—and the acknowledgment of which on the present occasion would be furnishing a precedent that your committee believe would be productive of manifold important, and almost fatal, evils in the legislation of Royal Arch Masonry. The phrase in the second section of the first article of the constitution, which grants to the General Grand Chapter the power "to settle all difficulties which may arise," seems to your committee to refer to difficulties which may arise between State Grand Chapters, and not to those occurring between these bodies and their subordinates. And your committee are led to this conclusion, because in a preceding part of the same section, it is asserted that this General Grand body "shall have and maintain jurisdiction over all State Grand Chapters, and over Chapters in those States, Districts, Republics or Territories, which recognize this jurisdiction, and *where there is no Grand Chapter regularly established agreeably to the provisions of this constitution* — thus clearly confining the jurisdiction over Subordinate Chapters to those existing in States where there are no Grand Chapters. *Hence, e converso, where there is a Grand Chapter in a State, this grand body can have no jurisdiction over its subordinates except so far as acquired through the Grand Chapter.*

The following resolution, accompanying the report, was adopted:

Resolved, That the appeal of Ancient Chapter No. 1 be dismissed.

Again, in 1856, at the last triennial convocation, the same decision was maintained. Companion Tucker rose to present the proceedings of Ancient Chapter No. 1, of New York, complaining of the action of the Grand Chapter of that State, when, on motion of Comp. Mackey, the following resolution was adopted:

Resolved, THAT THIS G. G. CHAPTER CANNOT RECEIVE ANY DOCUMENT PURPORTING TO BE A COMPLAINT AGAINST A GRAND CHAPTER.

What could be more decisive on the point under consideration? When two parties have a stipulation or understanding, and either puts a construction on the agreement against itself and favorable to the other, the party putting such construction is bound by it forever after, and cannot reverse its decision without consent of all interested. If England puts a construction on a treaty between it and the United States, which allows to our country certain rights under the treaty, she cannot afterward reverse her decision. It is an admission by which she is bound, and settles beyond all question any controversy there may have been respecting the admitted rights, between the two nations. The reason of this is, that there is no court of appeal to decide the meaning of the written agreement—each party must decide for itself. In this respect, the case in point differs from a written document—like a deed—between two individuals, the meaning of which may be determined by courts of law.

We claim that any act of the G. G. C., disclaiming authority or control over Grand Chapters, is an admission against itself, conclusive, as far as it goes, in favor of the power of the State Grand Chapters. Nor is this position weakened by the fact that the G. G. C. is the *creature* of the Grand Chapters. It has certain powers delegated to it; those powers it may exercise in its proper sphere, till they are recalled by the bodies which granted them. When a Grand Chapter performs an act, it claims the right and authority so to do; and when the G. G. C. refuses to receive an appeal from a party, claiming to be aggrieved by the act, the G. G. body admits that the State organization has the *power and authority*, and there is no one who has the right to say, "why do ye so?"

Applying the foregoing reasoning to the action of the G. G. C., in the case of Ancient Chapter No. 1, of New York, it appears to be conclusive evidence that the G. C. body admits the right of the State Grand Chapters to have (as the G. G. Constitution says) "sole government and superintendence" over its Subordinate Chapters. Mark the force of the words contained in the resolution—"this G. G. C. CANNOT *receive* ANY *document* PURPORTING to be a complaint against a Grand Chapter." The G. G. C. cannot receive a document of any kind from any party, if it barely PURPORTS to be a complaint against a Grand Chapter. This is the deliberately expressed opinion of the G. G. Chapter, officially taken and recorded at two triennial convocations. If the G. G. Chapter cannot receive appeals or complaints against Grand Chapters, then it follows, as a matter of course, that the State bodies have the sovereignty, and that the G. G. Chapter has only such powers as have been expressly and unequivocally granted by the State Chapters, and are claimed by the G. G. body.

The point under consideration is an important one, and we have therefore dwelt upon it at considerable length. But more evidence is at hand, which leaves not a shade of doubt as to the correctness of our views. The following resolution was adopted at the last triennial convocation of the G. G. Chapter:

> * *Resolved*, THAT THE GENERAL GRAND ROYAL ARCH CHAPTER DERIVES ALL ITS POWERS BY GRANT AND DELEGATION FROM THE RESPECTIVE GRAND ROYAL ARCH CHAPTERS.

The opinion was expressed in the form of a resolution, because it could not be embodied in the constitution till after a notice of amendment for three years; but the resolution is to be regarded as binding as any part of the constitution, because it is a construction of that instrument by the G. G. C., which (being an admission against itself) cannot be reversed. To give the sentiment of the resolution the sanction of the most solemn action of the G. G. Chapter, the following amendments to its constitution were submitted by Comp. Mackey, in behalf of Comp. Pike, which were read, and lie over till the next triennial session:

> * The General Grand Chapter receives all its powers, faculties and prerogatives by grant and delegation from the several State Grand Chapters; and it can have and possess no other powers than such as are expressly granted and delegated to it by them, or as are indispensably necessary to the exercise of its general powers, and consistent with the nature of the confederation between the State Grand Chapters. It can exercise no doubtful powers, nor any powers by implication merely; and all Masonic powers, not hereby granted to it, are reserved to the Grand and Subordinate Chapters of the several States.
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> It shall have and maintain jurisdiction over all Chapters established by

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* See page 37 of the official proceedings of the G. G. C. for 1856.

* See page 45 of official proceedings of G. G. C.

itself in those States, Districts, Republics and Territories which recognize this jurisdiction, and where there is no Grand Chapter established.

It shall have power to decide all questions of Masonic law, usage and custom, which may arise between any two or more Grand Chapters, or in any of the Subordinate Chapters under its own immediate jurisdiction, and all that may be referred to it for its decision by any Grand Chapter, by formal vote; and its decisions so made shall be deemed and regarded as those of the supreme judicial tribunal of Royal Arch Masonry in the last resort.

It shall have no power of discipline, admonition, censure or instruction over the Grand Chapters, nor any legislative powers whatever, not hereby specifically granted, nor any authority to suspend the proceedings of any State Grand Chapters, nor shall entertain any complaint against a Grand Chapter, prepared by any Subordinate Chapter or individual Mason in that jurisdiction or elsewhere; but it may, upon proper reference to it of any matter of controversy between any two or more Grand Chapters, and even where the question is not one of Masonic law, custom or usage, (both or all such Grand Chapters consenting to such reference,) act as final arbiter between them, and settle such controversy.

It shall judge of the qualifications of its own members. It shall see that the ancient work of the Order is preserved in the several degrees, and establish uniform formulas for installation of its own officers and those of Grand and Subordinate Chapters, for the consecration and constitution of Chapters, and the opening of Grand Chapters; and it may suspend the proceedings of any Chapter under its own immediate jurisdiction, in any State, District or Territory, where there is no Grand Chapter, for any willful violation of any of the provisions of this Constitution, or for gross unmasonic proceedings or conduct.

These amendments but fully express the meaning of the resolutions, and may be regarded as the deliberately declared opinion of the General Grand Chapter.

It is for the reasons given, and on the foregoing evidence, we claim that State Grand Chapters are sovereign bodies, which have " the sole government and superintendence" of the Subordinate Chapters in their respective jurisdictions; that the G. G. Chapter is the *creature* of the State Grand Chapters, with such powers only as *are claimed by it, and are expressly and unequivocally delegated to it;* that " it can exercise no doubtful powers, nor any powers by implication merely, and that all powers, not granted to it, are reserved to the Grand and Subordinate Chapters of the several States."

We cannot better elucidate our views, than by proceeding immediately to consider the action of the Grand Chapter of Michigan in granting a charter for Peninsular Chapter No. 16, of Detroit.

The facts in the case are these. At the annual convocation of the Grand Chapter of Michigan, January, 1855, its constitution was revised and the following clause was adopted:

No warrant shall be granted by the G. C. for the creation of any R. A. C., unless upon the petition of at least nine regular R. A. Masons, praying for such warrant, which petition shall be recommended by the Chapter nearest to the place where the new Chapter is to be formed, or by two other Chapters in this State, which recommendation shall be accompanied by the certificate of at least three R. A. Masons in good standing in some Chapter within this jurisdiction, which shall certify that petitioners are all R. A. Masons, in good standing as such, and that they are men of good moral character; and upon granting said warrant, the petitioners shall pay the sum of one hundred dollars, including the amount that shall have been paid for dispensation.

It was claimed at the time by those who voted against it, that the *seventh* section of Art. II, of the Constitution of the G. G. C., prohibited the Grand Chapter enacting such a law. Art. II is headed "Of State Grand Chapters," and section *seventh* is as follows:

SEC. 7. No Dispensation or Charter for the institution of a new Chapter of Royal Arch Masons shall be granted, except upon the petition of nine regular Royal Arch Masons; which petition shall be accompanied with a certificate from the Chapter nearest to the place where the new Chapter is intended to be opened, vouching for the moral character and Masonic abilities of the petitioners, and recommending that a Dispensation or Charter be granted them.

It was contended that the clause permitting a charter to be granted on a petition recommended by *any two Chapters* in the State, would be rendered null and void by the section seventh just quoted, which says, that the petition shall be recommended by the nearest Chapter, vouching for the moral character and *Masonic abilities*, &c. The question was fully and elaborately discussed; ample time was given for the arguments on both sides, and the clause was adopted by a large majority. One year from that time, nine Companions residing in Detroit, presented to the Grand Chapter, a petition for a new Chapter to be called Peninsular Chapter, which petition was recommended — not by Monroe Chapter of Detroit (the nearest), — but by two other Chapters in the State. The same objections which had been made the year before were again brought forward, and several hours were consumed in the discussion of the question, when, by a very decided majority, it was voted to grant a charter to the petitioners. Peninsular Chapter was subsequently constituted by the G. H. P. and is now in successful operation. The simple question involved, and which we propose to ourselves, is, *has a State Grand Chapter the right to grant a Charter on a petition not recommended by the nearest Chapter?*

In considering this question we are to be governed by the ordinary principles of construction which have been settled by jurists and are received as best fitted to promote justice. Taking section seventh by itself and judging by its face, we grant that our opponents make out a case; but construing that clause by the light which facts and circumstances throw upon it, we are strongly convinced that it does not restrain State Grand Chapters.

It is a well-settled principle of law, that in construing a written instrument, all its points must be considered and compared, and that surrounding circumstances must be carefully weighed. In the first place let us look at the different parts of the Constitution of the G. G. C. Section third of Art. II, says:

> SEC. 3. The several State Grand Chapters shall have the sole government and superintendence of the several Royal Arch Chapters, and Lodges of Most Excellent, Past and Mark Master Masons, within their respective jurisdictions, to assign their limits, and to settle the controversies that may happen between them; and shall have power, under their respective seals and the signs manual of their respective Grand, or Deputy Grand High Priests, Kings and Scribes, attested by their respective Grand Secretaries, to constitute new Chapters of Royal Arch Masons, within their respective jurisdictions; but their jurisdictions shall in no case be construed to extend beyond the limits of the State, except by consent of the General Grand Chapter.

By this clause the sovereignty of the Grand Chapters is to be retained. They are to "HAVE THE SOLE GOVERNMENT AND SUPERINTENDENCE" of the several Chapters, &c. This clause is specific and unambiguous. After this, in another part of the Constitution, we find section seven already quoted. Section fourth of the same article says:

> The Grand and Deputy Grand High Priests, severally, shall have the power and authority, whenever they shall deem it expedient, during the recess of the Grand Chapter of which they are officers, to grant letters of Dispensation under their respective hands and private seals, to a competent number of petitioners, possessing the qualifications required by the 7th section of the second Article of this Constitution, empowering them to open a Chapter of Royal Arch Masons, for a certain specified term of time.

It will be observed by this that the only clause in which Grand Chapters are named and their powers specifically alluded to, is section three, which says: "They shall have the *sole government and superintendence*" of the several Chapters in their respective jurisdictions. It will be further observed that section four expressly refers to section seven, and restricts the Grand officers in granting Dispensations by the requirements of that section. Now, is it intended that section seven shall apply to and qualify section three as well as section four in which direct reference is made to it? Here certainly is a question of importance which, considered by the light of surrounding circumstances, we are led to believe may be solved in favor of those who contend that section seven does not qualify section three, but that by section three, Grand Chapters have SOLE control, &c. of their Subordinate Chapters.

It must be remembered that the Grand Chapters are the source of power; that all the authority is in them, which has not been expressly and unequivocally delegated to the G. G. C.; that that body can have no power by implication; "that it can exercise no doubtful powers," and that all doubts are to be construed against it. We must also remember the action of the G. G. Chapter; first, in declaring that it CANNOT RECEIVE ANY DOCUMENT PURPORTING TO BE A COMPLAINT AGAINST A GRAND CHAPTER; second, in declaring that the G. G. C. derives all its powers by grant and delegation from the respective Grand Royal Arch Chapters. Considering the question in the light of these facts, is not a doubt — and a strong one — raised as to whether the Grand Chapters are restrained by section seven after their sovereign power in their respective Territories is expressly and unequivocally admitted in section three? If so, that doubt is to be construed in favor of the power of the Grand Chapters. In our own mind something more than a doubt is raised. We regard the action of the G. G. C. as an admission against itself in favor of the Grand Chapters. In expressly declaring it "cannot receive *any document purporting to be a complaint against a Grand Chapter*," and that all its *powers are derived* "*by grant and delegation from the respective Grand Royal Arch Chapters*," it has admitted that it has no right to interfere with the interna laffairs of Grand Chapters, and that each Grand Chapter, in the language of section three, has "sole * government and superintendence of the several Royal Arch Chapters" in its jurisdiction.

The case in which the G. G. C. refused to entertain the appeal or complaint of Ancient Chapter No. 1, in 1853 and 1856, is directly in point. The appeal or complaint involved the very questions raised in regard to Peninsular Chapter. In 1851, the Grand Lodge of New York received a memorial from a number of clandestine Royal Arch Masons, styled Orient Chapter, praying for a warrant of constitution. The document was referred to a committee, who reported that the officers and members of Orient Chapter should be "*fully and entirely restored and healed collectively* and individually." A warrant of constitution was at the same time ordered to be issued, and which was done, and Orient Chapter recognized on the registry of New York as a regular Chapter in good standing. By all the well-established laws and usages of Masonry, the memorialists were not regularly healed; their petition was unaccompanied by any fee and was *not recommended by any Chapter*. It was in relation to the action of the Grand Chapter of New York on these points, that Ancient Chapter appealed or complained to the G. G. Chapter, at two triennial sessions, when that body refused to receive their documents.

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* "*Sole*" signifies, according to Worcester, "*single*; *only*; *alone*."

It may be said, in reply to our arguments, that the G. G. C. at the time that it refused to entertain the appeal or complaint, passed a resolution that the G. C. of New York should regularly heal the members of Orient Chapter, and grant them a new charter with the recomendation of the nearest Chapter. Let us look at the words of the resolution, which is as follows:

Resolved, That the G. C. of New York cause all the R. A. Masons, made illegally by Orient Chapter, to be healed, and that they issue a new warrant to said Chapter, with the recommendation of the nearest Chapter, and the payment of the usual fee.

It will be observed that the G. G. C. does not *order or direct*,—it merely resolves "*that the G. C. of New York*, CAUSE, &c. Was this intended as a *mandate* which must be obeyed? Is it clothed in the language of command which a superior would use when speaking to an inferior? No; on the contrary, it is carefully worded, and intentionally framed so as to avoid a direct command. It is, as we regard it, merely recommendatory to the G. C., and was intended as nothing more. If this be not so, *there was an open, bold and manifest absurdity* in the action of the G. G. C. in refusing to receive the complaint of Ancient Chapter and then passing the resolution. We are not to presume such an absurdity on the part of the G. G. Body; we are to take into consideration all its action respecting the case and harmonize it, and the only way in which that can be done is, by regarding the resolution as *merely recommendatory*. This view of the case is supported by another fact. The resolution first proposed to the G. G. C. was in these words:

Resolved, That the G. Chapter of New York be DIRECTED to retrace its steps in the case of Orient Chapter.

This was REJECTED by a decisive vote, and then the other was adopted. If the G. G. C. intended to *order*—to *command* the G. C., why did it not retain the word "*directed*" in the resolution—or rather why did it not use a stronger term? We must presume that the G. G. Chapter acted consistently, and this can be done only by putting the construction upon the resolution adopted, that it was merely recommendatory.

The G. C. of New York did not act in accordance with the resolution, and although Ancient Chapter again, in 1856, complained, the G. G. C. refused to receive the complaint, or take action in the case. *Orient Chapter is, we believe, still recognized in the registry of New York as a regular Chapter in good standing.*

The G. H. P. of New York, in his address to the G. C. in 1854, said, in reference to the resolution of the G. G. C.:

> I forbear adding more than a single suggestion, which is, that there is a distinction between a subordinate holding its warrant, and of course its vitality from a superior body, and a member of a confederacy of Grand Chapters, retaining all its powers and privileges, and especially those relating to its local concerns, not expressly ceded by the terms of the compact. Let every stipulation of that compact be strictly, literally, scrupulously fulfilled; but let no rash hand be laid upon the ark of our sovereignty.

The resolution was referred to a special committee, from whose report we take the following extract:

> Your committee consider it unfortunate in the extreme, that this question has been opened by the General Grand Chapter.
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> With all possible deference for that body, with every intention to yield implicit obedience to her lawful commands, *we cannot, after the fullest consideration, arrive at any other conclusion than the one that, State Grand Chapters should be the judges of the regularity or irregularity of their Subordinates.*
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> *This Grand Chapter has not yielded her sovereignty in this respect. Her fiat that this or that Chapter is regular, should be conclusive and beyond question. She attends, through her proper officers, the meetings of the General Grand Chapter, as a sovereign power to treat with other sovereign powers, under precise and constitutional limits. These limits include the regulation and government of all Subordinate Chapters in States or Territories in which there is no Grand Chapter. They exclude all government over Subordinate Chapters in allegiance to a Grand Chapter.*

By this it will be seen that the same views which we entertain, were strongly advocated.

The fact that a case similar to that of Peninsular Chapter, and of a more aggravating nature, has been brought before the G. G. C., and that body has refused to receive a complaint respecting it, and has done nothing more than pass a recommendatory resolution, which it has not attempted to enforce, although the G. C. of New York did not retrace its steps, seems to us to be conclusive evidence that the G. G. C. has not the power or authority to interfere with the action of the G. C. of Michigan, but that all the authority and power in the case are in the State G. C.

Still another fact of great weight may be brought forward in support of our position. The clause in the Constitution of the G. C. of Michigan, by virtue of which a charter was granted for Peninsular Chapter, was adopted in January, 1856, and in the following September, the G. G. C. held its triennial convocation at Hartford, Connecticut. The action of the G. C. of Michigan, in adopting such a clause in its Constitution, was published to the world. Immediately after the annual convocation, in our report of the proceedings of the G. C. of Michigan, published in the February number of THE ASHLAR, 1856,* we said:

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* See page 237, vol. I.

The most important business transacted was the adoption of a new Constitution, which was reported by a committee chosen the year previous, of which M. E. Michael Shoemaker, P. G. H. P., was Chairman. One of the principal changes effected by this instrument, is in reference to the granting of charters by the Grand Chapter. By the old law, no warrant could be granted for the creation of a Royal Arch Chapter, unless the petition was recommended by the Chapter *nearest to the place where the new Chapter was to be formed.* The new Constitution requires that the petition shall be recommended "by the Chapter nearest to the place where the new Chapter is to be formed, *or by two other Chapters in this State.*" This clause was adopted after a protracted discussion, and was regarded by a majority of those present as a salutary provision.

This notice circulated in every State and Territory of the United States, and was sent to some of the officers and several of the members of the G. G. Chapter. By this means, as well as through other channels of communication, the action of the G. C. of Michigan was brought to the notice of many who were members of the G. G. C.; and yet the subject was not brought before that body, and no action was taken on it. Now, we ask—and we address this question especially to the R. A. Masons of Michigan, who know the history of this matter, and the efforts used by those who opposed the granting of the charter to Peninsular Chapter—we ask, if there had been any reason to believe that the G. G. C. would have interfered, would not the action of the G. C. of Michigan have been brought to the notice of the G. G. C. in September, 1856? We hazard nothing in saying there are those who would have carried the matter there, had there been any prospect of success.

The fact that the G. G. C. has held a convocation since the adoption of the clause in the Constitution of the G. C. of Michigan, and has taken no action respecting it, seems to us—when considered with the facts previously stated—to leave no doubt as to its intention, and places beyond question the legality of the clause referred to.

In our next, we shall consider the action of the G. G. H. Priest, and that of the G. H. P. of Michigan, respecting Peninsular Chapter; and shall discuss the utility of the G. G. Chapter.

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☞ Masonry enjoins its members to be good men—true to their government, and just to their country. Brother, do you observe this admonition administered on your initiation? Do you observe the moral teachings which you hear constantly inculcated in the Lodge room? Let each answer in his own heart.

GOD SPEAKETH EVERYWHERE.

[Selected.]

God speaketh in the calm, blue sky,
And in the murmuring sea,
And on yon mountain, towering high,
His handiwork we see.

The voice of the wind, as it passeth by,
Proclaims there is a God!
And the weary ones of earth who lie
Beneath the tufted sod.

The echo steals along the air—
Around, below, above!
And bright-eyed flowerets, fresh and fair,
Are whispering, "God is love!"

The brilliant gems that deck the sky,
Look down, and seem to say,
There is a God—he dwells on high,
And holds a mighty sway.

At midnight, when the thunders roar,
And clouds look dark and drear,
When lightnings flash along the sky,
Thy voice, O God, we hear.

In joy, in bliss, in grief or woe—
In worldliness and care,
Creation's breath, as the wind breathes low—
God speaketh everywhere.

* * *

Behavior.—You may enjoy yourself with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any Brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying anything offensive, or that may forbid an easy and free conversation; for that would blast our harmony, and defeat our laudable purposes. Therefore, no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or State policy, we being only, as Masons, of the Catholic Religion above mentioned; we are also of all nations, tongues, kindreds and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will. This charge has been always strictly enjoined and observed; but especially ever since the reformation in Britain, or the dissent and secession of these nations from the communion of Rome.—*Ancient Constitutions.*

FAMILIAR COMMENTS ON ARCHITECTURE.

NO. IV.

The purposes to which Grecian Architecture was applied, prove that it was in style the best and most perfect that could have been originated, as it produced edifices that best answered the ends for which they were intended. The Greek was a material philosopher: the whole bent of his mind and faculties was upon material things and principles, not upon dim imaginations or shadowy abstractions. The world he loved and wrought for was all visible to him, his element was human, and he had no conception of the spiritual or infinite. What then could more correctly sympathize with his worship, than the impressions created by his works? The same simplicity which pervades their writings and domestic habits, is traceable through all their works.

A Grecian temple is a cell, rectangular in form, enclosed within a wall, and more or less completely surrounded by pillars. The most simple form has a range of pillars in front and rear, between the projections of the side walls, which are finished with *antæ*, and has no projecting portico. This form is called "*in antis*." The side walls were left bare, without ornament or opening of any kind. To obviate the naked appearance of the side walls, a colonnade was carried all round, and the arrangement was then called "*peristyle*." This style was most generally adopted in their temples and public buildings: those having a single row of columns, being called peripteral, and those having a double row, being known as dipteral. The cella was usually left open to the sky, and called "*hypæthral*," sometimes finished with an inner peristyle or colonnade carried round.

The great charm of Grecian Architecture arises from its simplicity of form, and the few combinations necessary to compose it. The continuous horizontal lines always left conspicuous, and never hampered with enrichment to destroy their effect; the massive columns and narrow intercolumniations; the simple rectangular form and the perfect harmony of design, stamp their productions as works of great beauty. Greece produced this one form, and so long as her architects adhered to it, they failed not; but their style is only susceptible of being applied to that one form, and so soon as they attempted any other, they erred egregiously; in some respects their works were pleasing, yet they retained not the characteristics of Grecian Architecture, and are palpably a transition from original purity to pedantry of style. Of this character is the choragic monument of Thrasyllus; the tower of Andronicus Cyrrhestes, or temple of the Eight Winds; and the choragic monument of Lysicrates. They are designs of great beauty, but are an evident retrogression in Grecian Art.

The attempted application of the principles and substance of Grecian Architecture, and the semblance of Grecian forms by the Romans, has been productive of the greatest errors ever committed by architects of any age. It is gravely asserted that the Grecian Architects themselves, transplanted to the Roman soil, from having been citizens and men in honorable standing, to become slaves, and wishing to revenge their wrongs on their Roman conquerors, devised the most absurd, ridiculous and contradictory designs, repaying them with secret ridicule, most calculated to prove and expose the ignorance and bad taste of their employers.

The introduction of the Arch as a form in construction, was calculated to effect a great change in the fundamental principles of Architecture; and had its application been confined to the simple and original Roman system of massive pier, and bold and daring span of arch, without the mask and sham of imitated Grecian covering, their works might have stood out as boldly for their originality, as those of their predecessors. But they seemed not to have possessed that genius for invention, or good taste for discriminating from among the inventions of others, and were led away by the effect of appearances, rather than by the application of pure and true principles. The Column, which, as originally designed, is the great feature of an edifice, was too often applied only as an ornament, and lost entirely the idea of its first use. Its proportions were reduced to a sickly slenderness, and in comparison with the buildings they were intended to ornament, looked like so many reeds set up on end. It is not asserted that in all cases they were so disposed, as in many fine edifices they are legitimately applied; but in too many instances the column is abused by being reduced to a secondary or tertiary consideration,—set up on a pedestal in front of some massive and overwhelming structure, performing no other office except to carry the scanty moulding of an arch, and then often without the intervening entablature over the capital. The division of buildings into stages or stories, thereby piling up a series of columns over each other, and destroying that well-defined effect of unvaried construction which is predominant in the original, is another great debasement introduced and perpetuated by the Romans. In this case the horizontal effect is entirely lost, and is overpowered by the confusion of a complicated elevation, thus destroying that delicate balance of the perpendicular and horizontal proportions in a Grecian building.

The termination of the slanting Roof forming the pediment before described, which by its angular finish, so gracefully completes the Grecian portico, fares no better at the hands of its Roman mutilators. Sometimes several rows may be seen finished with small and inappropriate angles; sometimes they are rounded, or broken, or compressed into the ugliest conceivable forms within larger pediments, or used only as a superficial decoration within the span of an arch.

Nor were the smaller details treated with more deference than the larger members and principles of the style. Every form in the original, having its birth in a necessity, was retained and ornamented, not for its individual sake, but as a part of a great whole through which a pleasing harmony might prevail. This was lost sight of, and wherever an opportunity offered, enrichment and detail were crowded on without any regard for their necessity or good taste. The form of the Grecian mouldings were generally sections of the ellipse, having a greater height than projection, thereby allowing the rays of the sun at its meridian height to reach the swell as well as the upper line of the mouldings, and not casting all below the upper projection into shadow. The Romans adopted the circular instead of the elliptical form, giving more projection to the mouldings, and throwing all below the upper line into deep shadow, hiding a part of itself, and preventing its proper delineation. A great deal of that charm of apparently accidental effect (yet all so deeply studied) so strikingly beautiful in the horizontal form of a Grecian building, was lost by this; for the Greeks not only sought for harmony of design, but studied out a proper harmony between the design and the material of which it was constructed. The translucent nature of the marble used by them, worked to the greatest perfection of art, and susceptible of a high polish, reflected from the angles and swell of the mouldings the bright rays of the sun, and shone like lines of burnished gold. The want of good taste and judgment displayed by the Romans cost them a great loss in this one thing alone, and they appear never to have escaped from the perverse system they had adopted, or to have attempted to originate for themselves a style to correspond with the arch, a feature which they used so freely in all their works, and which, from the daring and lofty manner in which they applied it, was susceptible and worthy of a great effort to establish for itself an independent principle, without relying upon a style so inharmonious and inappropriate. ARCHITECT.

MASONIC JURISPRUDENCE—QUERIES AND REPLIES.

BRO. WESTON: The ballot was passed in our Lodge, and found to be *foul*. The Master so declared it, when a Brother rose and said he did not know but what he might have cast a black ball by mistake—he was not sure, but thought he did put in a black ball, when he intended to put in a white one. The W. M. then declared the ballot clear, and the candidate elected. Was this right?

ANS. The object of the *secret* ballot is to give each Brother an opportunity to prevent the initiation of one whom he believes to be unworthy, and allow him to do this without being answerable to his Lodge or his Brethren for his action. In the case given by our correspondent, the W. M. violated the great principle of the ballot. It was not certain that the Brother, who said he might have cast a black ball, did so; and therefore the ballot should have been taken again, to ascertain whether there was a mistake. In our opinion, if there was but one black ball, the ballot should have been taken again, even if the Brother was positive that he voted in the negative. Such is the only proper course to test mistakes.

A. WESTON, ESQ., DEAR BRO.: Should the ballot for the 2nd and 3rd degrees be taken before or after the candidate has been examined in open Lodge? Please answer through THE ASHLAR.

ANS. The object of examination in open Lodge, when it is required by the Grand Lodge, is to give the members an opportunity to judge whether the candidate has made suitable proficiency; and in case suitable proficiency has not been made, that may be a good cause for voting against the advancement of the applicant. The ballot, therefore, should be taken after the examination in open Lodge.

MY DEAR W.: Can a Lodge U. D. elect, and take in, members?

ANS. A Lodge U. D. can do nothing more than what is specified in its *Dispensation*, which instrument does not confer power to elect members. If any should be elected, and thereby believe themselves to be members of the Lodge, they would be decidedly *taken in*.

HARMONY IN LODGES.

As the time of the annual election of officers of Lodges is near near at hand, it may not be inappropriate to say a few words upon those unhappy divisions which sometimes appear to retard the prosperity of subordinate bodies.

Differences arise from various causes, but one of the most prominent is the aspiration of members to fill offices in the gift of their Brethren. Sometimes the strife is between young members; sometimes between old Masons, who have borne the heat and burden of the day, and those who have more recently obtained admittance to the Sanctum Sanctorum. The spirit which gives rise to such contests is pernicious, and should be discountenanced by every lover of our Institution.

It is praiseworthy for young members to qualify themselves for any and every position in the Lodge, and every assistance should be rendered them in so doing. They should have the opportunity to learn, and older members, qualified to teach, should instruct them in the work and lectures. Such aid the student should appreciate, and seek to use the knowledge obtained, for the promotion of the best interests of the Institution. He should not think, because he has mastered the ritual, that he is fitted to occupy any particular station, and that rapid proficiency entitles him to any honor or office. "A little learning is a dangerous thing." The truth of this we have frequently seen exemplified by young Masons, who, having acquired a knowledge of the work and lectures, think that they have learned everything in Masonry, and are entitled to the highest official gifts which their Brethren can bestow. Youthful Brethren should beware lest their ardor warp their judgment in this respect, and they sow seeds of discord in their Lodge, which will spring up and bear bitter fruit.

The words of caution which we address to the young, we would also speak to older Masons. A man may have attended Lodge meetings for ten years or more, he may have held various offices, and may be proficient in the work, and yet he may not be fitted to be Master. We know some such instances. Brethren, therefore, who have long been Masons, should not, *on that account*, think they are entitled to any particular office; and, more than all, they should banish from their breasts feelings of *envy* or *jealousy* toward a young member, who makes proficiency in acquiring a knowledge of the ritual. There is need that these words should be heeded, for the ardor of young Masons, with noble hearts, who love our Institution, is sometimes dampened by older members exhibiting a spirit of coldness, when the right hand of fellowship should be cordially extended, and a "God speed you" cheerfully uttered. "*None shall discover envy at the prosperity of a Brother,*" say the ancient Constitutions. He who violates this injunction inflicts not only a blow upon his own Lodge, but upon the best interests of the Institution.

No Brother is entitled to any office in his Lodge, no matter what may have been his previous services; and in this light every Mason should view the matter under consideration. He should be willing to leave others to judge of his qualifications and merits, and trust to the good sense of his Brethren to promote him whenever the proper time arrives. A Brother, who is brought forward as a candidate for an office, should be the first to allay feelings of discord, by giving evidence to his Brethren that he does not seek to gratify personal ambition, but to promote the welfare of his Lodge. He should take no active part to make himself prominent, and should use his influence to prevent others combining or "caucusing" in his favor. He should be contented to let the matter rest in the hands of the members of his Lodge.

In case any unhappy division arises, such as that to which we have alluded, there is generally one safe remedy to allay the waves of discord. Brethren should discountenance any wrong feeling between competitors by electing to office the member best calculated to harmonize the adverse elements, and teach the aspirants, that in a Masonic Lodge there can properly be but one kind of contention — "*of who can best work and best agree.*"

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"THE capability of improvement, intellectually and morally, is a proof that man is an unfinished being; he is incomplete; he is in the infancy of his existence; he is in a state of pupilage and progress; and the different degrees of intellectual endowment which characterize different men, impart variety to the commonwealth, and teach that difference of opinion must be expected, and that liberty to express opinion is the birthright of every man.

Oh, what would this world be, were it all in all, and what were life if it ended in the grave? Truth, thou art the crystal key, opening to the spirit the glorious vision of immortality, bidding the trusting heart when sick and weary of the dark deeds and ruthless spoilers of the lonely earth, rest in thy downy wings and seek for peace and comfort there."

For The Ashlar

APPEAL IN BEHALF OF INDIA.

The Grand Registrar of the Grand Encampment of England and Wales, John Masson, has recently corresponded with the Eminent Sir W. J. B. McLeod Moore, Pro. G. Master of the Canada Canton, beseeching, in behalf of suffering India, the charities of the Canadian Brethren. A portion of Sir Masson's epistle, which has been communicated to me by Sir K't Moore, I forward to The Ashlar, as a worthy piece for insertion.

ROB. MORRIS.

"I have the honor to address you on a subject in which the hearts of the Masonic Brotherhood are all animated by the same glow of sympathetic feeling for our suffering companions in the hour of trial and days of need. The M. W. G. Master of the Grand Lodge of England and Wales has given notice of a motion, to bring before the Grand Lodge the state of our suffering Brethren, and their bereaved widows and children, from those events in India which make humanity shudder. We, a smaller body, the Knights Templar, are to do the same in Grand Canton.

"When the late Earl Moira was appointed Gov. General of India, he was at the head of the Order of Knights Templar, and during his sway very many Encampments were there formed, which still exist. I am sure it would afford to them the balm of comfort and consolation to witness the flow of sympathizing feeling, emanating from the hearts of the Templars in the mother country and colonies into the same channel of relief, and my observations, I have no doubt, simple as they are, will be reëchoed in your Encampments.

"Passing events make the hearts of men shudder, but the sword of righteous retribution is uplifted, backed by the avenging wrath of the great Immanuel.

"Until now the benevolence and liberality of our Brethren in India, in every good cause, has been eminently conspicuous, without ever dreaming of a need of reciprocity occurring."

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☞ "Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry."

PUBLISHING NOTICES OF EXPULSION.

EXPULSION is the highest penalty that can be inflicted in Masonry. It deprives the party convicted of all the rights and benefits of the Institution. It affects his relations, not only with the particular Lodge of which he is a member, but with the whole Fraternity. For this reason, Bro. Mackey contends, in his "Principles of Masonic Law," that no member can be expelled except by the Grand Lodge, or with its approval. He says:

> It is a custom too generally adopted in this country, for Subordinate Lodges to inflict this punishment, and hence it is supposed by many, that the power of inflicting it is vested in the Subordinate Lodges. But the fact is, that the only proper tribunal to impose this heavy penalty is a Grand Lodge. A Subordinate may, indeed, try its delinquent member, and if guilty declare him expelled. But the sentence is of no force until the Grand Lodge, under whose jurisdiction it is working, has confirmed it. And it is optional with the Grand Lodge to do so, or, as is frequently done, to reverse the decision and reinstate the Brother. Some of the Lodges in this country claim the right to expel, independently of the action of the Grand Lodge, but the claim is not valid. The very fact that an expulsion is a penalty, affecting the general relations of the punished party with the whole Fraternity, proves that its exercise never could, with propriety, be intrusted to a body so circumscribed in its authority as a Subordinate Lodge. Besides, the general practice of the Fraternity is against it. The English Constitutions vest the power to expel exclusively in the Grand Lodge.

This view we believe to be sound. Every member expelled by a Subordinate Lodge has the right to appeal to the Grand Lodge, and that body has the right and power to reverse the sentence.

It has become the practice in some jurisdictions, and particularly in Michigan, for Subordinate Lodges to publish notices of their expulsions. Almost every number of THE ASHLAR contains official notices of this kind. As the Grand Lodge of Michigan has authorized Lodges to make known to the world the names of expelled members, we insert official communications to that effect, although with extreme reluctance.

If Grand Lodges alone have power to expel, (either directly or by approving the sentence of the subordinate body,) then a member is not expelled till the G. L. has acted in the matter. As long as he has a right to appeal to the Grand Lodge, and that body has the power to reverse the sentence of the subordinate body, it cannot be known whether he is definitely expelled till the Grand Lodge has approved the sentence. For this reason, if for no other, we believe it to be very injudicious for Lodges, on expelling a member, to give public notice of that fact. In many instances, gross injustice may be done to the accused party. Suppose a member to be expelled, and the fact to be published to the world in secular papers and Masonic Magazines, as is frequently done in Michigan. A stigma is fixed upon the party convicted, which cannot be easily removed. He is branded not only among Masons, but among those outside the Order; and, indeed, he may be looked upon with greater aversion by those without the pale than by those within. One class can know what the nature of his offence is, and the other may be kept in total darkness. Notice of a man's faults and sins travels more rapidly, a thousand fold, than the most eloquent eulogy of his virtues. Therefore, when public notice is given of a member's expulsion, the fact is caught up, told and retold till it is known far and wide, and everywhere the unfortunate man goes, he carries an incubus, which he would fain shake off but cannot. When he is reduced to such a state, is not the value of an appeal to the Grand Lodge greatly lessened? Suppose he be reinstated, the fact cannot eradicate the unfavorable impression made by the notice of his expulsion; and although he may be a just and upright man, he cannot escape the baneful effects of the injury inflicted.

It is well known that a great proportion of Masonic trials are not properly or legally conducted, and any one who has not noticed this fact, will be astonished on perusing the reports of Grand Lodges to see how many cases are sent back to Lodges, to be again tried, on account of irregular proceedings. Frequently, the charges are not correctly drawn; proper notice is not given to the defendant; testimony is not taken in the legal manner, or some other fatal informality is apparent, which renders the sentence nugatory. Yet, if all these be correct, it is no unfrequent occurrence for a Grand Lodge to examine into the merits of the case, and reverse the decision of the Subordinate, and reinstate the member convicted.

A sentence so severe as expulsion from all the rights and benefits of Masonry, which stamps a lasting disgrace upon the member, should not be pronounced hastily, nor be looked upon as final, till it has been sanctioned by the highest Masonic tribunal which has jurisdiction over the matter; and there are very few cases, if any, in which the ends of justice are promoted by giving Subordinate Lodges the privilege of making their expulsions public. The pernicious effects of such a course far outweigh any advantage to be derived from it.

We hope to see the resolution of the Grand Lodge of Michigan, empowering Lodges to publish notices of expulsions, rescinded, or so far modified, as to deprive it of its present objectionable features. If it be deemed inexpedient to annul it, let it be so far changed as to give Subordinates the privilege of publishing notices of expulsions *only in cases where notice of an appeal is not given by the defendant within a specified period, and then with the permission of the Grand Master*. This is certainly as much scope as can be equitably given to Lodges, and give the member accused an opportunity to protect his rights and his reputation before the Grand Lodge. We trust the resolution referred to will be modified to the extent indicated.

It will be seen that we do not advocate, as did our correspondent in our last number, that expulsions should not in any case be made known to the world. Although there are, perhaps, very few instances in which it is salutary to publish them, yet there are some in which it is necessary for the protection of Lodges and members. Many who are expelled, go about the country, claiming to be Masons in good standing, visiting Lodges, and obtaining pecuniary aid. Such men, or those who would be likely to act thus, should be placed before the world in their true characters. The habit, however, of publishing the name of every member who is expelled, we believe to be wrong; it often inflicts a severer blow than is necessary, without promoting the ends of justice.

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WORK.—Masons are not always sufficiently circumspect in their ordiary relations to each other in society. How often do we find it the case, that brethren in the ordinary assemblages of the Lodge room, appearently work harmoniously, every act seems in strict conformity to the prescribed principles of the Order; even the mutual obligations of fraternity and morality, are respected and observed. Let these very brethren emerge from the Lodge, engage in the active pursuits of every day life—how often do we find their Masonic vows forgotten, and they, as men and citizens, engaging in bickerings and strife, and enacting scenes of hostility toward each other not only derogatory to their Masonic character, but disreputable as men. These irregularities, doubtless, frequently originate from a want of proper admonition and instruction; they nevertheless are of frequent occurrence, and demand prompt and efficient remedies for their removal. This can alone be accomplished, by Lodges exercising a strict surveilance over the irregularities of their members, raising the standard of moral excellence in strict conformity to our ancient landmarks, and permitting no modern innovation to change them.—*Grand Master Holt, of Conn.*

MASONIC BALLS ONE HUNDRED YEARS AGO.

[**Extract from a Poem* by Bro. CHARLES O. VAN ZANDT, spoken before the Masonic Fraternity, St. John's Day, June 24th, 1857, at Providence, R. I.**]

What pleasant memories of the past
Our ancient Masons bring,
What songs of glorious "Auld Lang Syne"
Their veteran voices sing.
When first in NEWPORT'S sea-girt town,
Late in the purple fall,
More than a hundred years ago,
Numbering but twelve in all,
They met within a little room,
And, ere the night was gone,
Had worked a good masonic lodge,
And named it for ST. JOHN.
Many the memories we might call
To-night, if we stood in their ancient hall;
Many the fete and the whirling dance—
Many the flashing, thrilling glance—
Many the notes of music sweet,
Kept to the time of fairy feet—
Many the lovers and ladies all,
Have danced in the jig in the Masons' hall.
If those old walls could talk like folks,
We'd split our sides at their cracking jokes;
Think of the stories they might tell
Of flattering youth and blushing belle,
And how his offers she must mar,
By simpering gently, "*Ask my pa;*"
Think of the squeezes of little hands—
Think of the old cotillion bands,
With a flute's soft note and a fiddler's scream,
In "*Money Musk,*" or the "*Devil's Dream.*"
No doubt our grandmothers before
Have danced all night on that springing floor.
Our aged, time-worn grandsires now,
With wrinkled face and furrowed brow,
And little shriveled, trembling legs,
For all the world like shrunken pegs,
Long before you and I were born, now take it as a warning,
Have danced all night, till broad daylight,
And gone home with the girls in the morning.

*** See Quarterly Review of Freemasonry, page 102.**

PATRONAGE OF THE MASONIC PRESS.

We commend to the careful perusal of our subscribers the following remarks of Bro. Hyveman, which are taken from the *Mirror and Keystone:*

Is the Masonic Press supported as it ought to be by the members of the Fraternity? Is the subscription price alone an equivalent for a publication devoted to the interests of Freemasonry? These are questions of inportance, more so than many may imagine. We hold there is as great a necessity for Freemasons to have a press to disseminate light and information as exists in any other Institution, if indeed the necessity be not greater, as Freemasonry is a science embracing all other sciences. This being the case, we consider it obligatory on the part of the membership of the Institution to contribute not only to its material support, but to aid in rendering it a vehicle worthy of the Fraternity whose principles it advocates. The character of the Institution presupposes its membership to be of an enlightened and liberal class, and who cheerfully and gladly avail themselves of the opportunities afforded to acquire information from every source, and particularly through the Press devoted to its interests. We regret, however, to say that the first question must be answered in the negative,—that "the Masonic Press *is not* supported as it ought to be by the members of the Fraternity," and it is also our opinion that the subscription price is not in all cases a fair equivalent for a publication devoted to the interest of the Craft. It must be remembered that a Masonic periodical has no government or municipal patronage, and must depend altogether upon the members of the Order for its support. We consider it the bounden duty of every member of the Order to use his influence to increase the circulation of Masonic publications, as thereby he will be disseminating Masonic light and knowledge, and at the same time be sustaining the Press and assisting the publisher as he ought to do; nor is this all, but to supply him with such Masonic intelligence as will render the publication of interest. The reader must not believe that this paper is published for his own pleasure and profit, and that his subscription alone supports it. If he has found it to be useful to him in his Masonic experience, then it is his duty to exert himself in increasing its circulation, and thus he will be rendering an equivalent to the publisher as well as doing a service to the cause of Freemasonry.

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There can be nothing more offensive to an editor than the expression occasionally made, mostly by the mercenary and selfish, that "they gave the subscription for *one year* in order to patronize the publication and help it along." In speaking for ourselves, we believe that we speak the experience of the entire Masonic Press, that the above class do more injury to the publisher than if they had never suscribed, as in ninety-nine cases out of one hundred, he is sure to be a loser by this kind of patrons. The person who subscribes *only* to help along, as he kindly considers it, the publication, will take care *not* to notify the publisher at the close of the year to discontinue it, not he; he is oblivious as to the time his subscription expires, and he will let the paper come for two, three, four and five years, and he will read it all that time, and when a bill is presented, or he is reminded that he is not square on the books, he will suffer the letters to remain unanswered, and suddenly apprised that *the one year* has expired, he will *refuse* to take the paper from the Post Office. And this is done by Masons who have covenanted not to wrong a Brother or see him wronged. The good Spirit save us from having many such patrons, say we.

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UNPARDONABLE PREJUDICE.*—There is more rank prejudice against Masonry and Masons yet extant than the superficial reader will observe. As an evidence of this, in a recent publication styled "The American Biographical Dictionary, by WILLIAM ALDEN, D. D., 3d ed., 1857," under the head of WILLIAM MORGAN, the following most astounding evidence of a prejudice as unchristian as it is unhistorical, appears:—

"The writer of this article published the following article a quarter of a century ago:—'Whether the institution of Masonry—with its false pretensions to antiquity, its mummeries, its ridiculous secrets, its horrible oaths and shocking blasphemies, all exposed to full light and red with the blood of its victim—can yet sustain itself in this land of law, and of morals, and of Christianity, assailed by 230 newspapers, established for the special purpose of overthrowing the institution, and with ten thousands of intelligent, patriotic and indignant men frowning upon it, remains to be seen. In the result the institution has disappeared; but recent attempts have been made to revive it.'"

Now, if the Rev. W. ALDEN, D.D. supposes that a society of 200,000 members is going to suffer such falsehoods as these to pass down to history unquestioned, he is quite in an error; nor need his publishers wonder that no man, who desires a *correct* work of this sort, will purchase "The American Biographical Dictionary, by WILLIAM ALDEN, D.D.," while such a specimen of unadulterated prejudice and misstatement forms a part of it.

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* From the Quarterly Review of Freemasonry.

EXTRACTS FROM THE REPORT ON FOREIGN CORRESPONDENCE.*

The Illustrious Dead.

Elisha Kent Kane. The good man has gone to his rest. The icy headland, the midnight watch, the ocean wave, the southern breeze, the pleasant home, are all alike to him. His command, always cheerfully obeyed, will no more be heard; that hand, which felt the pulse and gave new life to the sick and fevered sailor, is powerless; that voice, which inspired patience and courage and fortitude in every danger, which stilled discontent, which, like the low-toned music of the Eolian harp, carried comfort and rest to the sorrowing, is silent.

But, his works praise him; the sailor, in his nightly watch, ponders over his counsels, his tenderness, his solicitude for him, and drops a tear to his memory; his associates remember his devotion to science, to virtue and honor, and weep that one so young, should die so soon; the Mason knows that everywhere he was a Mason, a gentleman and a Christian, exemplifying by his meekness, his constancy, his virtues, his dignity, and his love of country, all the virtues of the three.

Duties of Masters.

And your Committee would add, that it is the duty of the Master to instruct his subordinate officers, that the work may be done smoothly, with animation and due solemnity. A Master should know the duties of every officer, and see that they fulfill them. No officer can excuse himself for non-attendance upon the meetings of the Lodge, except in case of sheer necessity. It does not speak well for the harmony or prosperity of a Lodge, to see its places filled temporarily from meeting to meeting. The Master should therefore require the attendance of the regular officers, or demand reasons for their absence, and should enforce attendance, except in cases of necessary absence, by admonition, or by reprimand in open Lodge, and if these fail, by summons, the disobedience of which, may be followed by discipline and expulsion. No Master can enforce good discipline in his Lodge, if his officers are not obedient, attentive, and patterns of good conduct.

The Master should have no favorites in his Lodge. He should stand upon the level with all. It is fatal to the harmony of the Lodge for a Master to be a partisan, or to be partial in the distribution of favors, or the meteing out of justice. If the obscure and unpopular members are dealt with, and the rich, talented or accomplished are suffered to go unwhipt of justice, the administration of the Master is regarded as being either weak, or designed for the benefit of a cabal, without regard to discipline. The Master then should possess the following qualifications:

1 He should be a just man.
2. He should be a pattern of good morals.
3. He should be a benevolent and prudent man.
4. He should be a firm and decided man.
5. He should have the ability and will to enforce obedience.
6. He should have courage to enforce discipline.
7. He should be well versed in the laws and usages.
8. He should know the ritual.
9. He should be apt and willing to teach.
10. He should have the character and ability to command respect in the chair.

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* The report from which these extracts are taken, was written by Bro. H. G. Reynolds, and was adopted at the last communication of the G. L. of Illinois.

It may be said that few are so qualified. That is true. Then let him be Master who comes the nearest to it.

SIDE DEGREES.

One of the best evidences of improper material in our Lodges, is the desire to confer *side degrees*. Many who never participate in the regular business of the Lodge, are chief actors in these degrees. The Grand Master of California comes out decidedly against the whole concern.

"Circumstances have transpired during the past year, which render it advisable that I should once more allude to the so-called 'Side Degrees,'—those fungous attachments to Masonry, which have fastened to its body as if they were a part and parcel of its existence. Whether consisting of mere idle ceremonies, or really aiming at usefulness, they are equally inadmissible, either as Masonic tests, or as affording the means of recognition to those who cannot be made Masons. If used as Masonic tests, they are an accumulation on the body of Masonry, and consequently an innovation; and he who would thus use them would subject himself to discipline for so evident an impropriety. If really Masonic, as they are generally, though improperly called, he who would confer them upon a person who, agreeably to the laws of our society cannot be made a Mason, would deserve expulsion for so gross a violation of those laws. And if not Masonic, as they most assuredly are not, he who confers them as such, practices deception, and is guilty of deceiving the unwary and confiding. Viewed in either light, they are unworthy our consideration."

The Committee to whom the subject was referred, reported the following resolution, viz.:

"*Resolved*, That the 'Side Degrees,' so called, form no part of legitimate Masonry, and the conferring them hereafter within Masonic Lodge rooms, is prohibited throughout this jurisdiction."

The matter was then laid over until the next Gr. Com.

Upon the recommendation of the Committee on Masonic Jurisprudence, the Grand Lodge of Virginia recommended the adoption of the following resolution:

"*Resolved*, That the Grand Lodge of Virginia disapprove and forbid the introduction in Virginia of 'Adoptive Masonry,' or Side Degrees, and earnestly recommend to the Subordinate Lodges to discontinue and repudiate all such connection."

HOLY SCRIPTURES.

The Grand Lodge of Texas has made the following test of admission, unanimously:

"*Resolved*, That the Grand Lodge of Texas declares that a belief in the Divine authenticity of the Holy Scriptures, is an indispensable pre-requisite to Masonic admission; and the Grand Lodge does not mean to exclude the Israelite, whom it does not regard as being disqualified for the mysteries of Freemasonry."

Your Committee cannot go to that extent. The Masonic Institution, is not a Christian one. Neither is it a Jewish one. Hiram, King of Tyre, was not a Jew, neither did he practice the Jewish rites. He recognized the government of a Supreme Being, and was as devout and conscientious as King Solomon. If the candidate be a man of good report; if he be *well* recommended and of lawful age; if he believes in God, the Supreme Governor of Heaven and Earth; and if he puts his trust in that God, your Committee conceive that he has answered all that the Constitutions require. More than this, with all due respect to those who differ, seems to your Committee like sectarianism. Masons should be very guarded on this point. If an innovation of this character is tolerated, it may be difficult to stop short of fanaticism.

IOWA.—REPORT OF THE COMMITTEE ON FOREIGN CORRESPONDENCE.

In our last number we had space barely to refer to the report drawn by Bro. Parvin, and submitted by the Committee on Foreign Correspondence, to the Grand Lodge of Iowa.

Grand Master Howard, of California, having argued against complying with the old regulation that a Bro. must serve as Warden before he is elected Master, the report says:

> We shall not take either time or space to argue this proposition with him, though the Committee of one of the States successfully (as all might,) does; but express not only our dissent but repugnance to this spirit of Young America, which holds so lightly things old and sacred. Old-fogyism in politics having been exploded, the attack has been commenced upon the citadel of Masonry, and we are even now so taken up with new things that the old are passing away, and ere long, unless a bold check be put upon the invader's hand, the old landmarks will be removed, when Masonry will be no more.

In reply to a question of Bro. Abell, the Grand Secretary of California, who are peers of *past* Grand Masters, Bro. Parvin very reasonably answers, "That all Master Masons are peers of all *past* Masters and *past* Grand Masters:

> We admit that the *acting* Grand Master and Master cannot be tried by either the Grand Lodge or the Lodge, but when once passed the Chair, they are subject to all the laws and the same discipline that any brother, however humble, is subject to, and if there ever was or is any other law, will our Pacific brother point it out to us.

Speaking of the standard form of By-Laws adopted by the Grand Lodge of Ohio, for its Subordinates, Bro. Whiting, the Grand Secretary of the District of Columbia, says:

> "The first is contained in the third article, and relates to the reception of petitions. It enacts, that petitions shall lie over at least from one stated meeting to another, 'unless by a vote of three-fourths of the members present, they shall be regarded cases of emergency; in which case, by a unanimous vote a ballot may be had.' Your Committee had supposed that no principle of Masonic law was more clearly settled by the old regulations, or more unreservedly admitted, than that a month shall elapse between the application and acceptance of a candidate, unless the dispensing power of the Grand Master be interposed."

The report thus coincides:

> In this condemnation we heartily join. Such a law, if made by a Subordinate Lodge, should and would never meet the approval of a conservative Grand Lodge; and for a Grand Lodge to present such a wanton violation of a fundamental principle for the practice of its subordinates, is indeed surprising. In matters of a local character, we hold each Grand Lodge to be above censure of its sister Grand Lodges, but in the making of Masons every Grand Lodge in the country and the world is deeply interested, and none should remain silent and see the most conservative law of the Order thus set at nought. It is enough, nay often times too much for our good, that the dispensing power is vested in one man, whose age and reputation are some checks upon rashness; but to legislate this most abominable of all Masonic doctrines, "cases of *emergency*," within the reach and jurisdiction of every Lodge in the land, is throwing open our doors to the world, and Masonry will no longer remain a sealed book.

MASONIC ITEMS.

☞ The following are the officers of Marquette Lodge, Michigan, which organized on the 10th September, U. D.: George T. Barney, Master; C. Danskerly, S. W.; G. P. Cummings, J. W.; J. P. St. Clair, Sec. Regular meetings are held on the first Monday in each month.

Philadelphia Sov. Consis. S.P.R.S. 32nd.—Chas. P. Anderson, Illus. Com.-in-Chief; Francis Blackburne, 1st. Lieut. Com.; Anthony E. Stocker, M. D., 2nd Lieut. Com.; Jeremiah L. Hutchinson, Gr. M. of C.; John L. Goddard, Gr. C. of G.

Kilwinning Chapter Rose + H.R.D.M. — Anthony E. Stocker, M. D., M. W.; John L. Goddard, S. W.; Jeremiah L. Hutchinson, J. W.; Francis Blackburne, M. of C.; Chas. P. Anderson, C. of G.

De Joinville Council of P. of Jerusalem. — William E. Harpur, M. Eq. Sov.; Jeremiah L. Hutchinson, M. H. P.; John L. Goddard, S. G. W.; Francis Blackburne, J. G. W.; Chas. P. Anderson, G. C. of G.; Anthony E. Stocker, M. D., G. M. of C.

Raymond Grand Lodge of Perfection. — Jeremiah L. Hutchinson, T. P. G. M.; Francis Blackburne, H. K. T.; Chas. P. Anderson, S. G. W.; Anthony E. Stocker, M. D., J. G. W.; Wm. E Harpur, G. M. of C.; John L. Goddard, G. C. of G.

Withdrawn from the General Grand Chapter.—The Grand Chapter of Kentucky, at its annual convocation in October last, adopted the following resolution:

> *Resolved*, That this Grand Chapter hereby dissolves its connection with the General Grand Chapter of the United States, and that the subordinates of this Grand Chapter govern themselves accordingly.

Grand Council in Wisconsin.—The officers of the several councils of R. and S. Masters in Wisconsin, met at Janesville on the 29th of October last, and formed a Grand Council for the State. The officers of the Grand Council for the ensuing year, are: T. Ill. Comp., James Collins, G. Puissant; Most Ill. Comp., William Murdock, D. G. Puissant; Ill. Comp., A. S. Wood, G. T. Ill.; Ill. Comp., M. B. Keyes, G. P. Conductor; Ill. Comp., C. Loftus Martin, G. Capt. Guard; Ill. Comp., A. Baldwin, G. Treasurer; Ill. Comp., Chas. C. Cheney, G. Recorder; Ill. Comp., Rev. J. West Miller, G. Chaplain; Ill. Comp., Freeman Tyler, G. Sentinel.

EXPELLED.

Pinckney, Mich., Sept. 30, 1857.

Mr. A. Weston :

Dear Sir and Bro.: — At a regular communication of Livingston Lodge No. 76 of Free and Accepted Masons, [Mich.] held September 29th, 1857, Bro. John Broughton was expelled from all the rights and benefits of Masonry for unmasonic conduct. Will you please publish it in The Ashlar, by direction of Livingston Lodge.

WM. R. BERTWISTLE, Sec. pro tem.

Three Rivers, Mich., Oct. 8, 1857.

Mr. A. Weston :

Dear Sir and Bro.:—At a regular communication of Three River Lodge No. 57, [Mich.] held September 29th, 1857, Mr. Sterling F. Harding was expelled from all the privileges and benefits of Masonry, and the same ordered published in The Ashlar.

Fraternally, yours,

D. M. BATEMAN,

Sec. of Three Rivers Lodge No. 57 of F. and A. M.

MARRIED,

In New York City, on Tuesday evening, October 20, by Rev. J. B. Wakely, Bro. William S. Pease, Editor of the *Battle Creek Jeffersonian*, and Miss Julia M. Ten Broeck, of New York.

DIED,

Of consumption, at Eaton Rapids, on the 16th of October, Bro. Harris W. Snyder, aged thirty-one years.

The following preamble and resolutions were adopted by the Eaton Rapids Lodge of F. and A. M., on the announcement of the death of Bro. Snyder:

Whereas, It has pleased the Supreme Architect of the Universe to remove from our midst, under circumstances to us and to the few remaining members of his family truly afflicting, our worthy Bro. Harris W. Snyder, therefore be it—

Resolved, That in this dispensation of Providence, this Lodge has been deprived of a worthy and a beloved Brother, who has endeared himself to all by his manliness of character, and his firm attachment to the principles of Masonry.

Resolved, That in the death of our lamented Brother, the surviving members of his family have lost an affectionate brother, and society has been deprived of an honorable and upright citizen.

Resolved, That to all the friends of the deceased, and especially to his afflicted sister, Miss Harriet Snyder, who has been called upon to watch over him in his painful and protracted illness, we tender our warmest sympathies in this afflicting bereavement.

Resolved, That our worthy Secretary be instructed to transmit a copy of the above preamble and resolutions, under the seal of the Lodge, to the members of the family of the deceased Brother, and also a copy to The Ashlar for publication.

J. Q. A. SESSIONS, Secretary.

Eaton Rapids, October 16, 1857.

On the 5th inst., at 4 o'clock A. M., at her residence in Westville, Mrs. Julia H., consort of Mr. Joel W. Foster, aged twenty years, eleven months, and twenty days.

At a called meeting of Westville Lodge No. 192 of A. F. and A. M., at their Lodge Hall, on Tuesday evening, the 6th inst., the following preamble and resolutions were adopted:

Whereas, It has pleased the Supreme Grand Master to call from this earthly Lodge to his celestial Lodge on high, the companion of our worthy Senior Warden, J. W. Foster, therefore be it—

Resolved, That we deeply sympathize with our Brother in his bereavement, by which he has lost his earthly companion, and by which the community has lost a useful member of society.

Resolved, That we tender to our esteemed Brother, in the hour of his deep affliction, our sympathy and condolence.

Resolved, That a copy of these resolutions be presented to our Brother, and also to the *Westville Herald* and The Ashlar for publication.

At a special communication of Austin Lodge No. 48, the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased the Supreme Ruler of the Universe to call from his labor on earth to everlasting refreshments above, our worthy Bro. Cornelius Davis, who departed this life on the 14th day of August, 1857, aged 66 years; and

Whereas, Although gone from among us, he is not forgotten. Those with whom he associated will ever remember his kind and bland manner, and ever will think of him and cherish his memory when the world will have forgotten him, and, when in council for the welfare of those who yet live, he will be remembered by us, and his name cherished as one who set an example worthy of imitation. Therefore—

Resolved, That in the death of Bro. Davis, the Fraternity has lost a worthy member, the wife a kind and affectionate husband, the family a kind and loving father, and the community an upright and honorable citizen.

Resolved, That, as members of this Lodge, we offer our warmest sympathy to the bereaved family and friends of our deceased Brother, and that in compliance with his special request, and in the discharge of the duty imposed by the considerations of Brotherly love and esteem, we did, on the 16th inst., proceed in a body and paid the last tribute of respect to his memory, and committed his remains to their final resting place, as prescribed by the usages of our ancient and honorable Order.

Resolved, That a copy of the foregoing preamble and resolutions be transmitted by the Secretary to the family of our deceased Brother, and to the editor of The Ashlar for publication.

BELA COGSHALL,
D. A. WRIGHT,
Committee.

Whereas, It has pleased the Supreme Ruler of the Universe, in his infinite wisdom, to remove from his labors on earth our worthy and beloved Brother, Wellington Davis, who departed this life on the 1st day of November, 1857, aged forty-two years; and,

Whereas, The Brother, whose loss we deplore, had long been a resident among us, and it has often been our pleasure to enjoy the amenities of hospitality of that home of which he was the head and sun, we deem this an appropriate opportunity to assure the smitten ones there of the profoundest sympathy of our hearts; therefore,

Resolved, That in this dispensation of Divine Providence, the Fraternity has lost a worthy member, who loved our Institution, who patronized our assemblies, who loved to meet with us on the level, and who joined heart and hand in promoting the principles and welfare of our Order, and whose heart was ever open to the calls of distress, and whose hand was ever ready to grant relief.

Resolved, That in the death of Bro. Davis, the community have lost an upright and beloved citizen, the wife a kind and tender husband, the family a loving and affectionate father, and that we offer the bereaved widow and orphans, and to the relatives and friends of our deceased Brother, our sincere condolence, and may He who said, "Let there be light," and there was light, and who "tempers the winds to the shorn lamb," be the father of the fatherless and the widow's God.

Resolved, That in compliance with the request of our Brother, and in discharge of the duty imposed by considerations of brotherly love and esteem, we will now proceed in a body to pay the last tribute of respect to his memory, prescribed by the usages of our ancient and honorable Order.

Resolved, That a copy of the foregoing preamble and resolutions be furnished by the Secretary, under seal of this Lodge, to the family of the deceased, and also to the editors of the *Port Huron Commercial* and The Ashlar, with a request that they publish the same.

J. H. VANDERBURGH,
Secretary Pine Grove Lodge.

Port Huron.

EDITOR'S TABLE.

Discontinuances.—We have a serious word to say to our old subscribers who are indebted to us for subscriptions. In the Editor's Table of the eleventh and twelfth numbers of volume second, we requested all who intended to discontinue, to give us notice of the fact, or the third volume would be forwarded to them. To enable all to see this notice, we also had it inserted in large letters on the outside of the cover of number twelve. Notwithstanding this, many Brethren have taken *three* numbers of volume three, and then sent us word to discontinue. This is neither fair nor right. The excuse given often is "the hard times." Each Brother should remember that hard times affect us as much as him, and that we rely upon his indebtedness to us to pay the liabilities which we have assumed. We appeal to him, therefore, as a Brother, to say whether he is justified in taking two or three numbers of a volume, and then discontinuing. Under the circumstances, we most certainly think he is not. We now give notice that we cannot in justice to our creditors, do otherwise than consider as subscribers those whose names are now on our books, and look to them for pecuniary aid to meet expenses.

If in any case a Brother has sent notice to discontinue, and there is any neglect or inadvertency on our part, we will readily erase his name from our books. There are a few who have given notice to discontinue, but have failed to give their post-office address. We do not, therefore, know where to find their names on our books.

☞ Absence from home must be our excuse for not answering punctually many letters addressed to us.

☞ We have received a large number of Masonic documents, which we have not had time to notice. Our thanks are returned to those who forwarded them.

☞ The first and second numbers of the new Quarterly Magazine, entitled the "American Quarterly Review of Freemasonry," have just reached us. We need hardly say it is a work of great literary and Masonic merit. Bro. Mackey, the accomplished editor, is too well known to require any favorable comments from us. His reputation as a learned Mason is not eclipsed by that of any other living member of the Order. The style of the work in every way corresponds with the valuable matter which it contains. It is beautifully printed on clear white paper of excellent quality, and will compare in this respect with any magazine in the country. Each number contains one hundred and forty-eight pages. The subscription price is three dollars per annum. It is published on the 1st of July, 1st of October, 1st of January and 1st of April. We hope it will receive the patronage which it merits—and that is a liberal one.

THE AMERICAN FREEMASON.—We have received the first number of Bro. Brennan's new work. It is in pamphlet form, and neatly printed. It contains a variety of interesting matter; it has eighty pages, and the subscription price is three dollars per annum. The work commences with the January number. Those who desire to patronize the work have ample opportunity to send in their subscriptions.

☞ We find in the Freemasons' Monthly Magazine the following extract from a letter of a correspondent in Buenos Ayres, S. A.:

> We celebrated St. John's Day very pleasantly and satisfactorily. The English Lodge (Excelsior No. 900) gave a magnificent entertainment, after the installation of officers for the ensuing year, which ceremony of installation was very imposing and perfectly well executed. I fancy the 'natives' learnt something; *their* ritual being French, and somewhat peculiar, as I suppose you know. The officers of the three native Lodges dined with us, making the number at the table sixty-two. A more brotherly and convivial party never met. Bro. William C. Thompson, of the firm of Messrs. J. C. T. & Co., is the new W. Master—Bro. Ford, the English Episcopal clergyman, retiring.

☞ We have received notice of the death of Bro. Jas. R. Brown, of Henry, Ill., but no particulars. "He was a worthy, benevolent and true-hearted Mason," and his loss is deeply felt by the Fraternity. We have also received notice of the death of Bro. Sheppard, of Gerard Lodge.

AN IMPOSTER.—We have received a document from Bro. R. W. T. Daniel, Grand Secretary of Mississippi, giving an account of an imposter styling himself Jules Fuger *alias* Dr. Jules De Dremoran.

"He is a native of France, has a fine appearance, no doubt a well educated man, above five feet ten inches high, well formed, and very good looking. He pretends sometimes that he cannot understand or talk English, but he can understand and talk it well."

☞ The Provincial Grand Lodge of Canada has organized as an independent Grand Lodge, under the name of "The Ancient Grand Lodge of Canada." Sir Allan McNab is Grand Master. We shall refer at length to this subject in a future number.

Written for The Ashlar.

FACTS vs. PREJUDICE.

"Charles, you wrong my father and me when you talk thus. Father's prejudices are strong, but he is honest in his opinions, and you should seek to change his views by the use of reason. My affection for you, you cannot doubt, and it grieves me sorely to hear you speak so harshly of my father, and so unkindly to me."

"Forgive me, Maria, I was much excited, and my remarks were too severe. Believe me, my dear girl, I will not thus again unjustly offend you; but I cannot help getting exasperated at your father's stubborn opposition to our union. If he objected to my moral character—to my family, or to my want of ability, I would not care half so much. His objection might then be removed, as you say, by the aid of reason; but to remove an objection founded upon prejudice of the most stubborn kind—it is a task which I begin to fear is beyond my power, for I every day realize the truth of the saying, 'there are none so blind as those who won't see.'"

"That the task is no light one, I well know, but when it shall be accomplished the victory will be complete, and from a stern opponent, father will be turned into a warm friend."

"That would be all well enough, my dear Maria, if we should not have to wait for your father's conversion; but if our union must be delayed till he gives up his prejudices, I see before us long, dreary years. How long must we wait for a change in your father's views?"

"Charles, I experience as strongly as you can, the feelings which you express. To me, this delay which separates me so often and so long from you, seems most cruel and almost insufferable; but think, my dear Charles, what misery it would cause me to offend my father, and encounter his stern will. Such a state of things would break my heart, and make us both miserable."

"Well, well, my darling girl, we will drop this subject. Come, let us have no shedding of tears—those will come soon enough. We are young, and have long lives before us. We will do as you advise, and wait, if it be for years."

Such was the conversation which took place between Charles Anderson and Maria Sargent. Charles was a young lawyer, about twenty-three years of age, who was practicing law in a flourishing town in the interior of the State of New York. Maria, whose affections he had won, was the daughter of Mr. William Sargent, a man of ample property and extensively engaged in business. He was one of those cast-iron men, whose wills are firmer than steel, for they can be neither bent nor broken. His wife had died some years before, and he was still a widower. Maria, his only child, was eighteen years of age.

It was three weeks after the conversation related above, some thirty years ago, that Mr. Sargent was sitting in his parlor perusing the daily paper. At the table sat his sister Sarah—or "aunt Sarah," as she was generally known, who took charge of the housekeeping—and his daughter. "Strange how infatuated men will become," said Mr. Sargent, suddenly, "how they will sink their moral nature under the cloak of virtue!"

Neither of the ladies made reply—each applied herself more closely to her work, as if fearful that some unpleasant topic was about to be introduced.

"I declare," continued Mr. S., "I can have no patience with such wretches—they would sell their birth-right for a mess of pottage, and their country for gold. Maria, it is well for you to heed these things, and consider them. Here is another account of a Mason having stolen a horse, and then when arrested, being liberated by a Brother Mason. What more evidence do you want of the iniquity of that Institution? Every day the papers are filled with facts which show that Freemasons encourage and shield each other in all sorts of diabolical acts—that, like the Jesuits, they are linked together to devour those outside the Order, and to perform all sorts of nefarious deeds. Their corruption extends everywhere—to the national and State governments—to the courts of justice, the jury box and the church. They are like midnight assassins—they strike in the dark, and their victim knows not whence comes the blow."

"These accounts, William," timidly remarked his sister, "may not be correct."

"Correct, Sarah! why you talk like a child. Have we not had evidence in court, given under oath by seceding Masons, who tell us the abominable oaths which bind these lawless men together! and have I not seen enough myself to confirm my opinion! Why was it that that scamp Mallory was let out of jail on the bail of three thousand dollars? He was a Mason, and the judge who allowed the bail was a Mason. No, no, these facts are too well authenticated—the evidence is too black and damning. I would fain believe otherwise, but I cannot. And, Maria, I can never give my consent to your marriage with Charles Anderson till he renounces his heresy. I learned yesterday that he holds an office in the Lodge here, and regularly attends its meetings. If this continues I must put a stop to your intimacy—I have permitted it thus long, hoping to see a change in his views."

Poor Maria's heart sank within her at these words, for she knew that her father meant exactly what he said. She summoned courage, however, to reply.

"Father, is not Charles' character and his past conduct a guarantee that he is not a participator in the wrongs of which you speak? I know he would not be guilty of the sins you charge upon the Masons."

"I do not suppose, my child, that Charles has himself committed any heinous act—he is young in the Order, and his intentions are good. He is, however, in the evil path—he is linked by oaths with murderers and thieves—do not cry, Maria, I do not mean to hold Charles responsible, directly, for the wrongs which the Masons have done. He should not sustain an institution which is guilty of such bad practices."

It was evident from the tone of Mr. Sargent that he sought to wound his daughter's feelings as little as possible. After a moment's pause, he continued:

"The fact that I have permitted Charles to visit the house and see you, shows that I have not regarded him as one personally implicated in the sins of the society."—At this point the door bell rang, and Maria hastened to meet Charles and conduct him into a room where he would not encounter her father.

"Sarah," said Mr. S., when Maria was gone, "I dislike much to take the step—it grieves me to wound Maria's feelings, but I must soon forbid Charles the house."

"Oh! brother, I hope you will not do it at present—at least take a little time to accustom Maria to the fact, and when it comes, the force of the blow will be somewhat broken."

"I will not act hastily, Sarah, but my mind is made up, and my intentions shall be carried out."

* * * * * * * * * *

It was a bright June morning. All nature seemed to smile, and the birds on every branch sang a merry carol, and the insects chirped gaily, as though there were no sorrowing hearts in the world—as though all were as joyful as themselves. But there were two very sad hearts amid those blithesome sounds. Along a green lane, shaded by trees, walked Chârles Anderson and Maria Sargent. Both appeared melancholy, and it was evident that their sorrow had drawn tears from their eyes.

"Well," said Charles, "if it must be so, it must; I submit to wait, if it be a thousand years, but do not again suggest the idea of my renouncing my Masonic faith—I could not do so without incurring the most unjust accusations—without doing injustice to those noble men who have suffered, and are still suffering so much for an institution as pure and spotless as the driven snow. You would respect me less if I should do so, and I should despise myself."

"You are right, Charles; you cannot act differently without sacrificing yuor self-respect. But oh! it is so painful to give up your visits; and then in a few days it must be known that father has prohibited you the house, and if we meet in the street we shall be subjected to so many remarks. Oh! Charles"—the poor girl's sobs gave evidence that she spoke from the depths of her heart.

Charles sought to cheer her up by assuming a cheerful tone, and both sought consolation in the fact that they loved each other beyond all contingency. The walk was a long one and a sad one, and the two lovers parted, having for the thousandth time given each other assurances of their fidelity.

* * * * * * * * * *

Mr. Sargent, though a man of prejudice, was kind hearted and benevolent, and many were the poor and disconsolate who thanked him from the bottom of their hearts for the aid which he administered. It was a blustering rainy day as he was approaching the house of Mrs. Jameson, a widow woman, whom he had accidentally found in destitute circumstances some weeks before. He perceived, as he approached the house, a physician come out and ride away. This led him to think Mrs. J. or some of her family might be sick, and knowing that she had but few acquaintances, and was a new-comer, his good nature was aroused. He entered the house and found the widow anxiously watching over the bed of her little son, whose life was in critical danger. Around the room, he saw several kinds of provision placed in positions as though they had been recently brought into the house. On inquiry, he learned that Mrs. J. desired no assistance—that a physician had kindly offered to attend her child, and that meat, bread, and other necessaries of life, were at her command.

"My good woman," said Mr. S., "who is so kind as to give you these things?"

"I do not know," replied the widow, "they were brought here by a drayman, who said they were for me."

"And you do not know to whom you are indebted for them?" rejoined Mr. Sargent.

"No—unless it be to you," said Mrs. J., bursting into tears.

"Not to me, I assure you, although if you need anything, I should like to serve you. I see Dr. Adams attends your child; when did you apply to him?"

"I did not apply to him," said the widow, again sobbing; "he came three days ago, and said he was sent here to see my child. I could learn nothing more from him."

"This is singular," remarked Mr. S., musingly, "but I am glad to find you have friends, and you may count me among the number."

* * * * * * * * * *

Mr. Sargent was suddenly called to leave home on urgent business. The journey was quite a long one, but he concluded to take his daughter with him, as he thought a change would raise her spirits and benefit her health. Maria and Charles had scarcely met for weeks, and the unhappiness to which she was subjected was wearing on her frame.

Mr. Sargent, on arriving at a hotel in one of the cities of Western New York, discovered that by the aid of some light-fingered gentleman he had been relieved of his pocket book, containing all the money which he had for travelling purposes, and several papers of value. He explored every place where he thought there was a chance to find it, but in vain. At last he gave it up as irretrievably lost. He was now in rather an unpleasant dilemma. He had no acquaintances in the city, and it was necessary for him to proceed on his journey without delay. Telegraphs were not then in operation, and no railroad was built to the place where he was stopping. Revolving the matter over in his mind, with great perplexity he sought his daughter, and was surprised to find her in the ladies' parlor with Charles Anderson. They had met accidentally, and were both a little flurried at the sudden appearance of the father. He was too much engrossed with his loss to talk of anything else. Charles offered to loan Mr. Sargent what little means he had with him, but it was altogether too small to meet the exigency of the case, and was declined. In a few minutes Charles departed, stating that he had business to attend to, and must take the next public conveyance for home.

Mr. Sargent, much against his will, endeavored to procure money of the landlord, making a full statement of his difficulty and the importance of his business which would not brook delay. It was in vain—the landlord did not know him—his story was plausible, but it would not bring money. Chagrined and mortified, he was contemplating what step to take, when a stranger approached him, saying, "is this Mr. Sargent?"

"It is," said Mr. S.

"Be kind enough to sign this note," said the stranger, at the same time presenting a piece of paper, "and I will deliver to you this package of money, which contains two hundred dollars."

Mr. S. looked at the speaker in amazement.

"Count the money," continued the stranger, "and see if it is right."

"But, sir," ejaculated Mr. Sargent.

"Be kind enough not to detain me, my dear sir," interrupted the unknown man, "my business is urgent. If you wish this money to proceed on your journey, you can have it. The note is payable in three months, with interest. If you desire to pay it sooner, you can do so."

"To whom am I indebted?"

"To no one," said the strange gentleman, quickly. "You see the money is right—will you sign the note?"

The note was signed, when Mr. S. was about to make further inquiries; before he had time to do so, the stranger, almost without ceremony, seized the note and disappeared.

"What does all this mean?" thought Mr. S. to himself, "the note was payable to 'Messrs. Judson & Brother'—who are they? I'll find out, if it be a possible thing." He accordingly inquired, and learned that they were a large business firm in the city. To assure himself that there was no mistake or fraud, he called on Messrs. Judson & Brother.

"Is Mr. Judson or his brother in?" he inquired, as he entered the store.

"I am the brother in the firm," said a respectable looking young man.

Mr. Sargent made known his business, and was assured that everything was all right. "But," said he, "how did you know that I wanted money, and how came you to loan me on my individual note?"

"We are willing to run the risk," Mr. Judson replied—"but, really sir, you must excuse me, I have business of importance which needs immediate attention."

Mr. Sargent proceeded on his journey, wondering at the curious incidents which mark the path of life. He arrived at his place of destination just in time to secure a claim of eight thousand dollars, and on his return home he forwarded to the firm of Messrs. Judson and Brother *three hundred dollars*, thanking them for their kindness, and saying he would rather have paid a thousand than been delayed a day. The next return mail brought back one hundred dollars, with a letter from Messrs. Judson and Brother, saying they could receive only what they were equitably entitled to.

* * * * * * * * * *

"I am confident I shall lose the case," said Mr. Sargent at the dinner table, "there are four Masons on the jury; one of them, Jake Beekman, knows that I am an anti-Mason. The attorney employed against me is a Mason, and the judge is a Mason. I tried to have the trial put off, but I could not do it, and now I must be beaten, not on the merits of the case, but by secret and diabolical combinations. It's all a farce, and I might as well give up the case."

"It seems to me you are unnecessarily alarmed," said his sister, "if only *four* of the *twelve* jurymen are Masons—"

"Alarmed I am," interrupted Mr. S., "but not unnecessarily. They will manage to carry the rest with them, or if they do not, they will not agree, and I shall be put to the expense of another trial. My case is a clear one, and were it not for those rascals I should get it without doubt."

Such was the strain in which Mr. Sargent continued during the whole dinner-time, much to the annoyance of his sister and daughter.

At the opening of court, he was found by the side of his counsel, ready to proceed with his lawsuit. His evidence was put in during the morning, and it remained for the defence to produce their witnesses. The first called, was John Black, the blacksmith, or, as he was familiarly known, Jack Black.

"He is one of the vilest Masons in the town," whispered Mr. Sargent to his counsel.

The attorney for the defendant asked the usual preliminary questions as to his name, residence, &c., and proceeded as follows:

"Now Mr. Black, if you ever heard any conversation between the plaintiff and defendant respecting these horses, or the sale of them, you will state what it was."

Witness. "I heard Mr. Sargent and Mr. Johnson talking about the horses last February. Mr. Johnson said one was lame, and therefore should not pay the price agreed on."

Counsel for Deft. "Well, was anything else said."

Witness. "Why, yes! Mr. Sargent said if he'd prove the horse was lame he needn't pay anything for them."

Counsel for Deft. "There, wait a moment—said he needn't pay anything for them. Do you know whether either of the horses was lame?"

Witness. "One was lame at that time, and had been, to my knowledge, for some weeks."

Mr. Sargent's attorney next cross-examined the witness.

"Mr. Black, you say that Mr. Sargent told Mr. Johnson, the defendant, that if either of the horses was lame he needn't pay for them?"

Witness. "Yes, that was the purport of his remarks—he may not have used precisely those words."

Attorney for Plff. "Now, Mr. Black, refresh your memory, and tell me whether Mr. Sargent did not say that Mr. Johnson need not pay for them if the horse *was lame at the time he sold them?*"

Witness, (scratching his head and thinking.) "It strikes me there was some reference made in his remarks to the time of sale, but whether it was in that connection or not, I cannot tell."

Attorney for Plff. "Then you cannot say he did not use the qualifying words?"

Witness. "I certainly cannot."

Attorney for Plff. "Did not Mr. Sargent say that the horses were sound when he sold them?"

Witness. "He did."

Attorney for Plff. "Who was present during this conversation beside you, the defendant and plaintiff?"

Witness. "No one."

It was intended to prove by Black that Mr. Sargent had acknowledged that the agreement was, that if either of the horses turned out to be lame, the defendant need not pay the price stipulated. He, with candor, told the circumstances just as he remembered them, much to the astonishment of Mr. Sargent, who believed his Masonry would cause him to swear the case entirely on Johnson's side. When Black took his seat Mr. Sargent breathed freer, but said not a word. His silence was more ominous than his speech.

The case was given to the jury after elaborate arguments, and a long charge from the judge. They were out one hour, and brought in a verdict for the full amount claimed by the plaintiff. That evening Mr. Hazewell, the counsel of Mr. Sargent, took tea with his client, and the conversation naturally turned upon the case.

"It was all clear enough," said Mr. Sargent, "and had it not been for those Masons on the jury, a verdict would have been rendered in five minutes."

"That might have been," said Mr. Hazewell, "but it would have been in favor of the defendant."

"Why so," inquired Mr. S., somewhat astonished at the cool remark of his counsel.

"Because one Mason and six others on the panel were against you; and it was principally by the influence of those who were Masons, that the case was decided in your favor."

"It was a Jesuit's trick, then," said Mr. Sargent, evidently staggered and rendered very uncomfortable. His sister and daughter rejoiced inwardly, although they did not venture to say a word.

* * * * * * * * * *

Mr. Sargent was sitting at his desk, busily engaged in writing, when Charles Anderson entered his counting-room.

"Can I see you alone a few minutes?" said Charles, in a voice somewhat tremulous.

"Certainly; walk into this room," said Mr. S., at the same time leading the way into a small apartment.

"I have called to see you," said Anderson, "on business of much importance, and I may as well be frank to say it involves my happiness and your daughter's."

Mr. Sargent received the announcement with dignity, and simply said, "Proceed, sir."

The words were uttered so coldly that Charles' heart sank within him; he knew too well the sternness of the man.

"You have for a long time opposed the union of Maria and myself, because"——

"You are a Mason," said Mr. Sargent, very quickly. "It is true, and on that ground I withhold my consent now."

"I have waited patiently," replied Anderson, "hoping you might change your views"——

"Change my views," said Mr. Sargent, with some feeling, "change my views! I"—— he hesitated, appeared a little embarrassed, but quickly resumed—"when I change them I will let you know."

"You have required as a condition of our union, that I renounce Masonry?"

"I did tell Maria so," was the reply.

"I would, sir, if I could, comply with your request, but every principle of justice and honor forbid. The Institution, I love and revere; to me, it has been a school of the purest morality—beautiful and sublime—hoary with age and venerable."

This was said with much feeling, and almost unconsciously. There was a pause for a moment, when Charles added, "Your daughter is dear to me, very dear—dear as life itself—but if I cannot win her without sacrificing honor and self-respect, I must submit to my fate. Her consent I had long ago, and I have come, by her advice, to seek yours."

The last words were uttered in a tone which betrayed the feelings of doubt and fear in the mind of the speaker. At this juncture of affairs, they were interrupted by a knock at the door. Mrs. Jameson was admitted. On seeing

Charles, she stopped suddenly, and looking intently at him, forgot to salute Mr. Sargent, who was evidently surprised at her manner. Charles was not a little confused, and saying he would retire till the lady had finished her business, he stepped into the other room.

"Pray tell me, sir, who that is?" said Mrs. Jameson.

"That is Mr. Charles Anderson, a young lawyer. Why do you ask?"

"Because I owe him a debt of gratitude which I can never pay."

"That must be very great," said Mr. S. "Explain, my good woman."

"You know," said the widow, "that my family was for a long time provided for by some unknown person—I have discovered that this young man is that person. He it was who sent the physician and the provisions, and has continued to supply me for months."

Mr. Sargent listened to this statement in astonishment, and musing a moment, said aloud, but apparently to himself, "what motive had he in view, to act so secretly?" and then, as if a new thought had come suddenly into his mind, he opened the door, and requested Charles to enter. He did so, and was introduced to Mrs. Jameson.

"I am glad," said she, her eyes fast filling with tears, "to have this opportunity to acknowledge the favors received at your hands, and to thank you before this gentleman."

"Madam," said Charles somewhat tartly, "you are not indebted to me for favors; I was but the humble instrument to convey to you the aid of another."

"Pardon me, sir, if I offended you; you cannot think it strange that I should desire to know who was my benefactor."

"I, too, feel an interest to know who has so kindly aided this lady," said Mr. Sargent. "It is not right that the name of one so kind-hearted and benevolent should be kept secret. I have long wondered who it was; the manner in which he has dispensed his charity, has already placed him high in my estimation."

"I have the right to inform you," said Charles, "who is the benefactor; and I can best describe him by saying that this lady is not the only one whom he has assisted. He is constantly seeking out, and through such humble instruments as I am, aiding the widow and the orphan, cheering the disconsolate, and lessening the burdens of the unhappy. His deeds are done secretly; his left hand knows not what his right hand doeth."

"I am sure it is so. I doubt not one word you say," ejaculated the widow, while Mr. Sargent stood silent and motionless. A slight pause ensued, which Mrs. Jameson broke by saying, "But do give the name of this kind-hearted person."

"It is no *person*," said Charles, with emphasis—"it is an Institution which has lived, doing its work of mercy silently for hundreds of years, and which is now persecuted as it has been in the past by those who, not evilly disposed, are ignorant of its nature and principles. Amity Lodge of Free and Accepted Masons, of which I am Master, has aided you, and sought to promote your happiness."

Just as Charles finished this sentence, there was a knock at the door, and Mr. Sargent, as though he found relief in letting out a little breath, cried out loudly, "come in." The intruder proved to be the younger partner of Messrs.

Judson & Brother. Mr. Sargent was about to extend his hand, when the visitor warmly greeted Charles, and said he had been hunting for him more than an hour.

"So you know Mr. Anderson, do you?" said Mr. Sargent, with surprise.

"Yes, very well."

Conversation turned upon various topics, and when the first opportunity offered, Mr. Sargent sought to satisfy his curiosity by inquiring how Messrs. Judson & Bro. came to lend him two hundred dollars. "Did you know me, or of me, till that day?" he inquired.

"We did not," replied Mr. Judson.

"Ah! I have it," said Mr. S., suddenly; "it was through the influence of Mr. Anderson—was it not so?"

"It is true, I saw Mr. Anderson at that time, but it was the first and last time that I saw him till we met here a few minutes since. He was a stranger to me, and introduced himself."

"Well," replied Mr. S., more puzzled than ever, "I give it up. The whole matter is a mystery to me, which I should like to have explained."

"With Mr. Anderson's permission, said Mr. J., I will explain. What say you, sir?"

"As you please," replied Charles.

"What I said was true; I never saw Mr. Anderson till he came to me and informed me of the dilemma in which you were placed. He made himself known to me as a Mason, told me your circumstances, and asked it as a favor for himself that I would loan you the money. On his account, I did so, and I was happy to be able to serve you."

Had the lightning struck Mr. William Sargent, he would hardly have been more confounded.

* * * * * * * * * *

The lamp had just been lighted, and Maria was sitting in her room reading on a dreary stormy night. The wind howled, and without it seemed as if Old Nick himself was let loose.

"A gentleman is in the parlor who wishes to see you," said the servant.

"Pray who is here this stormy night," said Maria.

"I do not know, Miss; he did not give his name."

"Well, I suppose I must see him," said Maria, soliloquizing.

With a slow step she wended her way down to the parlor, wondering who could be there. She opened the door, and to her astonishment, there was Charles Anderson waiting to receive her.

"Charles, how came you here?" she ejaculated, as though he were an intruder.

"Fear not," said he, "'all's well that ends well'—I have not taken the citadel yet, but the out-posts are in my possession. At least there is victory enough for one day."

An explanation was quickly given. The circumstances which have been related, had made a deep impression on her father, and he had so far modified his opinion as to permit Charles again to visit the house. The happy sequel soon followed. Within six months Maria Sargent became Mrs. Charles Anderson, and in less than one year Mr. William Sargent was a member of Amity Lodge.

* * * * * * * * * *

"I was depending on you to stay at home to-night," said Mrs. Anderson to her husband at the tea-table, some two years after her wedding; "I have invited Mr. and Mrs. Hall to spend the evening with us. Is your business of such importance that you must go?"

"Excuse me to-night, my dear Maria; my business is very important, for this night I complete the victory which you and I have sought to win—your father is my successor in office, and this night I install him as Worshipful Master of Amity Lodge."

APPLES OF GOLD.*

"A word fitly spoken is like apples of gold in pictures of silver."

Freemasonry is a progressive science, and knowledge is the main spring which keeps the whole train in beautiful motion.

The true Mason must cultivate an enlarged charity for all mankind, however much they may differ from him in religious opinions. That difference may probably arise from causes in which he had no share, and from which he can derive no merit.

All Lodges are erected to God, and his glorious and ineffable name should be syllabled with the greatest reverence, both within and without the vail of the sanctuary. His holy word is our greatest light, and it teaches us that we should not take his name in vain.

Scrupulous honesty, truth without concealment or prevarication, and a promise never broken, but more binding than any penal bond, should mark the business intercourse of all good Masons.—W. M. Perkins, *G. M. of La.*

We must away with the too prevalent idea that Masonry will make a good man out of a corrupt material. Never admit an unworthy man with the hope that Masonry will make him better.—*G. M. of Mo.*

It was a wholesome rule among the ancients of our Order, in all cases of severe illness in a Brother's family, that a Master Mason should be present in the house, especially at night, to be always ready to give the necessary aid and assistance that the circumstances might require.—Tho. Douglas, *P. G. M. of Fla.*

A Lodge should be to the Grand Lodge what an individual Mason should be to his Lodge—not a drone in the hive, but an active, zealous member; not a detriment, but an ornament. A Lodge should be as jealous of its reputation and standing as a Mason should be of his character and honor.

The mother-country of a Mason is the world; within the circle of his compass is contained everything that concerns mankind.

We should select our friends with great caution, for it is they who determine our own character; others look for us in them. It is giving to the public our own portrait and an avowal of what we are.—*Mad. de Lambert.*

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* "Editor's Drawer," American Quarterly Review of Freemasonry.

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THE
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VOL. III. CHICAGO AND DETROIT, JAN., 1858. NO. V.

THE G.G.H. PRIEST AND THE G.H. PRIEST OF MICHIGAN—UTILITY OF THE G.G. CHAPTER.

NO. III.

Having in the previous articles of this series given our reasons for believing that the G. G. C. is the creature of the State G. Chapters; that it has no powers but what are expressly delegated to it; that it can exercise no doubtful powers; that the State G. Chapters have "*sole government and superintendence*" over their subordinates; that the G. C. of Michigan, had the power to grant a charter, as it did grant one, for Peninsular Chapter No. 16; we now proceed to consider the action of the G. G. H. P. respecting said Subordinate Chapter.

Immediately after Peninsular Chapter was constituted, it was contended that it was a clandestine body. A proposition more absurd could not have been advanced. A Chapter chartered by a Grand Chapter, and constituted by the Grand High Priest of that G. C., a clandestine body! As erroneous as was this view, it was asserted by some R. A. Masons, and efforts were immediately made by members of Monroe Chapter to obtain the interference of M. E. Charles Gilman, G. G. H. P. That high functionary, at first—as we are credibly informed—refused to act, saying, he had no authority to interfere in the matter. Subsequently, however, in May, he issued a document, of which the following is a copy:

> *To all whom it may concern, and to the M. E. Grand High Priest and other officers of the Grand Chapter of Royal Arch Masons for the State of Michigan in particular, Greeting:*
>
> Whereas, information has been given, and complaint made to me by Monroe Chapter of Royal Arch Masons, a Chapter duly organized and held at the city of Detroit in the State of Michigan, that the Grand Chapter above named, has granted a warrant, or charter for, and organized a new Chapter of Royal Arch Masons in said city, by the name of Peninsular Chapter, without the petition therefor being accompanied with a certificate from said Monroe Chapter, vouching for the moral character and Masonic abilities of the petitioners, and without a recommendation from that Chapter, that a dispensation or charter should be so granted them, said Monroe Chapter being the Chapter nearest to, and the only one at the place aforesaid; but on the contrary, in direct opposition to the expressed opinion of Monroe Chapter made known to said Grand Chapter at the time, and before the said warrant or charter was granted—in violation of the provisions of the Constitution of the General Grand Chapter of Royal Arch Masons for the United States of America,—which said complaint is accompanied with a prayer that my official power be interposed to prevent a continuance of this their grievance.
>
> And whereas, upon inspection of the Constitution of said Grand Chapter, adopted at the Annual Session in the year 1856, it manifestly appears, that certain provisions therein are contrary to the letter and spirit of the Constitution of said General Grand Chapter, and repugnant to the mandate thereof, in this—
>
> 1st. That by Sec. 2, Art. 4, of the Constitution of the Grand Chapter aforesaid, it is provided that a warrant (charter) may be granted for a new Chapter upon a petition therefor, recommended by the Chapter nearest to the place where the new Chapter is to be opened, or *by two other Chapters in the State;* thus making it optional with the petitioners to seek the recommendation of the one or the others, as to them may seem good, contrary to Sec. 7, of Art. 2, of the Constitution of said General Grand Chapter, which declares that no dispensation or charter for such purpose shall be granted, except upon the recommendation of the Chapter nearest to the place where the new Chapter is intended to be opened.
>
> 2nd. That by the said section of the Constitution of the Grand Chapter aforesaid, it is provided, that such warrant (charter) may be granted upon petition, and the recommendation as aforesaid being accompanied by a certificate of three Royal Arch Masons, in good standing, in some Chapter in that jurisdiction, certifying that the petitioners are all Royal Arch Masons, in good standing as such, and that they are men of good moral character, contrary to the provisions of the above mentioned section of the Constitution of the General Grand Chapter, which declares, that no dispensation or charter, for such purpose, shall be granted, unless such petition be accompanied with a certificate from the nearest Chapter as aforesaid, vouching for the moral character *and Masonic abilities* of the petitioners.
>
> 3rd. That by Sec. 3, of said article of the Constitution of the Grand Chapter aforesaid, authority is given to the Grand High Priest,[*] during the recess

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[*] This is a mistake, and shows a want of due consideration on the part of the G. G. H. P. A distinction was made between the granting of charters and dispensations by the G. C. and by the Grand officers. The Constitution of Michigan does not give the G. H. P., during the recess of the G. C., power to grant dispensations on a petition not recommended by the nearest Chapter.

of the Grand Chapter, to grant Dispensations for holding Chapters, upon petition and recommendation in all respects the same as is provided for granting of warrants, contrary to the provisions aforesaid in the Constitution of the Grand Chapter.

And it being sufficiently certified to me, that the so-called Peninsular Chapter has been organized under a charter, or warrant, granted in virtue of the said objectionable provisions of that Constitution. Therefore,

Know ye, That I, Charles Gilman, General Grand High Priest of our said General Grand Chapter of Royal Arch Masons for the United States of America, do pronounce and declare as follows:

1st. That so much of Sec. 2, Art. 4, of the Constitution of the Grand Chapter of Royal Arch Masons for the State of Michigan, as authorizes the granting of a warrant for the creation of Chapters by the Grand Chapter, and so much of section 3, of the same article as gives power and authority to the Grand High Priest to grant Dispensations for holding Chapters, without the petitions therefor being accompanied with a certificate from the Chapter nearest to the place where the new Chapter is intended to be opened, vouching for the moral character and Masonic abilities of the petitioners, and all and every act or thing heretofore done, or which may be hereafter done in virtue thereof, to be null and void.

2nd. That the assemblage of Royal Arch Masons, held in the city of Detroit, in the State of Michigan, and known by the name of "Peninsular Chapter," is an irregular Masonic assembly; that the charter, or warrant, under and by virtue of which the same is held, is void, and that every act which has been, or may hereafter be done, under the same, is also void, and of no effect in Freemasonry.

Given under my hand and private seal, at the city of Baltimore, this 21st day of May, 1857.

CHARLES GILMAN. [L. S.]

After due deliberation, we do not hesitate to say that this is the most remarkable document that ever issued from a high Masonic functionary, and an arbitrary assumption of power.

As the G. G. C. differs from the *Grand Lodge*, so does the G. G. H. P. differ from the *Grand Master*. As the G. G. C. has no powers or prerogatives by the sanction of Masonic usage, and only such authority as is expressly delegated to it, so its chief officer has no powers but what are expressly given him. It is a principle generally received, that an appeal cannot be taken from the decision of the Grand Master to the Grand Lodge. Bro. Mackey, in his treatise entitled "The Principles of Masonic Law," says:

> It seems now to be settled, by ancient usage as well as the expressed opinion of the generality of Grand Lodges, and of Masonic writers, that there is no appeal from his decisions.

Such is the view of the distinguished Mackey. In the last convocation of the G. G. C., he, as well as Comp. Pike and other learned Masons, advocated the following resolutions, which were adopted:

> *Resolved*, That the General Grand Royal Arch Chapter derives all its powers by grant and delegation from the respective Grand Royal Arch Chapters.
>
> *Resolved*, That an appeal does lie in all cases from the decision of the General Grand High Priest to the General Grand Chapter, which alone can, in the last resort, by vote of two-thirds of the members present, determine what is the Masonic law or custom.

Provided, That this resolution, as a rule operating in the decisions of this G. G. Body, shall only operate and have effect in this Body, and shall not be considered as operating or having any effect in State Grand Chapters or Subordinates.

It is seen by this that an appeal can be taken from the G. G. H. P. to the G. G. C., but that it is not intended thereby to sanction the rule in State Grand Chapters, which partake of the nature of Grand Lodges.

As the G. G. H. P. has no powers, except such as are expressly given him, he cannot act in any case unless his authority is specifically granted; and it is an absurdity too great to be tolerated for a moment, to say he can act in cases in which the G. G. C. *cannot act*.

The G. G. C. refused in 1853* to act on the appeal of Ancient Chapter from the action of the G. C. of New York; and again in 1856, it refused to entertain the complaint of Ancient Chapter against the G. C. of New York, solemnly declaring by resolution that "*this G. G. Chapter* CANNOT *receive* ANY *document* PURPORTING *to be a complaint against a Grand Chapter.*" Is the G. G. H. P. greater than the G. G. C.? Is the servant greater than the Master? When the G. G. C. solemnly declares that *it "cannot receive any document purporting to be a complaint against a Grand Chapter,"* and does refuse to receive it, can the G. G. H. P., a few months afterwards, not only receive, but act upon, a complaint against a Grand Chapter, and declare a Chapter chartered by that G. C., and constituted by its G. H. P., illegal, and its acts void? Can the G. G. H. P. do this? If he can, then he is greater and more powerful than the G. G. C.

No power or authority is given the G. G. H. P. to act in the case under consideration, and we challenge any Comp. to produce a particle of proof to the contrary. We therefore say that the act of M. E. Chas. Gilman was a gross assumption of power, a direct attack upon the rights and sovereignty of the Grand Chapter of Michigan, amounting to an abuse of authority which should not be tolerated by any G. R. A. Body.

Not only did the G. G. H. P., in his edict, step beyond his proper sphere and assume unwarranted powers, but he sought to exercise them in the most objectionable manner. The G. G. C. has expressly declared that it cannot deal directly with Subordinate Chapters in any State where there is a Grand Chapter; it can only deal and communicate with the Grand Chapter or its G. H. P. Comp. Mackey, in his report, (upon the reasoning of which, the resolution refusing to entertain the appeal of Ancient Chapter was adopted,) says:

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* See report of Comp. Mackey, adopted by the G. G. C., page 149, Vol. 3, No. 4, of THE ASHLAR.

> And your committee are led to this conclusion, because in a preceding part of the same section, it is asserted that this General Grand Body "shall have and maintain jurisdiction over all State Grand Chapters, and over Chapters in those States, Districts, Republics, or Territories which recognize this jurisdiction, and *where there is no Grand Chapter regularly established agreeably to the provisions of this constitution*—thus clearly confining the jurisdiction over Subordinate Chapters to those existing in States where there are no Grand Chapters. *Hence, e converso, where there is a Grand Chapter in a State, this grand body can have no jurisdiction over its Subordinates except so far as acquired through the Grand Chapter.*

The principle here enunciated is the very foundation of the action of the G. G. C. in refusing to entertain the appeal or complaint of Ancient Chapter against the G. C. of New York. In the face of these facts, so plain and palpable that "he who runs may read" them—with the action of the G. G. C. so well settled—the G. G. H. P. makes his communication *not alone to the G. H. P. of the G. C. of Michigan*, but "*to all whom it may concern.*" Instead of requesting or directing the G. H. P. of Michigan to suspend Peninsular Chapter, or otherwise deal with it, he steps directly between the G. H. P. and the Subordinate Chapter, and declares it illegal, and its acts void. Even the high office which M. E. Chas. Gilman holds, will not prevent the belief that his action was a studied indignity to the G. H. P. of Michigan and its G. C.

Let us look at the facts for an instant. In every case when a man is charged with a crime, the law requires that he shall have notice of the alleged offence, and gives him a right to confront his accuser and defend himself before the tribunal by which he is to be judged. The meanest thief or the most dastardly murderer is not denied this right. As in the civil law, so in Masonic law, the accused has a right to be heard in his defence. The Grand Chapter of Michigan is accused of an offence by Monroe Chapter, one of its subordinates. The M. E. Charles Gilman, G. G. H. P., without right or authority, *but contrary to the deliberately expressed opinion* of the G. G. C. at two triennial convocations, entertains the complaint. One would suppose this stretch of power which tended to give aid and comfort to a refractory Chapter would have been enough. But what did M. E. Charles Gilman? Did he stop there? The following resolution of the G. G. C. stared him in the face:

> *Resolved*, That this G. G. C. cannot receive any document purporting to be a complaint against a Grand Chapter.

In defiance of this plain and unequivocal resolution *adopted by the*

G. G. C. in a case similar to the one in which his action was desired, he decided not only to entertain the complaint, but to interfere and *crush out of existence* Peninsular Chapter No. 16, chartered by the G. C. of Michigan, and duly constituted by its G. H. P. What is the next step in the play? Does M. E. Charles Gilman give any notice to the G. H. P. of Michigan, that a complaint has been preferred against his G. C., and that he has entertained the complaint? The rules of Masonic law, as well as civil, required that this should be done; the sentiments of Brotherly love inculcated by our Institution, required that it should be done; aye! the courtesy common among gentlemen in the ordinary parlance of life, required that it should be done. Yet M. E. Charles Gilman did it not. Having commenced by a gross and palpable assumption of power which set at defiance the resolutions of the G. G. C., *he condemned the G. C. of Michigan without even giving it notice that it was accused.* He did not stop there even. He condemned not only the party accused, but also an innocent party. The G. C. of Michigan alone could have been at fault; if there was a wrong, Peninsular Chapter was not a participator in it. Yet the fulmination of the G. G. H. P. was directed against that Chapter, and its High Priest was ordered to discontinue its meetings. We ask every R. A. Mason who shall read this, if there was ever a more tyrannical act? Are you willing, Royal Arch Masons, to submit to such a gross and high-handed assumption of power by any official of the G. G. C.—aye! by the G. G. C. itself?

The document issued by the G. G. H. P. was placed in the hands of H. S. Roberts, High Priest of Peninsular Chapter, *by those who were* authorized by the G. G. H. P. to serve it, FIVE WEEKS *before it was officially communicated to M. E. Salathiel C. Coffinberry, G. H. P. of Michigan;* and indeed before it was thus communicated to him, it was sent through the State to almost all the Subordinate Chapters.

Immediately after a copy of the document was placed in the hands of Comp. H. S. Roberts, H. P. of Peninsular Chapter, he forwarded it to the G. H. P. with a request that he would instruct him in the premises. Upon the receipt of his letter, the G. H. P. issued the following proclamation and letter:

PROCLAMATION.

TO ALL WHOM IT MAY CONCERN:

Whereas, Information has been received, that a certain document, purporting to have been issued by the Most Excellent General G. H. Priest of the United States of America, has been delivered to H. S. Roberts, Esq, M. E. High Priest of Peninsular Chapter No. 16, under the jurisdiction of the Grand

Chapter of Royal Arch Masons of the State of Michigan, declaring the charter of said Peninsular Chapter No. 16 to be void; and declaring that said Chapter No. 16 is an irregular Assembly of Masons, and that the acts of said Peninsular Chapter No. 16 are null and void, and of no effect in Freemasonry;

And WHEREAS, It is supposed and believed that the said document is not genuine and what it purports to be, but spurious and fraudulent;

And WHEREAS, I feel it my duty, in the discharge of an important trust reposed in me by the Grand Chapter of Royal Arch Masons of the State of Michigan, as its head and representative, to see that its constitution, laws and edicts shall be respected and duly enforced—

Therefore, I, SALATHIEL C. COFFINBERRY, Grand High Priest of the Grand Chapter of Royal Arch Masons of the State of Michigan, do hereby proclaim and declare, that the charter of the said Peninsular Chapter No. 16 is not void, nor suspended; that it is a regular Chapter of Royal Arch Masons, duly authorized and empowered to work by the Grand Chapter of Royal Arch Masons of the State of Michigan; that, as such, it has been duly constituted, and its officers duly installed; and that all of its acts and proceedings, under its charter, and in conformity to the rites and customs of Royal Arch Masons, and not in conflict with the constitution, laws and edicts of the Grand Chapter of Michigan, and those of the General Grand Chapter of the United States of America, are valid and legal, and ought to be respected as such.

The M. E. High Priests of the several Chapters of the Grand Jurisdiction of Michigan, are hereby ordered and required by me, to cause this Proclamation to be read in their respective Chapters, at the next regular communication thereof, after the same shall have been received by them.

In witness whereof, I have hereto subscribed my name, A. D. 1857, A. L. 5857.

SALATHIEL C. COFFINBERRY,
G. H. P. of the G. Chap. of R. A. Masons of the State of Michigan.

CONSTANTINE, Mich., June 26, 1857.

H. S. ROBERTS, ESQ.,
M. E. High Priest of Peninsular Chapter No. 16:

SIR:—Your communication of the date of June 24th has been received by me; through it, I am informed by you, that you have been served with a document, purporting to have been issued by Hon. Charles Gilman, General G. H. Priest of the General Grand Chapter of the United States; that the said document professes to have been issued to carry into effect a decision made by him, in his high official capacity, against your Chapter, upon the complaint of Monroe Chapter No. 1, under this Grand Jurisdiction; that said document contains a proclamation, declaring the charter of your Chapter (Peninsular Chapter No. 16), which was granted by the Grand Chapter of Michigan, at its last Grand Convocation, to be null and void, and that said Peninsular Chapter No. 16 is an irregular assembly of Masons, and that all of its acts are void, and of no effect in Freemasonry.

I was astonished, upon reading your letter, that any attempt should be made to interfere with the internal affairs of Royal Arch Masonry in this Grand Jurisdiction; but more especially with a right specifically reserved to each Grand Chapter by the Constitution of the General Grand Chapter,—that of settling all controversies arising between Subordinate Chapters in their respective jurisdictions.

After duly considering the contents of your letter, I am forced to the conclusion, that the document you allude to cannot be genuine, and must therefore be a spurious instrument, for the following reasons:

First, I believe it to be incompatible with the dignity and honor of that high Masonic functionary, to attempt an assumption of power which is inhibited by the provisions of the Constitution of the General Grand Chapter.

Second, I believe it to be repugnant to the high reputation which the General

Grand High Priest so deservedly enjoys, for impartial justice in all his official acts, for nice discrimination and sound wisdom in all his decisions, and for punctilious courtesy in all his Masonic intercourse.

In view of these considerations, and supposing that an emergency could transpire, which would authorize the General Grand High Priest of the United States to hold intercourse with a Subordinate Chapter, or the officers of such, under a State Grand Jurisdiction, I can not believe that any other channel would be adopted by him except the legitimate one,—the Grand Chapter during its convocations, and the Grand High Priest during its vacations. And I assure you that I have received no intimation of the subject under consideration, except such as I have learned from your private communication.

You inform me that the document in question pretends to result from a complaint made to the General Grand High Priest, by Monroe Chapter No. 1.

Section 3, of Article II, of the Constitution of the General Grand Chapter, provides that "the several State Grand Chapters shall have the sole government and superintendence of the several Royal Arch Chapters, &c., and to settle the controversies that may happen between them," &c.

It would appear, then, from this provision, that neither the General Grand Chapter nor the M. E. G. G. H. P. can receive, or for a moment entertain, a complaint from a Subordinate Chapter, in a State in which a Grand Chapter claims jurisdiction. Therefore, that Monroe Chapter No. 1 had no right to petition the General Grand High Priest, and that he had no right to receive such a complaint, much less to hear and determine the same. And if such complaint should ever be presented to the M. E. G. G. H. P., I have the trust in his justice and wisdom, to believe that he would at once dismiss it without a hearing, instead of (as must be claimed by the document in question) hearing, deciding and executing, without notice to the party accused, or notice to the Grand High Priest claiming the sole jurisdiction of the case. No, Sir; such an absurdity can not transpire; and should it occur, it ought to be looked upon and treated as a direct insult to the dignity of the Grand Chapter, and a direct assault upon its independence.

It is my confident trust in the goodness of the Supreme Grand High Priest of the Universe, that authorizes me in saying, that such an attempt to subvert the independence of our Grand Chapter has not transpired, and that the instrument in question must be spurious and fraudulent.

You inform me that you are virtually ordered by said document to suspend your Masonic labors under your warrant.

Section 2, of Article I, of the Constitution of the General Grand Chapter, provides that that body "shall have and maintain jurisdiction over all State Grand Chapters, &c., ... and over Chapters in those States, Districts, Republics and Territories, which recognize this jurisdiction, and where there is no Grand Chapter regularly established, &c., . . . and shall have authority to suspend the proceedings of such State Grand Chapters, and such *Chapters in States where there is no Grand Chapter,* as may *knowingly* violate any of the provisions of this Constitution . . . ."

By these provisions it appears, that but one emergency can happen, which authorizes the General G. H. Priest to suspend a Subordinate Chapter, and that must be in a State "where there is no Grand Chapter;" and it can not certainly be claimed that your suspension can be placed upon such a ground, or justified by such an emergency.

It must be recollected that the General G. H. Priest possesses no power or authority by implication or construction. His powers being by grant and delegation, must be specifically defined, and such as are not thus specifically enumerated in the instrument creating him, are reserved to the several State Grand Chapters from which he derives his official being. All constructive privileges, and all implied powers, prerogatives and immunities, inure to the several State Grand Chapters; hence, the General G. H. Priest can exercise no doubtful powers or privileges; for the exigency of a question, an argument, a doubt, is a contingency, which determines at once against his power; for if a question of power arises, then the *grant* is not *specific*, and fails from invalidity and ambiguity.

If an exigency could arise, justifying the General G. H. Priest in pronouncing a sentence of suspension upon a Subordinate Chapter, owing allegiance to a State Grand Chapter, the sentence must be executed through the Grand Chapter, or Grand High Priest; otherwise the Subordinate Chapter is placed in a ridiculous and painful dilemma,—that of being placed between two authorities, to both of which it owes obedience; the one, by its warrant or charter, commanding, "Thou shalt;" the other, by its prohibitory mandate, commanding, "Thou shalt not;" and neither body possessing sufficient power to enforce its authority, because they are brought in open competition with each other, while the duty due to both from the Subordinate Body is equal.

Such a solecism is repugnant to the spirit of Masonry. In all the beautiful harmony of our Royal Art, no such discord can transpire, so long as its ancient land-marks and fundamental truths are our guiding stars.

If any power does exist to suspend the charter of Peninsular Chapter No. 16, other than the Grand Chapter of Michigan, that power must be exerted through, and executed by, the Grand Chapter of Michigan, or its Presiding Head, which must be commanded by a higher power to revoke or remit the charter; for this is the only means of executing such a power, without collision with the power granting the charter.

It is a metaphysical axiom, that all that gives virtue and validity to any law is the power of the law-maker to enforce its mandates. Now, let us for a moment apply this principle of philosophy to the present instance.

Suppose a mandate is served on you by the General G. H. Priest of the United States (which is not a supposable case), commanding you to cease from your labors as High Priest of your Chapter, and suppose you disobey the mandate; by what authority can he punish you for disobedience without calling in and borrowing the power of the Grand Chapter or Grand High Priest of Michigan, the only power to which you are directly amenable? And suppose the Grand Chapter should refuse its aid in inflicting discipline; you perceive at once that he fails to execute his designs, and his only resort is to punish the Grand Chapter of Michigan for disobedience; which is a very different thing from his first design, and a new step, after having been obliged from want of power to abandon, as nugatory and null, his first design of punishing your Chapter. His mandate is consequently never executed, for the punishment of the Grand Chapter of Michigan for disobedience is far from being the execution of the first mandate. Here, then, is an apt illustration of the truth, that the power must be sovereign and independent, otherwise its wisest purposes may be frustrated, its best designs perverted, and its most judicious decisions misdirected and diverted from their legitimate aims.

Believing, for the reasons above assigned, that such a document as you have alluded to could not have emanated from the high Masonic source it claims, I commend your determination to submit the subject for my consideration and direction, before submitting to its extraordinary requirements.

Fully impressed with the belief that the document in question is spurious, or, if not spurious, unwarranted by any power conferred upon the M. E. G. G. H. P. of the General Grand Chapter, and, in fact, prohibited by the Constitution of that General Grand Body, and cherishing a high sense of the responsibility devolving upon me, as the proper functionary to vindicate the honor and dignity, and to maintain, support and enforce the Constitution, laws and edicts of the Grand Chapter of Michigan, which has reposed in me this important trust, I feel it my duty to give you the following directions, to the end that said Constitution, laws and edicts shall be duly acknowledged and respected.

First, You are hereby ordered and directed to treat as null and void the said document alluded to in the premises, or any other instrument of writing which declares your charter to be void, or your Chapter to be an irregular assembly of Masons; you shall totally disregard the same.

Secondly, You are hereby ordered and directed to continue the work of Royal Arch Masonry in Peninsular Chapter No. 16, according to its rites and ceremonies, and in furtherance of the legitimate object of its organization under its charter.

Thirdly, You are hereby further ordered and directed, to cause this communication, together with these several orders, and the Proclamation hereto prefixed, to be entered upon the records of the proceedings of your said Chapter, and to cause a copy of this communication, these said several orders, and the said proclamation hereto prefixed, to be attested by M. E. R. S. Cheney, Grand Secretary of the Grand Chapter of Michigan, and, after having been so attested, you will cause the same to be printed in a circular, and forwarded to the M. E. High Priests and Secretaries of the several Subordinate Chapters of this Grand Jurisdiction.

With considerations of Fraternal regard,

S. C. COFFINBERRY,

G. H. P. of the G. Chap. of R. A. Masons of the State of Michigan.

But one opinion, as far as we know, has been expressed by intelligent R. A. Masons, respecting the action of the G. G. H. P., and that opinion is adverse to his right to interfere with Peninsular Chapter. It is cause for rejoicing among all who value R. A. Masonry, that the Grand Chapter of Michigan has at its head a Companion of extensive literary, legal and Masonic acquirements, and who, thus qualified, has the moral courage and decision of character to repel, without delay, any and every attack upon the sovereignty of the G. C. of Michigan, come that attack whence it may. His action will be approved not only by his own conscience, but, we have every reason to believe, by the Grand Chapter over which he presides, and a large majority of the G. R. A. bodies.

There is one other question in connection with the subject under consideration which appropriately presents itself at this time. In case of a difference of opinion between the G. G. C. and a Grand Chapter, which is to determine the matter? Each is to judge for itself, and act according to its own sense of right. If this be not so, then the G. G. C. can encroach upon the rights, powers and immunities of the Grand Chapters to any extent, and they must submit. Few, if any, will advocate such views.

As the G. Chapters are sovereign bodies and the source of power, it follows, almost as an axiom, that they must judge for themselves of their rights, and must protect themselves against all encroachments, from whatever source they may come. This very principle the G. G. C. admitted, when it declared that no appeal could be taken from the action of a G. C. to the G. G. C. So plain is this fact that we do not deem it necessary to dwell upon it.

We have arrived now at the point where we may appropriately inquire, What is the G. G. C. worth? Of what use is it to R. A. Masonry? When first established, it served a useful purpose, but since Grand Chapters have been established in the several States, it has been eking out a miserable existence; its life has been growing weaker and weaker, till it stands upon the verge of the grave, ready to die a natural death. It has signally failed to benefit R. A. Masonry in the States where G. Chapters have been established. Meeting but once in three years, and holding a short convocation, it has displayed an ignorance of the local wants and necessities of Subordinate Chapters, lacked unity of action among its members, and failed even to establish a system of work. It has failed in everything, and remains only as a superannuated organization which is an incubus on R. A. Masonry, and will soon be a tax on the Grand Chapters. Its recent convocation is evidence of this. The G. H. P. of the G. C. of Kentucky, in his official address to that body in October last, says:

> As the Deputy Grand High Priest of this Grand Chapter, I attended the meeting of the General Grand Chapter, in September, 1856. I candidly confess I was disappointed in every particular. Although composed of some of the most talented men and best Masons in the Union, there was nothing done calculated to benefit Royal Arch Masonry, and I recommend this Grand Chapter to dissolve her connection with that body. No good can result from continuing the connection, and in my judgment the time will soon arrive when the State Grand Chapters will be taxed to support the General Grand Chapter, as she has now very few sources of revenue—there being Grand Chapters in almost every State in the Union.

What need is there of keeping up, at a large expense to R. A. Masons, an establishment *Grand* only in name and ridiculous in reality? The only plausible argument in its favor is, that it gives an opportunity for the interchange of fraternal greetings and sentiments of R. A. Masons from every section of the country. If that be necessary, let there be an organization expressly for that purpose, but let not R. A. Masonry be injured for the sake of securing it.

The opinion that the G. G. C. has outlived its usefulness and is now rapidly sinking into its grave, is so fast gaining ground, that we deem it unnecessary to advance further arguments to sustain it.

The G. G. C. may pass out of existence by the action of its members in a convocation of that body, or it may die by the action of G. Chapters in dissolving connection with it. As a Grand Chapter is a sovereign body, and must decide what will best promote its own interests; as no appeal lies from its action to any other body, it has the right to dissolve its connection with the G. G. C. whenever it thinks its interests may require it to take the step. Acting on this view, the Grand Chapter of North Carolina, and the Grand Chapter of Kentucky, have lately dissolved their connection with the G. G. C. Beside these two, the G. C. of Penn. and that of Virginia, have no connection with the G. C. body. We cannot do better than to introduce here the views of Comp. R. S. Cheney, Grand Secretary of the Grand Chapter of Michigan, given to us in the form of a communication:

> The action of other State Grand Chapters in regard to the usefulness of the General Grand Chapter is such as to warrant us in saying, that dissolution is drawing nigh. The Grand High Priest of New York, who has long viewed the G. G. Chapter as the "main source of light, as far as Capitular Masonry was concerned," is forced to confess, that she has failed to sustain the anticipations he had previously formed. The Grand High Priest of Ohio, also seriously doubts whether the General Grand Chapter has answered the purposes for which it was created.
>
> I might give you other opinions equally strong and pointed. As the matter will come up in our next Grand Convocation for deliberation, I trust the Subordinate Chapters will be prepared to act understandingly. It has been said by some, that a State Grand Chapter could not withdraw from the G. G. Chapter, yet they fail to give any good reason why they come to this conclusion; on the contrary there are many conclusive reasons why we should. And foremost among these is the fact that it will not be long before we shall have to be taxed to support the General Grand Chapter. That question has already been raised, and only failed for the want of votes. It is not, however, settled. It is the only way she can be sustained, if sustained she is to be; and I would ask the Subordinate Chapters of this State, are you willing to be taxed to support an organization which is acknowledged by its best and earliest friends and supporters to be of no practical benefit to Royal Arch Masonry?
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> Many cling to the General Grand Chapter in hopes that she may yet adopt a system of work acceptable to all, and in accordance with the ancient landmarks. In answer to such, I would point them to her action upon this subject. What has she done? She has been laboring ever since her organization to bring this about; she attempted to do so in 1850, but what was that work? Comp. Mackey, one of the brightest stars in Freemasonry, said, it was "contrary to, and subversive of the landmarks of Freemasonry." Others have done the same thing. Consequently we find, at the Session in 1856, that General Grand Body passing the following resolution:
>
> > "*Resolved*, That this General Grand Chapter, having *failed* to determine on any *specific mode of work*, it is urgently recommended to the officers of the Grand Chapters, by careful investigation, to make themselves acquainted with the ancient work of the Order, and to disseminate it among their respective Subordinates."
>
> I might extend this communication by giving further extracts from the proceedings of our sister Grand Chapters, but I trust sufficient have been given to convince any one that it is for the interest of the Royal Craft to abolish the General Grand Chapter.

We regard the fate of the G. G. C. as sealed, and its dissolution near at hand; and we trust the several Grand Chapters will take such steps as may be deemed proper to place it quietly in the grave. The example has been set by North Carolina and Kentucky, and we have reason to believe it will be followed by several other Grand Chapters during the coming year.

THE ARAB'S FAREWELL TO HIS HORSE.

[Selected.]

My beautiful! my beautiful! that standest meekly by,
With thy proudly-arched and glossy neck, and dark and fiery eye;
Fret not to roam the desert now, with all thy wingèd speed—
I may not mount on thee again—thou 'rt sold, my Arab steed!
Fret not with that impatient hoof—snuff not the breezy wind—
The farther that thou fliest now, so far am I behind;
The stranger hath thy bridle rein—thy master hath *his* gold—
Fleet-limbed and beautiful! farewell!—thou 'rt sold, my steed, thou 'rt sold!

Farewell! those free, untired limbs full many a mile must roam,
To reach the chill and wintry sky which clouds the stranger's home;
Some other hand, less fond, must now thy corn and bed prepare;
The silky mane I braided once, must be another's care!
The morning sun shall dawn again, but never more with thee
Shall I gallop through the desert paths where we were wont to be;
Evening shall darken on the earth, and o'er the sandy plain
Some other steed, with slower step, shall bear me home again.

Yes, thou must go! the wild free breeze, the brilliant sun and sky,
Thy master's home—from all of these, my exiled one must fly.
Thy proud, dark eye will grow less proud, thy step become less fleet,
And vainly shalt thou arch thy neck, thy master's hand to meet.
Only in sleep shall I behold that dark eye, glancing bright,
Only in sleep shall hear again that step so firm and light;
And when I raise my dreaming arm to check or cheer thy speed,
Then must I starting wake, to feel—thou 'rt *sold*, my Arab steed!

Ah! rudely then, unseen by me, some cruel hand may chide,
Till foam-wreaths lie, like crested waves, along thy panting side;
And the rich blood that 's in thee swells, in thy indignant pain,
Till careless eyes, which rest on thee, may count each started vein.
Will they ill-use thee? If I thought—but no, it cannot be—
Thou art so swift, yet easy curbed; so gentle, yet so free!
And yet, if haply when thou 'rt gone, my lonely heart should yearn,
Can the hand which casts thee from it now, command thee to return?

Return! alas! my Arab steed! what shall thy master do,
When thou who wert his all of joy, hast vanished from his view?
When the dim distance cheats mine eye, and through the gath'ring tears
Thy bright form, for a moment, like the false mirage appears,
Slow and unmounted will I roam, with weary foot alone,
Where, with fleet step and joyous bound, thou oft has borne me on;
And, sitting by the pyramids, I 'll pause and sadly think,
"It was *here* he bowed his glossy neck when last I saw him drink!"

When last I saw thee drink!—away! the fever'd dream is o'er—
I could not live a day, and *know* that we should meet no more!
They tempted me, my beautiful! for hunger's power is strong—
They tempted me, my beautiful! but I have loved too long.
Who said that I had given thee up? Who said that thou wert sold?
'T is false—'t is false, my Arab steed! I fling them back their gold!
Thus, *thus*, I leap upon thy back, and scour the distant plains;
Away! who overtakes us now, shall claim *thee* for his pains!

FAMILIAR COMMENTS ON ARCHITECTURE.

NO. V.

The origin of distinctive Roman Architecture is wrapt in impenetrable obscurity. We mean by distinctive Roman architecture, the introduction and use of the Arch, in spanning openings and spaces, instead of the straight lintels used by the Greeks; for beyond this, the Romans produced no style or model of their own, having adopted a debased form of Grecian architecture, not in its principle and substance, but in its effect and semblance. The two orders introduced by them, namely, the Tuscan and the Composite, have not even the merit of originality, nor are they deductions from the better Grecian models emanating from a people of more cultivated tastes, and higher motives, but are debasements of purer ideas and better examples mixed and jumbled together, without regard to principle or intelligent effect; an attempt to captivate the eye by mixing the perfect models into one confused and unintelligible mass.

The studious care exercised by the Greeks, to preserve an uniform optical effect, perpendicularly and horizontally throughout their works, appears also to have been unknown or misunderstood by the Romans, as they attempt to carry out no such defined outline; and for this reason their columns appear too slight and hollow in the middle, wanting the entasis or swell given to the Grecian pillars, correcting the irradiation which gives rise to this peculiar optical illusion. The effect of this was not only studied by the Greeks, from a point of sight at a few yards distant, but for a mile or more from the object.

The only Roman works worthy of a distinct name and position in architecture, are their aqueducts: those gigantic and truly wonderful efforts of Roman perseverance,—simple in form, having only the square piers and boldly spanning arch connecting them; sometimes with piers rising to an almost extravagant height, and again with tiers of pier and arch in stories over each other,—are instances which may certainly be regarded as examples of a pure and original style in architecture, and as among the most successful developments of the great idea of that style. In principle and construction they are perfect, and want only a proper and corresponding order of detail and appropriate decoration. The massive and towering form of the aqueduct stood in no need of any ornament to give character to the development of its style; its bold effect overcame any such necessity; but their ornamental structures required an appropriate enrichment which should have originated out of the style, and have disclosed itself progressively with the advancing taste and judgment of its authors, and not have been borrowed from other forms and principles.

From the naked arch construction, we come to examples where the Grecian details and features are of secondary effect; the piers and arches still being the leading characteristic. The exterior of their amphitheatres, the colossium, and many of their provincial works have this impress: the Grecian members being mere enrichments, creating no impression, and stamping no particular character upon the main building. Beyond these structures we find nothing worthy of imitation.

It is very remarkable that so many gross errors should have been perpetuated throughout the whole range of the vast Roman Empire; but wherever Roman power extended, wherever her victorious cohorts carried the march of her great conquests, there the works of the Cæsars still remain, rivalling in their splendor our own feeble attempts at art, displaying a gorgeousness executed regardless of cost and labor, and yet showing how incapable they were, as a people, to feel and appreciate a spirit of true beauty. But if the architecture of Pagan Rome accomplished but little for itself, yet it originated a style taken up and faintly foreshadowed by Christian Rome in its long arcades and basilicæ, naturally developed in other lands, wrought out in all the pleasing variety of spire and buttress, arch and groin, with long aisles and tall, peerless naves, not starting into life with the first effort, but gradually arrived at through the Romanesque, Basilican, Lombardic and Norman styles, each lending its aid and influence to bring it to maturity. The transition from the Greco-Roman to a new florid style worked out in the basilican, is contemporaneous with the introduction of Christianity into Rome. The first basilicæ were built as halls for the administration of justice, and used also as places of resort for merchants; an exchange, as it would now be termed: this plan was afterwards adopted as being the best suited for every purpose of Christian worship. They were long, rectangular buildings, composed of a lofty nave, the superstructure of which was supported upon columns, with an aisle on each side. At the upper end was a large niche, with a raised platform in front of it, partitioned off from the rest of the building. This was the place where justice was administered. The Emperor Constantine was the first to adopt this form as a model for Christian churches, adding a transept to them which very much increased the effect of their beautiful interiors, as well as giving to the edifice the shape of a crucifix, a characteristic emblem of the religion. Some of these buildings are exceedingly beautiful. Entering through a portico, the eye is captivated by the grand appearance of the lofty colonnades and soaring arches spanning the naves and aisles. The columns supporting the superstructure of the nave, were often composed of various kinds of marble and granite in the same building, mostly taken from other more ancient and remarkable buildings, to decorate and adorn these structures. All the variety of form that can be produced by the intersection of the arch into groins, with their deep panels and heavy groin mouldings, is to be found in the ceiling. The walls of the chapels blaze forth with the dazzling brightness of polished marble of various colors, many very richly stained with jasper, lapis lazuli, and precious stones. The floors are laid with tesselated pavements of most curious design and ingenious workmanship; and bronze and gold and silver adorn the entire edifices from floor to roof. Fluted and reeded columns, with gorgeously carved capitals; canopies, with a profusion of elaborately carved foilage in wreaths and clusters, colored or gilt with lavish splendor, and contrasting violently with each other, all assist to create a peculiar beauty and magnificence which cannot be surpassed. The combinations in the elevations, of which this style is susceptible, and the rich field it opens to the architect for displaying variety in the design, have all been taken advantage of in these great works, and to which further reference will be made in our next article.

ARCHITECT.

A NOBLE AIM. — The great aim and end of our exertions, as Masons, should be to place the Masonic Institution upon that moral eminence where it may be viewed with admiration by all mankind. Founded, as it was, on the best attributes of human nature — calculated, as it is, to bring into activity the most noble impulses of the human heart, we, who are now responsible, not only for its safety, but if possible, for its improvement, shall have a startling account to settle with the Deity hereafter, if we are false to our trust — if we suffer this sacred institution, second only to the holy religion we all profess, to become less important to humanity — less efficient in the great cause of benevolence — less respected and less revered by the great human family, than it was when it came into our keeping.—*B. B. French.*

MASONIC JURISPRUDENCE—QUERIES AND REPLIES.

In our Lodge, (in Michigan,) a Bro. has been tried; the charges were not in writing, and the Bro. is convicted. What course should he pursue? Please to speak through The Ashlar.

Ans. He should carry the matter before the Grand Lodge in January. If the facts be as stated, that body will undoubtedly declare the action of the Lodge null and void, and send the matter back to them to act on it as they may deem best. It is well settled that charges against a Bro. should be in writing.

Bro. Weston: Should Brethren wishing to obtain a dispensation for a new Lodge, get demits from the Lodge to which they now belong, in order to get their dispensation?

Ans. In jurisdictions where the Grand Lodge has not regulated the matter by permitting Brethren, who wish to obtain a dispensation for a new Lodge, to still retain their old membership, we think they should first obtain demits. A Lodge under dispensation, although restricted in its powers and privileges, is nevertheless a Lodge, and no Bro. ought to belong to two Lodges at one and the same time. There is, however, on this point, a difference of opinion among learned Masons.

Friend W.: When a member is suspended for non-payment of dues, and pays them, is it necessary to take a vote of the Lodge to restore him?

Ans. It is not, unless the by-laws require it. Usually, the member is restored on the happening of a certain contingency, *i. e.*, the payment of his dues. When he pays them, that act places him where he was before his suspension.

My dear Bro. Weston: Should an E. A. be admitted to a Fellow Craft's Lodge, or a F. C. to a Master Mason's Lodge, to be examined as to his proficiency? It is frequently done.

Ans. We are aware that the practice alluded to, too frequently prevails. It is entirely wrong. No profane should ever be admitted to a Lodge when opened on any degree; and for similar reasons, (which must be obvious to every Mason on reflection,) no Bro. should be admitted to a Lodge which is opened on a degree which he has not taken.

ALLYN WESTON, Esq.—*Dear Sir and Bro.:* After a ballot has been taken and declared clear on the application of a candidate for the benefits of Masonry, and the meeting closed, what course should be pursued to prevent the initiation of the person elected, by a Bro. who finds he is unworthy?

ANS. Objection should be made to the Master, whose duty it is to guard his Lodge against the admission of the unworthy. If he refuse to listen to the objections, complaint can be made to the G. M., who has power to deal with Masters till the meeting of the G. L.

A BROTHER'S RENUNCIATION OF MASONRY—A LODGE WITHOUT A CHARTER.

THE following extracts are taken from the report of the Committee on Foreign Correspondence, of the Grand Lodge of Missouri:

"The G. L. of Connecticut met at New Haven, May 14th, 5856. Theodore Spencer, G. M. His address is an able one. We notice in the proceedings that St. Mark's Lodge No. 36, some years ago, forfeited their charter by failing to make returns. In 1841 they petitioned for liberty to resume work. Permission was granted, and the Lodge subsequently resumed labor: candidates were entered, passed and raised, and some of them were elected officers, and duly installed. While matters were thus progressing, 'it was ascertained that the Lodge was *working without a charter*, it having been destroyed by fire while the Lodge was dormant.' G. M. Spencer says, 'I must confess I am at a loss what action to recommend; these persons have taken the degrees in good faith, supposing they were in a regular Lodge; but they are in fact *clandestine Masons*, and must be treated as such.' The G. Lodge granted a charter, and recognized the Brethren as 'regular made Masons.' How the Brethren received visitors, how they gave the monitorial lecture in the Master's degree, or how they installed a Master, without a charter, passeth our comprehension. Had such gross ignorance occurred in this Western wilderness, we should have made a few—not very complimentary—remarks. As it is, we only quote their own G. Master's opinion, that they 'had no right to be so ignorant.'

"The report on Foreign Correspondence is an elaborate work of ninety-seven pages, and reviews the proceedings of thirty G. Lodges 'with as much brevity as is consistent with the duty of a particular notice of each G. Lodge.' It is from the pen of Bro. Wm. Storer, and his report shows him truly a storer of good things, and we assert, even at the risk of censure from our Delaware Brethren, that it is one of the best expositions of the workings of Masonry we have ever seen."

The following is copied entire from the report of the G. L. of Alabama:

"A Brother stated to the Lodge that he wished to withdraw entirely from Masonry; he did not wish a demit; he had no ill-feeling toward Masonry, but he had joined a church opposed to all secret societies, and desiring to conform to the rules of the church, he wished it might be understood that his withdrawal was something more than a demit, that it should place him in the same position he would occupy had he never joined the fraternity.' The Grand Master 'recommended the Lodge to grant him a demit, it being the only means of withdrawal known to our institution, and to inform him that it was not in their power to change the past, or undo what had been done; that no power could relieve him from his moral and personal obligations to perform his Masonic duties; that having once freely consented thereto, he was still required to obey the moral law, and to relieve his Brethren in their distresses, and if such conduct was contrary to the rules of his church, to let him go in peace.'"

☞ All preferment among Masons is grounded upon real worth and personal merit only; that so the lords may be well served, the brethren not put to shame, nor the Royal Craft despised: Therefore, no Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every brother must attend in his place, and learn them in a way peculiar to this fraternity: Only candidates may know, that no Master should take an Apprentice, unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art, of serving his Master's lord, and of being made a brother, and then a Fellow Craft in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended of honest parents; that so, when otherwise qualified, he may arrive at the honor of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit.—*Ancient Const.*

UNIVERSALITY OF MASONRY.

In these days when there is a disposition manifested to warp Masonry from its proper sphere, and make it instrumental in promoting the religious tenets of sects, it is well for us to listen to the words of wisdom spoken by the wise and accomplished of our Order. The following extract from an address of our late Bro. De Witt Clinton, admonishes us to be cautious, lest we injure Masonry by endeavoring to engraft upon it our peculiar religious views:

"It must be made obvious to a mind of the least reflection, that were Masonry to prescribe particular tenets and opinions in religion for her votaries, that it would be utterly incompatible with the universality of the Order. For this, and the reasons before mentioned, she has wisely avoided an explicit patronage of any theological creed. The great fundamentals of natural religion she venerates and adores; an atheist can find no admission within the walls of a Lodge. She well knows that in taking the religion of nature as the ground-work of her faith, she not only rests upon the immutable foundations of truth, but that she adopts a language in which the wise and virtuous of all nations, countries and languages agree—that those systems of artificial theology which have either flourished on the soil of popular delusion and imposture, or been immediately communicated from the Great First Cause, always court the assistance and coincide with the principles of natural religion. Masonry, therefore, opens her arms to the followers of all systems of religion. The Mahometan, the Jew, the Christian and the Theist, throwing aside the madness of religious hatred, meet under her protection as friends and Brothers. As Christian Masons, acknowledging the divinity of Christ, we have introduced the Bible into our Lodges to manifest our belief in the doctrines which it inculcates. In like manner, the followers of Moses, Mahomet and Brama, may introduce into their Masonic assemblies, their Pentateuch, their Alcoran and their Vedam; and yet the unity of Masonry would remain—the essential principles on which she moves would be the same—she would still declare to her votaries, 'I regard not to what sect you attach yourselves; venerate the popular religion of your respective countries; follow the light of your own understandings; forget not, however, the doctrines of a religion of nature; adore the Great Architect of the Universe; acknowledge the immortal soul, and look forward to a state of future retribution, when the virtuous of all religions and countries shall meet together and enjoy never-fading bliss.'

"We learn from sacred history, that all the inhabitants of the earth are descended from the same stock. The ancestors of us all were once linked together by the ties of consanguinity, and the duties of such a near relation were incumbent upon them. One principal branch of the morality of our Order consists in restoring that tender connection among men, which the infinite diversities of family, tribe and nation, had nearly reduced to nothing. It inculcates upon its members, in their conduct to each other, the reciprocal rights and duties of Brethren, that this artificial consanguinity shall operate with as much force and effect as the natural relationship of blood. A man is bound to consult the happiness—to promote the interests of his Brother; to abstain from reproach, censure and unjust suspicions; to warn him of the machinations of his enemies; to apprise him of his errors; to protect the chastity of his house; to defend his life, his property, and, what is dearer to a man of honor, his character, against unjust attacks; to relieve his wants and distresses; to instill into his mind proper ideas of conduct in the department of life which he is called to fill; and let me add, to foster his schemes of interest and promotion, if compatible with the paramount duties owing to the community. If such are the obligations which a man owes to his Brother, they are precisely the duties which one Freemason ought to perform to another. Our Order enjoins them as rules, from which nothing can justify a deviation, and considers their infraction a violation of honor, conscience and religion; a prostitution of all that is deemed sacred and venerable among men.

"But Masonry does not confine the benignity of her precepts to her followers; she rises higher in the scale of moral excellence, and enjoins the observance of honor, honesty and good faith to all men; she espouses the cause of universal benevolence and virtue; she declares, as unworthy of her patronage, those who violate the laws of rectitude, and her votaries exemplify in their lives the truth of the remark, that although there be vicious men in the fraternity, yet that they are better than they would be if they were not Masons. Of all the virtues which adorn our institution, heaven-born charity stands preëminent in rank. It is not, however, that restricted beneficence, which is confined to the administration of pecuniary relief: It comprises all the benevolent affections which one rational being can entertain for another; it teaches us to think, to speak and to act in the most favorable and friendly manner, with regard to our fellow creatures. Those who have mixed in a small degree in the world, must have witnessed the distorted views in which a man's conduct has been represented. Some have a native propensity to discolor the excellencies, and to exaggerate the failings of others—the least fault is magnified into an inexpiable vice; the defects of nature become the subject of shameless ridicule, and the most innocent actions are attributed to the worst of motives. There are others who, ambitious of shining in the walks of wit, make unfriendly observations when the heart harbors no malignity; and who, for the sake of exciting a momentary pleasure in their companions, often rack the feelings of a worthy friend. Masonic charity explodes such improper practices. The faults of a fellow creature are to be scanned with a Brother's eye; the imperfections of humanity are not to be ranked in the catalogue of his vices, and if glaring defects are seen in his conduct and character, we are not to trumpet them forth to the world, and commit to the eagle wings of immortal scandal, those failings which should be buried in our benevolent sensibilities."

DR. DODD.

An Extract from the Revelations of a Square.

"We found," said the Square, "the new R. W. M. very methodical in all his Masonic arrangements; and hence, you may be certain that his Lodge was placed at once under a systematic mode of management. He used to say that, as the R. W. M. represents the rising sun, he ought to make his appearance in the east with the unvarying regularity which his protoype displays. And, accordingly, the following routine was always punctually observed. He opened the Lodge at the exact hour and minute expressed in the by-laws; and from this practice he never, on any occasion, deviated. When the Lodge was open, and the Officers at their post, the Secretary was desired to read the Minutes of the last Lodge, which were then formally put for confirmation. If there happened to be an initiation, passing, or raising, on the books, it took precedence of all other business, and preparations were immediately made for introducing the candidate. After the ceremony was over, any motion, of which notice stood on the book, was entertained, and temperately discussed. Then followed a lecture, adapted in length to time, for the J. W. was called on to exercise his peculiar duty at nine o'clock precisely. At the expiration of half an hour, which was spent in cheerful conversation, song, and toast, the R. W. Master's gavel struck one, and was followed by a dead silence,—the Lodge was called from refreshment to labor, with the proper ceremonies; and the R. W. M. was prepared to receive propositions of candidates, notices of motions, or any general observations for the benefit of Masonry in general, or that particular Lodge; and at ten the Lodge was closed, and the Brethren departed to their own homes,—except at the quarterly suppers, which were conducted with the same order and decorum, and broke up at midnight.

"The consequences of this system of regularity," the Square continued, "were soon visible in the increase and improvement of the members; and many of the Brethren became so well acquainted with the ritual, and understood the ceremonies so perfectly, as to be fully equal to the duties of the chair; although, for the succeeding three years, no one would accept the office of R. W. M. under an apprehension that the retirement of the present Master might perchance deteriorate from the popularity which the Lodge had so deservedly attained under his judicious management. It is true that Dr. Dodd frequently expressed a wish to resign the chair at the expiration of his year of office, but he was always reëlected without a dissentient voice.

"And what was the secret of this continued popularity?" said the Square, interrogatively. "I can tell you. It was comprised in a single word—DISCIPLINE. He would never overlook an infringement of the by-laws. On that point he was inflexible. Discipline, he said, was the cement of the Order. Once relax your discipline, and the whole fabric will soon be dissolved. Loosen the cement of the Lodge, and the building will fall to the ground. The result of this management was, that, during the time he held his high office, there was not a single dispute in the Lodge; and all differences of opinion were settled so amicably as to give entire satisfaction to all the parties concerned.

"He never paraded himself to the prejudice of others, but embraced every opportunity of 'conferring honor where honor was due.' Deserving Brethren were brought prominently forward, as objects of esteem and confidence; and all Masonic rewards were accessible to the industrious Brother, without regard to his situation in life, provided he were a good and worthy man in his social relations. The Lodge might be compared to a hive of bees. All were equally industrious; every Brother discharged, with assiduous punctuality, his individual duty, without reference to others; order and harmony prevailed amidst the multifarious employment; no jostling, no interference with each other's work,—all united in the one great labor of increasing the stock of honey, until the hive was abundantly stored with its golden sweetness. Now, although the attainments of Dr. Dodd in Masonry were of the highest order, he assumed no airs of superiority, and was ever ready to communicate knowledge to all who were willing to receive it. His conduct in the chair was mild and dignified; and, although he sustained its authority by suppressing at once and firmly all attempts at insubordination or infraction of the Constitutions, he never took advantage of his power to promote any private purposes of his own, or to silence a temporary opponent by harshness of manner, or an undue exercise of the authority vested in him as the Chief. In a word, the work of the Lodge was scientifically arranged; and a judicious division of labor did not fail to produce a harmonious result.

"During the mastership of Dr. Dodd," the Square continued, "a circumstance occurred which I must not pass over in silence, as it displays a discriminating liberality equally with a high sense of duty toward a Brother suffering under unmerited distress and persecution. We had at this time a member whom I will call Bro. Watson. He had been in reputable circumstances during the early part of his life, but, through unavoidable misfortunes, he had gradually declined, until, at length, he found it difficult to provide for the necessities of his family. As he had been for many years a consistent member of the Lodge, and uniformly active and zealous, he was held in great esteem by the Brethren at large.

"It so happened that he had given mortal offence to a certain attorney, who was the most artful of dodgers, (excuse the phrase, but it is not misapplied,) and the *magnum opus* of sheriff's officers; for he was the son of a bumbailiff, and had been the drudge of an attorney's office for a dozen years to earn his articles. This worthy menaced poor Bro. Watson with ruin, whenever a chance might arise for effecting it; and every one that knew him was satisfied *à priori* that he would keep his word. Years passed over without any such chance occurring. At length, however, Bro. Watson fell into insuperable difficulties, and, in an unfortunate moment, accepted from the vindictive lawyer a loan of twenty pounds. Like the deadly boa-constrictor, he then proceeded to wind his loathly coils about his prey, that no hope might remain of liberation or escape.

"To secure his victim, he had delayed his vengeance, that it might be the more certain and inevitable. Under the pretence of friendship, and pity for the poor man's necessities, he declined, for three years together, to receive interest for his money, on the pretext that the payment might be inconvenient; but, at the end of that time, he sent in a bill for principal, interest, and law expenses, amounting to thirty pounds, with an intimation that if the money was not paid forthwith, he would arrest him and throw him into gaol.

"This was the trump-card,—you shall hear how he lost the game.

"The above gentle intimation was received by Bro. Watson a few days before our regular monthly meeting; and, as the fact became known amongst the Brethren, the Lodge was numerously attended. After the usual business had been disposed of, the R. W. M. requested Bro. Watson to state his case, which he did in simple and affecting language—for he was not eloquent—and the sympathy of the Brethren was only equaled by their disgust at the pettifogger's crooked and disgraceful policy.

"When Bro. Watson concluded, Dr. Dodd rose gracefully from his chair, and taking out his purse, announced that he was about to place five guineas in the hands of the Treasurer, as the nucleus of a subscription, to liberate their unfortunate Brother from the fangs of his persecutor, expressing, at the same time, a hope that the Brethren would be willing to second his endeavors, and commending to their consideration the atrocity of the attempt, and the extreme suffering to which it would subject his wife and children, should they permit it to be successful. 'Whether the attorney winces or winces not, is a matter of little moment,' continued the worthy Doctor. 'Let the money be paid, and our worthy Brother be rescued from his pitiless clutches.'

"The appeal was responded to with enthusiasm; and it was at once and unanimously determined to save our hapless Brother from destruction. For this purpose, twenty guineas were subscribed on the spot; and it was resolved *nem. dis.* that the balance should be taken from the Lodge fund, as a loan, to be repaid on a future day, and the debt discharged without the slightest delay.

"The Master and Wardens called on the attorney the very next day for that purpose; and it is impossible to express the astonishment which he displayed at hearing that the money had been raised in the Lodge on the previous evening as a voluntary offering to relieve the wants and alleviate the distresses of a worthy and meritorious Brother. He could scarcely believe that such a disinterested instance of benevolence was possible; but when convinced, by ocular demonstration, that it did really exist, could only say—and the expression was attended with a most remarkable contortion of visage when he found his vengeance so effectually defeated—'Aye, this is the *curse* of Masonry.'"*

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* A literal fact.

MASONIC CURIOSITIES.*

By Bro. the Rev. J. S. Sidebotham, B.A., New College, Oxford.

THERE are doubtless many curious old Masonic books and manuscripts stowed away in various libraries in different parts of our land, with which the Brethren of the Craft are little, probably many not at all, acquainted, but which nevertheless contain at least entertaining, if not instructive matter.

It appears from the catalogue of the far-famed Bodleian Library in the University of Oxford, that Freemasonry is so far an important subject, that several works on the science have found a place even in that valuable collection, one of which is the subject of the present article.

It seems to be a kind of Masonic album, or common-place book, belonging to Bro. Richard Rawlinson, LL.D., and F.R.S., of the following Lodges:—Sash and Cocoa-tree, Moorfields, 37; St. Paul's Head, Ludgate street, 40; Rose Tavern, Cheapside, and Oxford Arms, Ludgate street, 94; in which he inserted anything which struck him either as useful or particularly amusing. It is partly in manuscript, partly in print, and comprises some ancient Masonic charges, constitutions, forms of summons, a list of all the Lodges of his time under the G. L. of England, whether in London, the country, or abroad; together with some extracts from the "Grubstreet Journal," the "General Evening Post," and other Journals of the day. The dates range from 1724 to 1740.

The first leaves of this book consist of the advertisements of various tradesmen, who probably thought that an intimation that they were members of the Masonic body would bring "grist to the mill." Accordingly, the first of these consists of a medallion in one corner, containing a figure, which I shall have occasion to describe presently, and the motto, "*Ab origine mundi*," underneath it: while in the centre is a Freemason, (supposed, we imagine, to be a P. M., as he carries in his hand the celebrated Forty-seventh Proposition of the First Book of Euclid, and probably intended for Mr. Carrington himself,) clothed in white apron, and the old-fashioned white gauntlets, which are now so seldom seen, indeed, I only know one Brother who wears them now, an old P. M. in Cardiff. At the foot of this picture are the following words:—"Carrington's best mild York River Tobacco." There are also three other tobacco advertisements, two of which are "Betts's best

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* From the London Freemason's Monthly Magazine.

Virginia;" the third, (a most elaborate picture of an architect showing the ground plan of a building to a W. M. and other Brethren, surrounded by Masonic implements of all kinds,) of "Stainer's best Virginia."

It is clear from these advertisements that the custom of making Freemasonry of use for increasing trade, was then, as it is now, very commonly adopted; it is a custom "more honored in the breach than in the observance," and I confess that I much dislike to see the square and compasses, or interlaced triangles, or any Masonic emblems, displayed on a tradesman's card, or at the top of a playbill, announcing a benefit night for a country actor, with a request to his "Brethren" to support him. In the present day there is no knowing whether the "Brother" so advertising is a Freemason or an Odd Fellow, for the Odd Fellows, too, have adopted the square and compasses, cross pens, and other Masonic emblems, and I have before now seen precisely the same emblems used indiscriminately in a local paper, heading advertisements both for Freemasons and Odd Fellows.. Such practices cannot be in accordance with the spirit of the Craft, for as every one before his initiation signs a declaration that he is not induced to join the Craft from any mercenary motion, he surely ought not afterwards to attempt to make Freemasonry a portion of his trade. By the above remarks, I do not mean to cast a slur on the character of any of our ancient Brethren; the above instances are quoted merely to show what was then in vogue, but in the present advanced and enlightened age, such practices are surely most reprehensible.

The next thing worthy of remark in Dr. Rawlinson's book, is a circular of the Hurlo-Thrumbo Society. What may have been the distinguishing characteristics of this Society, I am not prepared to say, but will simply give a description of their circular. It is headed by the figure to which I alluded, in the advertisement of "Carrington's Best Mild York River Tobacco;" which is made up of a human head and breast, with beard and moustaches, a horse's ears, neck and mane, and the wings and tail of a dragon; it is represented as issuing from a stone wall, with the motto: "*Risum teneatis amici*," above, and "*Ab origine mundi*," below. The form of summons is as follows:

"Sir,—

"You are desired to meet the President, Senior Fellows, and the rest of the Hon Society of HURLO-THRUMBO, at ———, on Friday, the —— day of ————, at ——— noon, being the Feast day of said Society.

"By order of the

"Given at ———" "President."

I insert this not for its real value, but merely as a sample of the many Societies of the same kind which existed at the time, and to which, (though probably a kind of bastard Freemasonry,) Dr. Rawlinson, perhaps, belonged, for much the same reasons for which many Masons now belong to the Order of ancient Britons, Druids, Foresters, etc., merely for the sake of conviviality, or to oblige a friend, or for some similar reason.

There is also an old Grand Lodge summons of the year 1732, when Lord Viscount Montague was M. W. G. M. The form of summons is—

"Montague,
Grand Master.
You are desired to meet your Brethren,
The Free and Accepted Masons,
On the ———, at 12 a clock at Noon, to chuse a Grand Master
and other general officers, and to dine.
No 563.
10 Shillings 6d.
Sturt Sculpsit.
N. B.—No Brother admitted uncloath'd or arm'd."

☞ If we survey Freemasonry as it existed in the early part of the seventeenth century, we shall find it to consist of three degrees only, and them chiefly operative. In our own country we search in vain for evidence of a Lodge of pure speculative Masonry. The operative Lodges preserved and transmitted our secrets, taught morality and theoretical science, and received amongst their members kings, peers, and prelates, who were lovers of architectural studies and pursuits; thus blending speculative and operative Masonry, until the latter portion was excluded at the revival of the Order in 1717. After this period, I regret to say, that Freemasonry does not present the pleasing picture of Brethren working together in harmony and brotherly love—promoting each other's welfare, and rejoicing in each other's prosperity. On the contrary, we find innovation piled upon innovation, till the pure and holy system, based on religion and the love of God, became a Babel of confusion, diverging by gradual steps from purity, until it degenerated to a system of words and names, of contention and dispute; and what is more to be lamented, in some of its novel grades, it abandoned its secure foundation of revealed religion, and delighted in the religion of nature, as it was termed, or in plainer language, of infidelity.—*Oliver*.

MASONIC PASSAGES OF SCRIPTURE.*

By A. G. Mackey, M. D.

By an ancient usage of the Craft, the Book of the Law is always spread open in the Lodge. There is in this, as in every thing else that is Masonic, an appropriate symbolism. The Book of the Law is the Great Light of Masonry.

But the Book of the Law is not opened at random. In each degree there are appropriate passages, whose allusion to the design of the degree or to some part of its ritual makes it expedient that the Book should be opened upon those passages.

Masonic usage has not always been constant, nor is it now universal in relation to what particular passages shall be unfolded in each degree. The custom in this country, at least since the publication of Webb's Monitor, has been very uniform, and is as follows:

In the first degree, the Bible is opened at Psalm cxxxiii, an eloquent description of the beauty of brotherly love, and hence most appropriate as the illustration of a society whose existence is dependent on that noble principle. In the second degree, the passage adopted is Amos vii, 7, 8, in which the allusion evidently is to the plumb line, an important emblem of that degree. In the third degree, the Bible is opened at Ecclesiastes xii, 1—7, in which the description of old age and death is appropriately applied to the sacred object of this degree.

We have said that the choice of these passages has not always been the same. At different periods various passages have been selected, but always with great appropriateness, as may be seen from the following brief sketch:

Formerly, the Book of the Law was opened in the first degree, at the 22nd chapter of Genesis, which gives an account of Abraham's intended sacrifice of Isaac. As this event constituted the *First Grand Offering*, commemorated by our ancient Brethren, by which the ground floor of the Apprentices' Lodge was consecrated, it seems to have been very appropriately selected as the passage for this degree. That part of the 28th chapter of Genesis, which records the vision of Jacob's ladder, was also, with equal appositeness, selected as the passage for the first degree.

The following passage from I. Kings, vi, 8, was, during one part of the last century, used in the second degree:

"The door of the middle chamber was in the right side of the house, and they went up with winding stairs into the middle chamber, and out of the middle into the third."

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* American Freemason.

The appositeness of this passage to the Fellow Craft's degree, will hardly be disputed.

At another time the following passage from II. Chronicles, iii, 17, was selected for the second degree. Its appropriateness will be equally evident:

"And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz."

The words of Amos v, 25, 26, were sometimes adopted as the passage for the third degree:

"Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun, your images, the star of your god, which ye made yourselves."

The allusions in this paragraph are not so evident as the others. They refer to historical matters which were once embodied in the ancient lectures of Freemasonry. In them the sacrifices of the Israelite to Moloch were fully described, and a tradition, belonging to the third degree, informs us, that Hiram Abif did much to extirpate this idolatrous worship from the religious system of Tyre.

The sixth chapter, II. Chronicles, which contains the prayer of King Solomon at the dedication of the temple, was also used at one time for the third degree. Perhaps, however, this was with less fitness than any other of the passages quoted, since the events commemorated in the third degree took place at a somewhat earlier period than the dedication. Such a passage might more appropriately be annexed to the ceremonies of the Most Excellent Master as practiced in this country.

At present the usage in England differs in respect to the choice of passages from that adopted in this country.

There the Bible is opened in the first degree at Ruth iv, 7.

"Now this was the manner in former time in Israel, concerning redeeming and concerning changing, for to confirm all things, a man plucked off his shoe, and gave it to his neighbor, and this was a testimony in Israel."

In the second degree, the passage opened is at Judges, xii, 6.

"Then said they unto him, say now Shibboleth; and he said Sibboleth: for he could not frame to pronounce it right. Then they took him and slew him at the passages of the Jordan: and there fell at that time of the Ephraimites forty and two thousand."

In the third degree, the passage is found at I. Kings, vii, 13, 14. "And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to came to king Solomon, and wrought all his work."

While, from the force of habit, as well as from the extrinsic excellence of the passages themselves, the American Mason will perhaps prefer the selections made in our own Lodges, especially for the first and third degrees, he at the same time will not fail to admire the taste and ingenuity of our English Brethren in the selections that they have made. In the second degree, the passage from Judges is undoubtedly preferable to our own.

IMPOSTERS.

We have frequently called the attention of our readers to an evil which is rapidly increasing among Masons, and urged the practice of greater caution in administering to the professed wants of begging Masons. Imposters are becoming more numerous every day, and every Brother should sift well each case before he gives to the mendicant. The carelessness which is manifested by the Craft in this respect is indeed surprising. We cannot do better in this connection than to quote from a report made to the G. L. of La., in behalf of Louisiana Relief Lodge No. 1. "Another matter," it says, "for which there appears to be no remedy, is the amount of imposition daily attempted to be practiced upon us. Many Grand Lodges neglect to publish with their proceedings a list of their members, so that no means is afforded us to discover, until it is too late, that we have been imposed upon. But this would be of less consequence, if Lodges written to, on relief being granted to one claiming membership of such Lodge, would reply to our communications, and inform us of the worthiness or unworthiness of the applicant. Yet, in but one instance has a Lodge responded to any communication from this Lodge. Repeatedly have Lodges of other jurisdictions been written to, but no answer has been vouchsafed us. It would be some little satisfaction for us to know that our charity has been worthily bestowed, yet we are often compelled to the unpleasant belief that in almost every instance of relief granted to strangers, the recipients were unworthy. For even after the most solemn promise to write immediately after reaching their homes, in but two instances during the year past has an acknowledgment been received from the Brothers relieved; and, as said above, but in one instance has a communication been received from the Lodge of which the Brother claimed to be a member. We have dwelt upon this subject to this length, for two reasons: first, that we have a right to complain of the conduct of Lodges of other jurisdictions, which we can only do through the medium of our Grand Lodge and theirs; and, secondly, to explain to many at home the grounds we have for distrusting nearly every Brother who comes a stranger among us, and is an applicant for relief. The officers of this Lodge have been complained of for a want of Masonic charity, in refusing assistance to those who, passing through our city, are in want of means to go on, and which we have not in our treasury to give. The rule the officers of this Lodge have adopted, is—to furnish assistance to a sick Brother, to bury the dead, and relieve those widows and orphans among us whose antecedents we know. If, after all this is done, there should be anything remaining in the treasury, then to loan it to those among us temporarily, to enable them to return to their homes, and, judging from past experience, with no expectation of having it refunded."

☞ The decorations of a Lodge should be altogether Masonic. The following directions on this subject are given in the Helvetian ritual of building:

" A good Lodge may be known by its ornaments. In most Lodges, all sorts of decorations are heaped together, without the slightest attention to propriety. There should be no picture, statue or emblem of heathen deities, nor any bust or picture of heathen philosophers. The proper images or emblems are taken from the Bible, which alone contains the authentic records of ancient Masonry. The decorations should be Masonic emblems, intersecting triangles, the tripple tau, square and compasses, death's head, &c.; these, if properly managed, can be made highly ornamental."

The floor of the Lodge should be covered with a carpet or oil cloth, made after a Mosaic pattern; and the ceiling, if painted, should represent the "clouded canopy." The curtains, cushions, &c., of a symbolic Lodge, should be of light or sky blue, and those of a chapter room scarlet.

THE PRINCIPLES OF MASONRY,

AS SYMBOLIZED IN THE REMAINS OF THE STRUCTURAL ERECTIONS OF THE MIDDLE AGES.

By Bro. E. C. Bruton, Architect.*

THE plan of our Christian temples, though in their entirety they were developed in that most sacred of all symbols, the cross, are in their parts composed of parallelograms; complete, they are situate due east and west, while in a convenient position adjoining the western entrance is performed the ceremony of preparation for the admittance of candidates into the brotherhood of the Church. There, by the assistance of those who vouch for his future instruction, is laid the foundation upon which, it is hoped, the candidate himself will rear a temple of honor and virtue.

Proceeding onward toward the east, we reach — situated in an analogous position with those pillars upon which much of the fabric of Masonry rests — the position of the expounders of the Christian faith! Without the knowledge they teach, we cannot, in either instance, obtain that consolation which all good Masons, as well as Christians, desire, and which is only administered to those who have been found to be worthy recipients of its minor virtues.

But it is rather the consideration of the structural and decorative symbolism of these temples which is our present object; and first, with reference to *structural* symbolism. The main walls which have to sustain the thrust of the roof, we find are composed only of such stones as have had their knobs and excrescenses rudely removed: they were compactly laid, and cemented together by a composition of hot lime and gravel, and therefore not unworthily represent the Brotherhood, who are bound to each other by the warmest ties of friendship and esteem. At the angles of the walls, and in other convenient positions, hewn stones were placed; these were wrought by the chisel with the greatest care, and finished with level beds, upright joints, and square angles, and had occasionally designs of rare beauty wrought upon their face.

The roofs were constructed and tiled in the most skillful manner; their parts were composed of a number of carefully hewn stones, swung together in mid air, each having a common center; while at the groin, formed by two or more of these roofs intersecting, beautifully moulded, and occasionally carved ribs were inserted, the whole forming a network of much beauty.

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* London Freemasons' Magazine.

In some examples, too, a carved boss, or sculptured figure of a saint, and sometimes even of an animal, enriched the interior of these roofs.

At the lower point, where the arches were gathered together by the groining, the force was concentrated, and consequently this was the point where the greatest resistance was required; here, then, they placed a strong buttress, which, like a sturdy Brother, kept the whole in equilibrium, while, to mark its importance and value, it was frequently honored by some amount of decoration.

Light was admitted into these temples by openings left in the walls, which openings were like the lights of Freemasonry, cast into such symbolic forms as should best explain the truths they were intended to illustrate. Symbolic illustration was also employed in the glass which was placed in these openings, which, being stained into representations of the forms of the earliest expounders of our faith, beautifully typify, by their resplendent hues, the glorious career of those devout men.

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Again, the representation of the distorted figures to be met with in string-courses may be intended to represent, or symbolically to exhibit, the incidents which continually occur, and which not unfrequently sever that bond of love and harmony which the string-course aptly represents.

In the choir of these temples, symbolic representations of Christian and Masonic virtues were frequently sculptured; while in the painted decorations which usually adorn this portion of the edifice, they were abundantly placed; the most frequent being the double triangle, which is said to be one of the most sacred of symbols, and typical of the Trinity.

The tracery of the stalls, and the tesselated pavement, will also prove of much interest to inquiring Masons, as much which will prove the designer's knowledge of the Craft will frequently be found there. The banners, too, and altar-tombs, which occupy this portion of the edifice, and the chapels which are frequently attached, are of much Masonic interest.

Ascending now by the winding staircase which leads to the roof, and then continuing upward, we reach that chamber where hang those iron-tongued heralds that peal forth, in harmonious cadence, the gratifying intelligence that the doors of this Christian temple are open for the relief of all those who are "weary and sick at heart;" while still higher, and beyond the reach of our footsteps, swings another symbol, emblematic of the watchfulness we should exhibit to prevent surprise; and also typical of the rebuke administered to one who denied the relationship he bore to HIM who suffered to atone for the sins of man.

Beneath these temples was frequently placed another chamber, well worthy of a visit; descending from the churchyard with some caution, for the steps are generally irregular and dilapidated, with a little care we are enabled to reach the crypt. Once there, and our eyes focussed for the subdued light, our first exclamation is one of wonder at the beauty of the spot, and our next expresses a conviction that, by the care bestowed in its construction, our ancient Brethren were accustomed to make frequent visits to this repository of the remains of their predecessors and contemporaries, and probably returned from the contemplation of the virtues which once adorned its inanimate occupants, relieved and chastened by the visit.

HONORARY MEMBERSHIP.*

"R. W. BROTHER MOORE, — Will you do me the especial favor to give me, in writing, when convenient, your views upon the rights, duties and privileges of honorary membership in Lodges? I mean, of course, other than such as may be specially conferred and imposed by the By-Laws."

There are two classes of honorary membership. The first comprises those cases where distinguished Brethren are complimented, by election to honorary membership in Lodges, other than those with which they are at present affiliated; and the second, of those where aged Brethren are placed on the roll of honorary membership, in their own Lodges.

The first confers the privilege of attending the public and private meetings of the Lodge, of occupying the honorary seats, and of uniting with the members in their social relations, on more equal and familiar terms than are usually accorded to ordinary visitors. The recipients are also privileged to speak to the character and fitness of candidates for the degrees, and generally on all subjects affecting the common welfare of the Fraternity, — in respect to which, from their long experience, they are presumed to be qualified to give safe and wholesome counsel. In the strictly local proceedings and government of the Lodge, they are not expected, nor would it be deemed courteous in them, to interfere, unless at the special invitation of the Master; and then, having stated their views on the matter in hand, their duty and privilege cease. They would neither consult their own happiness nor the welfare of the Lodge, by allowing themselves to become a party to any controversy before it, were such a course permissible. They are not required to sign the By-Laws of the Lodge, or to assume any of the liabilities or special duties which they impose on actual members; neither are they required to serve on committees; nor are they eligible as candidates for office.

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* From the Freemasons' Monthly Magazine.

Such we understand to be the privileges with which, as a general rule, Brethren are invested by election to honorary membership in Lodges of which they were not previously members. There are, however, exceptions to the rule; and it is not uncommon to find in the By-Laws of Lodges, a special provision, conferring on this class of members, all the privileges of actual membership, except those of holding office and voting in the financial concerns of the Lodge.

The second class differs from the foregoing, in that the *honorarium* carries with it certain exemptions from duty, without impairing or deducting from the privileges of full membership. These are reserved to the recipient of the honor, *intact*. The compliment is usually conferred on aged Brethren, and after long years of faithful service in the various offices and duties of the Lodge. It exempts them from all *obligation* to take any part in the active labors of the Lodge, or to sustain any of its ordinary liabilities. They are not, for example, required to fill any of its offices, serve on executive committees, or to attend its meetings oftener than may be convenient to themselves; neither are they subject to the payment of the annual or other assessments, except so far as to meet any capitation-tax that may be assessed by the Grand Lodge, and which has not been specially assumed in their behalf, by regulation or vote of the Lodge.* But, as already intimated, these exemptions do not deprive them of any of the privileges with which they were previously invested as active members. They are still eligible to office; may serve at their option, on committees, and vote on all questions before the Lodge. In fine, they enjoy all the privileges and may exercise all the rights of full membership. Were the opposite rule to obtain, and honorary membership construed to deprive the recipient of his privileges as an actual member, he would hardly esteem the change a compliment, or an acceptable compensation for long and faithful services.

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* In many of the States the Lodges are required to pay to the Grand Lodge a capitation-tax on their members. Where this is the case, the exemption of this class of honorary members by the Lodge, would constitute a direct tax on its Treasury.

EDITOR'S TABLE.

To Agents.—We wish our agents in Michigan to collect as much money as possible, and forward the amount to us at the meeting of the Grand Lodge in this month.

To Subscribers in Michigan who are indebted for The Ashlar.—As we are cramped by the hard times, and are greatly in want of money to meet current expenses, we earnestly request our subscribers in Michigan who owe for The Ashlar, to forward us the amount of their indebtedness at the meeting of the Grand Lodge. If you do not know of any agent to receive the money, send it by the Bro. who will represent your Lodge. At any rate, send it if it be within the bounds of possibility.

☞ We must ask our correspondents to pardon us if their letters are not promptly answered, as the "hard times" have forced us from the editorial chair a great part of the time for a few weeks past. We regret that we cannot collect more punctually from many Brethren who take The Ashlar. We cannot pay our bills without money, and we have no sources to obtain it from except our subscribers.

☞ Our next number will contain an account of the proceedings of the Grand Chapter and Grand Lodge of Michigan, which bodies meet during the present month.

☞ We are indebted to Bro. Joseph Covill, of Maine, for a photograph of Wm. Preston, P. M. of the Lodge of Antiquity No. 1, and author of Illustrations of Masonry.

☞ Bro. Leon Hyveman complains that some of the subscribers for his Masonic Library do not pay, and what is more significant, do not take any notice of his letters. It is indeed strange that Masons should have so little regard for the moral obligations resting upon them. Bro. Hyveman is now publishing the names of the delinquents, and in our opinion is justified in so doing. This recklessness among Masons who subscribe for a Masonic work and then neglect to pay for it, cannot be too severely condemned.

☞ It is not by learned research—by groping in the darkness of the past, that we can best serve the Order, and do good in our own generation. It is with the *morality* of the Order, not with its history—it is with the *utility* of the Order, not with its literary curiosities, that we have essentially to do. It professes to be founded on the two simple and sublime precepts, "Thou shalt love the Lord thy God with all thine heart, and thy neighbor as thyself." These were announced as THE TWO GREAT COMMANDMENTS by the Divine lips of Him who spake as never man spake. Throughout all the globe we inhabit—throughout the vast immensity of creation, obedience to these commands, universal as the presence of Him who has ordained them, constitutes the moral happiness of rational beings. Living Faith and Active Benevolence are the real foundations of our Institution.—*Freemasons' Mon. Mag.*

AN IMPOSTER.

Circular to the different Lodges under the Jurisdiction of the Grand Lodge of Pennsylvania.

A person calling himself JOHN FREES, has made application to obtain a Certificate of Membership in the Order, but after diligent investigation nothing has heen elicited to prove the fact of his being a Mason. You are therefore requested to govern yourselves accordingly, as the said John Frees is now travelling over the State, asking for assistance. He states he was a member of Lodge No. 2, and has had the misfortune to lose an arm.

By order of the R.W. Grand Master.

WILLIAM H. ADAMS,
[L. S.] *Grand Secretary.*

N. B. I have just learned from the Grand Lodge of Mississippi, that they have detected an imposter by the name of Jules Fuger, or Jules Furger, *alias* Dr. Jules De Dremoran, of whom they caution the Fraternity. Govern yourselves accordingly.

MARRIED,

On the 1st Dec., by the Rev. Thomas Thrailkill, Bro. Dr. C. H. BRUNK, of Windsor, Ill., to Miss MARY A., youngest daughter of Dr. John Apperson, of Coles county, Ill.

On the same day, and by the same, Bro. JAMES MONROE to Miss MARY J. CUNNINGHAM, all of Coles county, Ill.

KNIFE-EATERS.

[Selected.]

Every one knows that the itinerant jugglers who profess to swallow knives, never perform that feat in reality, but deceive the eyes of their visitors by dexterity of hand and skillful choice of position. There are, however, several authentic cases of knife-swallowing on record; and the deplorable consequences that have uniformly resulted, are alone sufficient to expose the chicanery of the jugglers. The most remarkable case of this kind perhaps that ever occurred, is that of John Cummings, who swallowed at various times within a few years upwards of thirty clasp-knives. The following particulars respecting Cummings' insane feats are abridged from a communication by Dr. Marcet to the *Edinburgh Philosophical Journal*.

In the month of June, 1799, John Cummings, an American sailor, about twenty-three years of age, being with his ship on the coast of France, and having gone on shore with some of his shipmates, about two miles from the town of Havre de Grace, he and his party directed their course toward a tent which they saw in a field with a crowd of people round it. Being told that a play was acting there, they entered, and found in the tent a mountebank, who was entertaining the audience by *pretending* to swallow clasp-knives. Having returned on board, and one of the party having related to the ship's company the story of the knives, Cummings, after drinking freely, boasted that he could swallow knives as well as the Frenchman. He was taken at his word, and challenged to do it. Thus pressed, and though, as he candidly acknowledged in his narrative, 'not particularly anxious to take the job in hand, he did not like to go against his word, and having a good supply of grog inwardly,' he took his own pocket knife, and on trying to swallow it, 'it slipped down his throat with great ease, and by the assistance of some drink, and the weight of the knife,' it was conveyed into his stomach. The spectators, however, were not satisfied with one experiment, and asked the operator 'whether he could swallow more;' his answer was, 'all the knives on board the ship!' upon which three knives were immediately produced, which were swallowed in the same way as the former; and 'by this bold attempt of a drunken man (to use his own expressions), the company was well entertained for that night.' In the course of the two ensuing days, he was relieved of three of the four knives; but the fourth, as far as he was aware, remained in his stomach, though he never felt any inconvenience from it. After this great performance, he thought no more of swallowing knives for the space of six years.

In the month of March, 1805, being then at Boston in America, he was one day tempted, while drinking with a party of sailors, to boast of his former exploits, adding, that he was the same man still, and ready to repeat his performance; upon which a small knife was produced, which he instantly swallowed. In the course of that evening he swallowed five more. The next morning crowds of visitors came to see him: and in the course of that day he was induced to swallow eight knives more, making in all fourteen.

This time, however, he paid dearly for his frolic; for he was seized the next morning with constant vomiting, and pain at his stomach, which made it neces sary to carry him to Charlestown Hospital, where, betwixt that period and the 28th of the following month, he was again so fortunate as to be relieved of his burden.

The next day he sailed for France on board a brig, with which he parted there, and embarked on board another vessel to return to America. But during her passage, the vessel, which was probably carrying on some illicit traffic, was taken by his majesty's ship the *Isis*, of fifty guns, and sent to St. John's, Newfoundland, where she was condemned, while he himself was pressed, and sent to England on board the *Isis*. One day, while at Spithead, where the ship lay some time, having got intoxicated, and having, as usual, renewed the topic of his former follies, he was once more challenged to repeat the experiment, and again complied, 'disdaining,' as he says, 'to be worse than his word.' This took place on the 4th December, 1805, and in the course of that night he swallowed five knives. Next morning, the ship's company having expressed a great desire to see him repeat the performance, he complied with his usual readiness, and, 'by the encouragement of the people, and the assistance of good grog,' he swallowed that day, as he distinctly recollects, nine clasp-knives, some of which were very large; and he was afterwards assured by the spectators, that he had swallowed four more, which, however, he declares he knew nothing about, being no doubt at this period of the business too much intoxicated to have any recollection of what was passing. This, however, is the last performance we have to record: it made a total of at least thirty-five knives, swallowed at different times, and we shall see that it was this last attempt which ultimately put an end to his existence.

On the following day, feeling much indisposed, he applied to the surgeon of the ship, Dr. Lara, who by a strict inquiry satisfied himself of the truth of the above statement, and as the patient himself thankfully observes, administered some medicines, and paid great attention to his case, but no relief was obtained. At last, about three months afterwards, having taken a quantity of oil, he felt the knives, as he expressed it, 'dropping down his bowels;' after which, though he does not mention their being actually discharged, he became easier, and continued so till the 4th of June following (1806), when he vomited one side of the handle of a knife, which was recognized by one of the crew to whom it had belonged. In the month of November of the same year he passed several fragments of knives, and some more in February, 1807. In June of the same year he was discharged from the ship as incurable; immediately after which he came to London, where he became a patient of Dr. Babington, in Guy's Hospital. He was discharged after a few days, his story appearing altogether incredible, but was re-admitted by the same physician, in the month of August, his health during that period having evidently become much worse. It was probably at this time that the unfortunate sufferer wrote his narrative, which terminates at his second admission into the hospital. It appears, however, by the hospital records, that on the 28th of October he was discharged in an improved state; and he did not appear again at the hospital till September, 1808 — that is, after an interval of nearly a year since his former application. He now became a patient of Dr. Curry, under whose care he remained, gradually and miserably sinking under his sufferings, till March, 1809, when he expired in a state of extreme emaciation.

In a later number of the same scientific journal in which the preceding account appeared, another case of knife swallowing was related by Dr. Barnes, a respectable physician of Carlisle, under whose eye the circumstances occurred: William Dempster, a juggler, twenty-eight years of age, of a high complexion and sanguine temperament, came to Carlisle in November, 1823, with the intention of exhibiting some tricks by sleight of hand; and on the evening of the 17th of the same month, when in a small inn in Botchergate, with a number of people about him, whom he was amusing by pretending to swallow a table-knife, and in the act of putting the knife into his throat, he thought some person near him was about to touch his elbow, which agitated and confused him so much that the knife slipped from his fingers, and passed down the gullet into the stomach. Immediately after the accident, he became dreadfully alarmed, was in great mental agony, and apprehended instantaneous death. The knife, when given to him, measured nine inches in length, and had a bone handle, which went first down into the stomach; the blade, which was not very sharp, was one inch in breadth. Medical assistance was soon procured, and several attempts were made to extract the knife; first, with the fingers alone, then with a pair of short-curved forceps, and afterwards by a pair of very long forceps, made for the occasion, but without success. The knife, indeed, could not be reached by any of these means, and nothing resembling it could be felt externally on the region of the stomach. His mind continued much depressed, though he had very little pain or uneasiness. He was encouraged by the medical attendants, and directed to be removed as quietly as possible to his lodgings, and to take nothing that night except a little cold water. He had some sleep, and next morning said he felt occasionally pain in his stomach; twelve ounces of blood were taken from his arm, and some medicine given to him. He afterwards complained of pain in the left shoulder, shooting across the chest to the stomach, and the blood-letting was repeated. A hard substance, which was believed to be the handle of the knife, could now be felt very distinctly, by pressing the fingers very gently on the umbilicus; slight pressure gave him considerable pain. Although his suffering was much less than could have been expected, his health became gradually impaired, and his strength reduced. He was able to walk about a little in the day, and could sleep in the night on his back, but could not lie on either side. He took some diluted sulphuric acid for two or three weeks, which was discontinued, as he thought it increased the pain in his stomach. His bowels were kept open; the evacuations were of a dark ferruginous color, which probably arose from the decomposition of the knife; the pulse was very little affected, being generally between seventy and eighty in a minute. His diet consisted of soup, gruel, and tea, taken in small quantities. When the stomach was empty of food, the handle of the knife could be distinctly felt, extending from above downward, by placing the hand very lightly on the abdomen, a little above the umbilicus; but a single cup of tea, or a little food of any kind, distended the stomach so much that it entirely disappeared. He was frequently squeamish and sick at his stomach, and sometimes felt a severe twisting pain in that organ.

The case being a remarkable one, and of very rare occurrence, the patient was visited by a great number of medical men. All the professional men in Carlisle were consulted respecting him; and that nothing might be omitted that could benefit this unfortunate man, his case was stated to Sir Astley

Cooper, of London, Mr. George Bell, of Edinburgh, and a few others. As the great length of the knife would prevent the possibility of its passing the pylorus, or making the turns of the intestines, and it seemed improbable that the patient would live sufficiently long for it to be dissolved in the stomach, various means were suggested to extract it; for although Dempster had survived the first shock of swallowing the knife, and there was no risk of speedy destruction of life, the action of the gastric juice, or of any medicine that could be given, it was supposed, would be so slow, particularly upon the blade of the knife, that it was deemed advisable to extract it, if possible.

Such a plan of treatment is that which was proposed by the surgeons of the Carlisle Dispensary, and was also recommended and sanctioned by one of the first surgeons in Europe: it was, that an incision should be made into the patient's stomach, and the knife extracted. The last report of the Carlisle Dispensary contains the following observations concerning Dempster: — 'The surgeons of the dispensary were unanimously agreed as to the best mode of treating this extraordinary case: they were of opinion that nothing but an operation could save the patient's life, but he could not be persuaded to submit to it.' He remained in Carlisle until the 28th of December, when he left it, with the intention of proceeding to his friends at Hammersmith, in the neighborhood of London. It is proper to remark that his journey was neither recommended nor sanctioned by the medical officers of the dispensary; it was contrary to their advice; they apprehended dangerous and fatal consequences from it, and anxiously wished him to continue in Carlisle. What they apprehended did in reality happen. This unfortunate man was prevented from pursuing his journey further than Middlewick, in Cheshire, where he died on the 16th of January; inflammation and gangreen of the stomach having been produced by the irritation of the knife and the jolting of the conveyance in his journey. As Dempster died at a considerable distance from Carlisle, no authentic account of the dissection has been published.

A case very similar to the above occurred in Prussia in 1635, of which a very interesting account was written in Latin, by Dr. Daniel Beckher of Dantzic, and published at Leyden in 1636. An incision was made into the stomach, and the knife extracted. Previous to the operation, the patient was to make use of a balsamic oil, called Spanish balsam, which they supposed would alleviate the pains of the stomach, and facilitate the healing of the wound. At the fourteenth day after the operation, the wound had healed, and the patient was restored to the best of health.

These cases may be warnings to jugglers how unsafe it is even to pretend to such a power as that of swallowing knives, since poor Dempster, in the midst of his imposition, was made the unwilling verifier of his own professions. They may at the same time tend to suppress that unwholesome and unnatural craving which the public evince for spectacles of this nature, by showing that there must either be in every instance deception, or else that the miserable creature whose performances they look upon, is sacrificing health, and even life, to pander to their vicious appetite. There are many sights presented to them in the same way, but of a very different character; some of them being not only entertaining but instructive. To these no possible objection can exist. All of those, on the contrary, where a claim is laid to the performance of unnatural feats, like knife-swallowing, ought either to be scouted as impostures, or shunned as abhorrent to the common feelings of humanity.

THE WONDERFUL LAWS OF NATURE.

Few persons realize how vast and numerous are the objects of study which should claim their attention and make them realize the power and wisdom of the Author of the Universe. How many of us, when we look upon a beautiful landscape, the towering and majestic mountain, the grand old ocean, or see the vivid lightning's flash, or hear the deep toned thunder, draw therefrom lessons of wisdom which cause us to realize the power and goodness of the Deity, and our own weakness and short-comings? How few, indeed, are those who ever seriously contemplate the wonderful mechanism of the frail tenements in which they live? Yet it is a noble study which taxes the greatest intellects and inspires man with reverence for his Maker. The truth of these remarks has been forcibly impressed upon our mind by the following quotation of the witty poet, Oliver Wendell Holmes, M. D., one of the best anatomists in the country: "If the reader of this paper," he says, "lives another year, his self-conscious principle will have immigrated from its present tenement to another, the raw materials even of which are not yet put together. A portion of that body of his which is to be, will ripen in the corn of this next harvest. Another portion of his future person he will purchase, or others will purchase for him, headed up in the form of certain barrels of potatoes. A third fraction is yet to be gathered in the southern rice field. The limbs with which he is then to walk, will be clad with flesh borrowed from the tenements of many stalls and pastures, now unconscious of their doom. The very organs of speech, with which he is to talk so wisely, plead so eloquently, or speak so effectively, must first serve his humble brethren to bleat, to bellow, and for all the varied utterance of bristled or feathered barnyard life. His bones themselves are to a great extent *in posse* and not *in esse*. A bag of phosphate of lime which he has ordered from Professor Mapes for his grounds, contains a large part of that which is to be his skeleton. And more than all this, by far the greater part of his body is nothing after all but water, the main substance of his scattered members is to be looked for in the reservoir, in the running streams, at the bottom of the well, in the clouds that float over his head, or diffused among them all."

☞ "In the silence of warm midnight," says Professor Nichol, "that noble curtain stretched out above me, and the idea, present and impressive, of its orbs obediently pursuing their stupendous paths, I confess there is a solemnity which sometimes falls upon the spirit, not unlike the feeling of the patriarch when he heard that low, rushing wind, believing it to be the audible footsteps of the Creator."

Faith is an entire dependence upon the truth, the power, the justice and the mercy of God; which dependence will certainly incline us to obey him in all things.—*Swift.*

Hope is that pleasure in the mind which every one finds in himself, upon the thought of a profitable future enjoyment of a thing, which is apt to delight him.—*Locke.*

Charity, or a love of God which works by a love of our neighbor, is greater than Faith or Hope.—*Atterbury.*

THE FAT OLD LADY IN BROWN.

By Bro. S. C. Coffinberry.

An old lady liv’d in a country town,
An old lady well stricken in years;
She dress’d in a faded bombazine gown,
And a fanciful hood, with shirs in the crown,
And was known, (as from the story appears,)
As the fat old lady in brown.

She waddled the streets, both morning and night,
The streets of the country town;
Wherever you went, she was always in sight,
In the rear or the front, on the left or the right,
Still waddling along, in that fanciful plight,
You might see the old lady in brown.

She carried a great leathern pouch on her arm,
More precious than sceptre or crown;
Fill’d with roots and herbs, that worked like a charm;
If they did you no good, they would do you no harm;
She had gathered them all from some forest or farm,
Said the fat old lady in brown.

Should sickness visit the wife, child, or friend,
Of those of that country town,
To the fat old lady they ’d certainly send;
To the sick bed, at once, would as certainly wend,
And over the couch, would as certainly bend,
The fat old lady in brown.

In vain all the doctors plotted and plan’d
To break the poor old lady down;
In healing the sick, there was none in the land
That was worthy beside the old lady to stand;
There was life in the touch, there was health in the hand
Of the fat old lady in brown.

When sickness invaded, she was sure to be there,
In her faded old bombazine gown;
She would roll up her sleeves, and push back her hair,
With a smile full of firmness, and a confident air;
With disease would contend, and death even dare,
The fat old lady in brown.

When death claim’d his own, and the patient must die,
By the bed she would sit herself down;
She would smooth the cold pillow, and respond to each sigh,
With comforting whispers, wipe the tears from the eye,
And hope that the patient might soon meet on high
The fat old lady in brown.

There was peace on her lips, there was joy in her tone,
Her brow ne’er encourag’d a frown;
On the bed of disease, where cankers had grown,

Buds of hope in the future, she kindly has strown;
Rich harvests have sprung from the hopes that were sown
By the fat old lady in brown.

A young mother sat her nursling caressing,
While a tear o'er her cheek trembl'd down,
And her blue eye a voiceless joy was expressing,
While her lip to his bright rosy cheek she was pressing,
Her boy sweetly smil'd, as she whisper'd a blessing
On the fat old lady in brown.

A fair maiden was languishing, feeble, and weak,
And had long lain sick in the town;
She had sunken so low that she scarcely could speak;
Her eye had grown dim, and the red hectic streak
Just checker'd the lily upon her pale cheek,
So they brought the old lady in brown.

A father and mother, and lover, stood by,
And sisters all gath'red around,
And they watch'd every motion, (they could 'nt tell why,)
As she open'd her pouch, her balsams to try,
And they watch'd every glance of the calm placid eye,
Of the fat old lady in brown.

But a week had elaps'd, when the maiden was well,
And visiting 'round the town,
The news of her health to her neighbors to tell;
She met the old lady, and her full heart did swell,
In a transport of thanks on her bosom she fell,
And kiss'd the old lady in brown.

The kind old lady was ever at hand,
To do good in that country town;
The best of the village was at her command,
She was lov'd by all, she was pleasant and bland;
The old and the young would have kiss'd the hand
Of the fat old lady in brown.

And well they might, for each of them all
That dwelt in that country town,
Whether rich or poor, whether great or small,
To that hand was indebted for some, if not all,
Of the manifold blessings that on them did fall.
God bless the old lady in brown!

It is many a year since she first came to town,
And may she yet many remain;
With her great leathern pouch, and bombazine gown,
And that funny old hood, and shirs in the crown;
May blessings pour down, like showers of rain,
On the fat old lady in brown.

CONSTANTINE, MICH., July, 1853.

☞ A ludicrous circumstance once occurred in England, at the theatre, at Market Drayton, Shropshire. The company were performing the celebrated Pizarro, when, during the hymn to the sun, the light being placed too close to that splendid luminary, it unfortunately took fire. The manager, who was officiating as high priest, just after singing the words "O Power Supreme," observed the mishap, and in the utmost consternation, called out to the stage keeper, "*The Sun's on fire!*" Then proceeded with the hymn, "O Power Supreme!—*Put out the Sun, I say.*" The sun, however, continued to blaze, and the manager to sing and swear—till the audience, notwithstanding their fears, were convulsed with laughter. The fire in the sun being, however, extinguished, the play proceeded, and the hymn and chorus to the sun concluded without the intermixture of any additional oaths.

☞ Young, in the early part of life, was fond of music, and touched the German flute with much taste. Being once on the river with some ladies, he played them several tunes, and then put the flute in his pocket.

Some officers rowing by just as he ceased playing, one of them rudely asked him why he left off. "For the same reason that I began," replied Young, "to please myself." One of them immediately told him, that if he did not continue playing, he would directly throw him into the Thames. His female friends began to be much alarmed, and Young, on their account, played till they reached Vauxhall, where both parties spent the evening.

The Doctor had marked his man, and took an opportunity, in one of the dark malls, to tell the son of Mars, that he expected him to meet him at such a place, in the morning, to give him gentleman's satisfaction, and that he choose swords for the weapons. The officer was surprised on their meeting, to see Young advance toward him with a large horse pistol, with which he told him he would instantly shoot him through the head, if he did not dance a minuet. After some difficulties he complied; the officer, reflecting on his impertinent conduct, acknowledged the justice of his treatment.

☞ A son of the razor who had a tax bill sent him, found among other things the *poll tax;* the next day he dowsed his sign pole, saying, "*I'll pay no more taxes for you.*"

☞ Colonel Bond, who had been one of King Charles' first judges, died a day or two before Cromwell, and it was strongly reported every where, that the Protector was dead! "No," said a gentleman who knew better, "he has only given Bond to the devil for his future appearance."

☞ A reverend and charitable divine, for the benefit of the country where he resided, caused a large causeway to be begun. As he was one day overlooking the work, a certain nobleman came by. "Well, doctor," said he, "for all your pains and charity, I do not take this to be the highway to heaven." "Very true, my lord," replied the doctor, "for if it had been, I should have wondered to have met your lordship here."

☞ Spanish robbers are very polite. An Englishman was once accosted on a lonely road by a ruffian.

"Sir," said he, "you have my coat on; may I trouble you for it?"

The Englishman drew out a pistol, and told the fellow he was mistaken.

"Sir," said the robber, "I perceive that I am. Will you do me the honor to communicate your name, that I may remember it in my prayers?"

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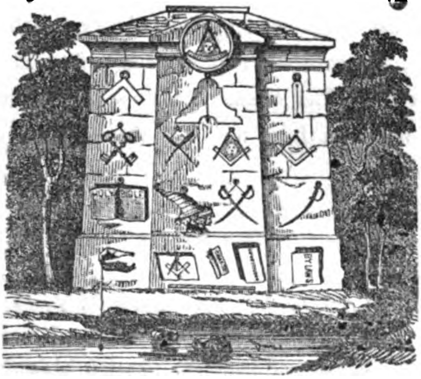

VOL. III. CHICAGO AND DETROIT, FEB., 1858. NO. VI.

TO THOSE WHO OWE FOR THE ASHLAR.

We have in several short articles called upon those who are indebted for The Ashlar, to forward us money. We regret to say that this request has been heeded by but comparatively few; and we regret still more to state that there are those who—disregarding the rule which we have repeatedly published—after taking three or four numbers of volume three, refuse to continue the volume or pay for it, thereby subjecting us to a serious loss. We can sometimes hardly realize that we are dealing with Masons, who are bound by moral obligations of the strongest kind. Is it fair—is it honorable—to act thus, and subject the publisher of a Masonic work (on account of non-payment of bills) to animadversion which reflects on the Order? We address this to each Brother who is indebted to us—and we ask him to answer it in his own heart.

Till within a short period, we have been punctual in meeting our bills, but now we find ourselves somewhat in arrear. We cannot carry on a Masonic Magazine successfully without ready money, and ready money we must have. We are determined not to ask for credit, and to demand, as a matter of justice, that those who owe us shall, if it be possible, pay the amount of their indebtedness.

We say once more, therefore, to those who are indebted to us, that we need money; and earnestly request them to forward the amount of their indebtedness for The Ashlar. This request, Brother, we make as a Mason. Will you heed it? Pay the money to our agent, or forward it by mail.

MASONIC INTEGRITY.

Activity and the love of gain are peculiar characteristics of the American people. For the acquisition of gold, men labor as though they were working for their eternal salvation—they sacrifice comfort, ease, and often health and peace of mind. This desire of riches and the present habits of trade, tend frequently to foster a baneful spirit of trickery and deception, whose influence is felt far and wide. This is but the natural result of a known cause.

Honesty is not only the best *policy*, but it is a principle always right. " An honest man is the noblest work of God," all will admit, and yet how few seem to realize the fact in their every-day actions!

With regret we must acknowledge that the above remarks will apply to a large portion of the Masonic Fraternity—men whose professed principles should lead them to eschew the quibbling spirit of conventionality countenanced by the world. No greater evidence of the truth of our assertion need be given than the large number that have joined the Order during the past few years. Every applicant avows that he applies for the benefits of Masonry, " unbiased by friends and uninfluenced by mercenary motives," and that " he is prompted to solicit the privileges of Masonry by a favorable opinion conceived of the Institution, a desire of knowledge, and a sincere wish of being serviceable to his fellow countrymen." How many weigh well the import of these words! The actions of many after their admission, do not tally with them. Brother, look around you to-day, in your own Lodge. Observe its members. Are they punctual in their attendance on the meetings? Are they zealous in the cause? Are they disposed to give liberally of their means for charity? *Do they punctually pay their dues?* While there are many members who, in all these respects, are faithful and praiseworthy, is there not another class of a different character, who are lukewarm, or altogether neglect the meetings, and too frequently disregard the precepts of Masonry?

There are those who think it wrong to express such sentiments publicly, for fear the uninitiated will thereby obtain an unfavorable opinion of the Institution. We have no sympathy with such Masons. If there is an evil pervading the Fraternity, it should be denounced and checked, and any sensible man, be he in, or out, of the Order, will think more of it therefor. We can gain nothing by countenancing, or refusing to expose, a bane which is materially injuring the Institution. Better would it be for Masonry to-day, if the number of her members were one half what it is—especially in this country.

The present state of things gives evidence that the high standard of Masonic integrity which ought to be attained and preserved, is not properly appreciated and observed by a large number of the members of the Order. There is need of more spirit—more zeal in the cause in which we are engaged, which will lead to a more scrupulous regard of the moral obligations that each has assumed. The forms and ceremonies of Masonry, in and of themselves, are worth little. They do not make a man a Mason. They give him the name but not the heart—*that* he must possess before. They furnish not the material, but simply mould and improve it. Too great caution therefore cannot be observed in initiating applicants.

Brother, take the remarks in this article home to yourself. Are you all that Masonry requires of you? Are you scrupulously faithful in the performance of the duties which she enjoins? Do you strive to reach the high standard of integrity which she sets before you? Answer these questions to yourself; and if the response be "*nay*," as in many instances it must be, then buckle on your armor anew for a severer conflict. Guard well your own actions, that you may not be an unworthy member, and that the reputation of Masonry may not in the eyes of the world be sullied by your action. If you do not so, there is no excuse for you; the principles of our Order are plain and simple—a child can understand them—and he who strives to live by them, cannot but be a man of strict integrity.

MASONIC ODE.

With much pleasure we lay before our readers the following Ode, written by Bro. F. G. Tisdall, for the occasion of the Centennial Anniversary of St. John's Lodge, No. 1, New York.

One hundred years ago to-day, this Lodge received the right
To make, of all good men and true, Sons of Masonic light;
How meet upon the level teach; how part upon the square;
How feed the poor, the naked clothe; how dry the widow's tear.

And though a century has passed since first these tools were plied,
The cov'nant by our grandsires made, has never been belied;
We have met upon the level, and parted on the square,
And old St. John's will do so still, though past her hundredth year.

Dear Brethren, who with us unite, we gladly greet you here,
And should we live a hundred more, will share with you our cheer;
We will meet you on the level, and part upon the square,
And prove that we retain our strength, though past our hundredth year.

The mem'ry of the past shall be a guide our path to light;
The virtue of our patron Saint will e'er with us be bright;
We will meet upon the level, words with Craftsmen justly dear,
And thus maintain our Masons' claim, though past one hundred years.

And when we all shall part to-night, and leave this joyous scene,
Yet, meeting on the level, its teachings will be green;
The pleasures we have here enjoyed, the parting on the square,
Will by our grandsons be maintained when in their hundredth year.

* * *

☞ "We may compare the troubles which we have to endure in the course of this life to a great bundle of faggots, far too large for us to lift. But God does not require us to carry the whole at once; he mercifully unties the bundle, and gives us first one stick, which we are to carry to-day, and then another which we might easily manage, if we would only take the burden appointed for each day; but we choose to increase our troubles by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it."

MASONRY IN CANADA—"ANTIENT GRAND LODGE."

Our readers are aware that much confusion exists among the Craft in Canada. The Grand Lodges of England, Ireland and Scotland exercised and still exercise jurisdiction over subordinates there. Some two years ago the Independent Grand Lodge was formed, of which Col. Wilson is Grand Master. Another body, claiming the prerogatives of a Grand Lodge, is now added to the list. Its history is brief, and will interest our readers.

On the twenty-first day of May, 1856, the Provincial Grand Lodge of Canada West (acting under the Grand Lodge of England) held its half-yearly communication at the city of Toronto. The Grand Secretary gave notice that *seven* subordinate bodies had given official notice of their connection with the Independent Grand Lodge. The Board of General Purposes was instructed to communicate to the Grand Lodges of England, Ireland and Scotland, the facts respecting the new Grand Lodge. A resolution was also adopted expressing satisfaction at the notice that Bro. Geo. R. Portal intended to introduce a motion in the Grand Lodge of England, to the effect that the Provincial Grand Lodge should enjoy the privileges and immunities of an independent Grand Lodge, "save and except that it shall, once in every three years, submit the names of two or more Brethren to the G. M. of England, who shall appoint one of them P. G. M.," etc.

At the next half-yearly communication, on the 23rd day of October, 1856, it was unanimously resolved, "That this Provincial Grand Lodge has been deeply pained that the Grand Master of England should have received in such a manner the constitutional conduct which this Provincial Grand Lodge has pursued throughout their difficulties and grievances, and their pain is rendered more intense that he should in any such manner have blamed for unconstitutional conduct the Dep. Prov. Grand Master, who has, by the direction of the Prov. Grand Master, conducted the entire business of the Province, and whose zeal for Masonry, and efforts to maintain it in unsullied purity, have gained for him the deepest respect of all true Masons of Canada." Motions were adopted expressing regret at the treatment received from the Grand Master of England, and resolving to petition directly to the Grand Lodge. Bros. Harington, Harman, Richardson, Barron, Whitehead, Cumberland and Harding, were chosen a committee to draw up a petition setting forth the grievances of the Canadian Masons, etc. "Masonic communication with the self-styled Grand Lodge of Canada, or any Lodge or any individual having connection therewith," was forbidden. At a subsequent meeting the petition drawn up by the committee was approved by thirty Lodges, and adopted by the Provincial Grand Lodge. It was then forwarded through the proper channel, and Bros. Townend and Portal, representatives of the Prov. Grand Lodge in the Grand Lodge of England, were requested to enforce the prayer of the memorial.

The next half-yearly communication was held on the 30th day of June, 1857. The resolution forbidding Masonic intercourse with the Grand Lodge of Canada, was rescinded. Resolutions were adopted expressing regret that the petition to the Grand Lodge of England had not been properly responded to by that body, and declaring "That with unfeigned grief, this Provincial Grand Lodge, in fidelity to the Order within this Province, is constrained to declare that separate organization is necessary for the efficiency and stability of Freemasonry in Canada;" and "That on the confirmation of the foregoing resolution, (at the next ensuing meeting of this Provincial Grand Lodge,) this Grand Lodge shall declare itself an independent Grand Lodge, all warrants from the Grand Lodge of England being returned thereto." A committee was appointed, on the invitation of the "Independent Grand Lodge of Canada," to meet a committee of that body, to effect an union.

On the 5th day of August, the committees met. Present, on the part of the G. L. of Canada: W. C. Stephens, W. B. Simpson, G. L. Allen, James Daniels, Kivas Tully, and T. B. Harris. On the part of the Prov. G. L. of Canada West: Thos. D. Harington, G. W. Whitehead, John Harding, F. W. Barron, F. W. Cumberland, S. B. Harman, and Francis Richardson. The articles of union proposed by the committee of the Provincial Grand Lodge, were similar to those adopted by the two Grand Lodges in England in 1813. To these the committee of the G. L. of Canada required so many amendments that an union could not be effected. The chief matter of difference which put an end to the convention was in reference to No. 1 of the articles of union, which was as follows: "There shall be, from and after the ——— next ensuing, a full, perfect and perpetual union of and between the two fraternities of Free and Accepted Masons of Canada above described; so as that, in all time hereafter, they shall form and constitute but one brotherhood; and that the said community shall be represented in one Grand Lodge, to be solemnly formed, constituted and held on the said ——— next ensuing, and from thence forward for ever." Amendments proposed: "Strike out the word *two*, and for the word *fraternities* read 'fraternity;' strike out the words *above described;* for *they* read 'it;' strike out the words after Grand Lodge, and read, 'from and after the 9th day of July, 1858.'" The committee of the Prov. G. L. claimed that the amendments proposed by the other committee would merely merge their organization into the Independent Grand Lodge. The representatives of this body claimed that it would merge the two bodies into one Grand Lodge of Canada. The following is taken from the minutes of the meeting:

"This alteration having been duly considered by the Committee of the Prov. Grand Lodge of Canada West, they offered the following memorandum in reply:

'That inasmuch as the counter proposition now received from the Committee of the Grand Lodge of Canada, simply amounts to the Prov. Grand Lodge being admitted into the Grand Lodge of Canada at its next regular Annual Communication, rather than the fusion of the now existing separate bodies, this Committee regrets its inability to assent to any resolution, not bearing, on the face of it, perfect equality and Masonic rank on both sides; and thus preservative of the dignity of both bodies here represented.'

"To which the Committee of the Grand Lodge of Canada made the following reply:

'The Committee of the Grand Lodge of Canada regrets to feel that the resolution now adopted by the Committee of the Prov. Grand Lodge, if that resolution is to be considered for the present irrevocable, precludes the posibility of that union it had earnestly hoped would have been this day consummated; they, however, look forward with confidence, that the delayed amalgamation of the bodies may be effected at the Annual Communication of the Grand Lodge of Canada on the 9th of July, 1858, and that on that occasion the members of the Prov. Grand Lodge will meet on terms of perfect equality with the members of the Grand Lodge of Canada, and take equal parts in the business of the day, and in all future proceedings of the Grand Lodge.'

"The Committee of the Prov. Grand Lodge of Canada West rejoined as follows:

'The Committee of the Prov. Grand Lodge, with regard to the passage, in the present memorandum of the Committee of the Grand Lodge of Canada,

'That they look forward with confidence, that the delayed amalgamation of the bodies may be effected at the Annual Communication of the Grand Lodge of Canada in July, 1858,'

Beg to reply, that if the word *amalgamation* may be accepted in the sense of *fusion* of the existing bodies into one new body, as used by the Committee of the Prov. Grand Lodge, they see no reason why such amalgamation should not be immediately consummated.'

"No written answer being given, the following concluding memorandum was offered, with a request to withdraw the foregoing, which request was declined:

'That the difference between the Committees seems to be, that the Grand Lodge proposes an *amalgamation*, which, in truth and in fact, would be a mere reception by it, as a superior, of the Prov. Grand Lodge as an inferior body, whilst the Prov. Grand Lodge proposes a *fusion* of the two existing bodies into one new body, to be constituted by and composed of both, and preservative of the dignity and past acts of both; such a fusion this Committee will cordially accept, but any amalgamation ignoring the existence, rank and dignity of the Prov. Grand Lodge cannot be entertained.'

"Whereupon the following memorandum was offered by the Committee of the Grand Lodge of Canada:

'In accordance with the terms of the resolution last proposed, the Committee of the Grand Lodge of Canada are prepared to recommend to the Grand Lodge,

'That the Grand Officers of the Prov. Grand Lodge shall be accorded equal past rank in the Grand Lodge, to that they held in the Prov. Grand Lodge.

'That all Lodges declaring their affiliation with the Grand Lodge of Canada previously to the next Annual Communication of the Grand Lodge, shall take numerical rank, according to the dates of their warrants, equally with the Lodges at present in alliance with the Grand Lodge of Canada.

'That the members of the Grand Lodge of Canada, and the members of the Prov. Grand Lodge of Upper Canada, and of the Prov. Grand Lodge of Montreal and William Henry, and Quebec and Three Rivers, if they see fit, shall enter the Grand Lodge Room in procession—shall take their position under their respective banners, and then and there proceed to the election of the Grand Officers of the Grand Lodge."

"To which the following answer was presented:

'The Commitee of the Prov. Grand Lodge are under the necessity of rejecting the last memorandum as irrelevant to Art. No. 1, of the proposed Articles of Union, beyond which the discussion has not yet passed, as inconsistent with the resolution No. 3, unanimously adopted, and as a question of internal discipline solely belonging to the Grand Lodge of Canada; the Committee regret that such a resolution should have been offered to them, and they propose to close the proceedings by an adoption of the minutes.'"

On the 9th of September last, at a special communication of the P. G. L., the P. G. M., as representative of the G. M. of England, directed every delegate holding any warrant of a Lodge from the G. L. of England, to return the same to him. Thirty-eight were returned. It was then unanimously resolved, "That in true, loyal and constitutional succession to the late Prov. Grand Lodge of Canada West, a Grand Lodge of Canada be now formed, constituted and proclaimed, under the title of the '*Antient Grand Lodge of Canada.*'" Sir Allan McNab was then elected Grand Master.

At a subsequent communication in September, Sir Allan McNab was installed by Bro. Thos. D. Harington. A constitution and regulations were adopted, and other business pertaining to local matters was transacted.

This is a brief history of the new body in Canada, claiming the rights and privileges of a Grand Lodge. Its organization involves some interesting questions which we have not time to consider in this article. So great is the confusion in Canadian Masonry that the uninitiated can but look on with wonder if not aversion; and many of those who have received the degrees, must be at a loss to know on what ground they stand. We shall allude to this subject again at an early day.

UNJUST CRITICISM.—In his official address to the Grand Lodge of Illinois at its last annual communication, the M. W. Grand Master, Jas. H. Hibbard, made some brief remarks upon the increase of worthless Masonic publications, and want of ability of some of those who aspire to the chair editorial, and recommended THE ASHLAR, *published in Illinois*, as worthy of patronage. The Grand Master did not apply his remarks to any particular publication, and did not, we presume, refer to any of the established Masonic periodicals. Yet his remarks have been made the subject of severe criticism by Bro. Leon Hyneman, of the *Mirror and Keystone*, whose usual good nature seems to have forsaken him—not to say a small bit of his good sense. He says —"We deem it *most reprehensible, uncalled for and unjust in the highest degree, to speak disparagingly of all or any one of the Masonic publications, in order to favor one in particular.*" Bro. Hibbard did not speak disparagingly of all Masonic publications, nor did he refer to any particular one, and the remarks of Bro. Hyneman seem to us to be entirely uncalled for. But our contemporary is not content with attacking the Grand Master of Illinois,—he has a few raps for Bro. Parvin, the Grand Secretary of Iowa. We remember the remarks of Bro. Parvin, and we see no reason to find fault with them. We did not consider them aimed at THE ASHLAR, and if they were, we would allow Bro. P. to entertain his own views on the subject, unmolested.

We have alluded to this subject with considerable regret, because we looked upon Bro. Hyneman as one of the most liberal minded of the Craft, and have ever regarded the spirit displayed by his paper as truly Masonic. With pleasure we make room for the following from its pages, spoken in its own behalf:

> The "Masonic Mirror and Keystone," for the last six years, has in the many questions which have been agitated, in various sections of the Masonic world, by its strict adherence to the landmarks of the Order and conservative course, received the commendations of the most gifted and enlightened Masons in the country. The Grand Masters of nearly every State and territory in the Union have in the most marked manner signified their approval of the course pursued by the Mirror and Keystone, and spoken warmly of the necessity for the Brethren to give it a liberal support. If those who are conversant with the ritual and usages of Freemasonry find it to their benefit to read the "Masonic Mirror and Keystone," so as to enable them to arrive at a correct understanding of the principles, laws, and customs of the Institution, surely the novice in Freemasonry, if he is desirous of obtaining Masonic knowledge, ought also to subscribe for and read it. The "Masonic Mirror and Keystone" is published every Wednesday, at the low price of two dollars a year. It is the only Masonic publication issued weekly in the United States. In addition to its Masonic character, it contains every week in its columns the choicest

gems of literature, which render it a most valuable family paper. The wives and daughters of Freemasons are devoted readers of the "Masonic Mirror and Keystone," and hail its weekly appearance at their residences with much pleasure as affording them a rich intellectual feast. The publication office of the "Masonic Mirror and Keystone" is No. 310 Chestnut street, where those wishing to subscribe will please call.

MASONIC JURISPRUDENCE—QUERIES AND REPLIES.

Comp. Weston: I desire to speak of some practices our Blue Lodge is given to, and wish you to take them into advisement, and report your views in the next No. of The Ashlar. Is it in accordance with the secrecy of the ballot to lay the ballot box on the altar and then call out each Brother to repair thither and cast his ballot, he himself taking the ball out of a box near the ballot box, thereby giving every one an opportunity of discovering the color of his *ball?* And moreover is it not quite as censurable to take but one ball, *instead of two*, and take that one in the thumb and fore finger with the evident intention of letting the Brethren see that the ball is white. Now when one applies that is not good timber (after voting as I have shown before) it is difficult to conceal the color, so rather than come out and show your hand you would rather let an unworthy man gain admittance, for there are no men, however much they may be steeped in vice, but have their friends, and an old and trite saying is, that it is better to have the good will of a dog than his ill will; and hence a Brother has some delicacy in proclaiming the color of his ballot, because such voting is equivalent to voting by a show of hands, which is as out of character as it is destructive to the best interests of Masonry.

Now, to review, I take the ground—first, that to leave the ballot box on the altar is not right. It in each and every case produces confusion, all rushing up to vote, helter skelter; and moreover it is too much apeing after the Odd Fellows to have the ballot on the altar, besides having one at your very elbow when you take up and deposit your ball. And, second, I claim that every Brother should take two balls and should deposit them secretly, whether he vote for or against the candidate.

Ans. Our correspondent seems to be in unnecessary trouble. The best method of balloting is that which is most secret. If the manner adopted in his Lodge does not enable each Brother to vote secretly, or if it is such as easily enables Brethren to see how each one votes, then it should be abandoned. If a Brother intentionally deposits his ballot so that others can see whether he casts a white or a black ball, he does wrong, and the W. M. should so inform him. The best method of balloting, we think, is to place the box on the altar so covered that it is impossible for any one to see how a Brother votes. Then let the name of each member be called in such a manner as to give each one ample time to deposit his ball without being crowded, or, as our correspondent says, having others at his elbow. In this way the ballot is perfectly secret, and each one can vote as he pleases.

BRO. WESTON: If a member is suspended for non-payment of dues, there being no other charge, and the Bro. comes forward and pays his dues, does it require any action of the Lodge to restore him? If so, by ballot, or would a show of hands be Masonic, provided the by-laws were silent on the subject? Please answer in THE ASHLAR.

ANS. If a member is suspended for non-payment of dues in the *ordinary way* without charges being preferred against him, he is reinstated when he pays his dues. He is suspended *without charges* till a certain contingency happens, *i. e.*, the payment of his dues. When that takes place he is again a member of the Lodge in good standing.

A correspondent asks whether the reference often made in the third degree, to the Christian Dispensation, giving that degree a sectarian character, is right.

ANS. The portion of the lectures referred to by our correspondent is obviously of modern date, and in our opinion should be omitted. To claim that Masonry is universal—that it unites men of every country, sect and opinion, and then teach that it is sectarian, is in our mind an absurdity.

BRO. W.: The ballot is passed on the petition of a candidate for initiation and found clear. At another meeting objection is made by a member of the Lodge to the initiation of the candidate. Can the W. M. initiate him?

ANS. The power is in the W. M. He must take the responsibility, however, if he initiate the candidate, and can be dealt with by the Grand Lodge if he do wrong. As a general rule, we believe a Master should refuse to initiate if any member objects to the candidate.

BRO. WESTON: In our Lodge when charges are preferred against a Brother they are placed in the hands of a committee, who take testimony, &c., and report to the Lodge whether the Brother is guilty, which decision is regarded as the decision of the Lodge. This is in accordance with the by-laws. Is it right?

Ans. The following extract from the Old Charges is cited as authority for submitting to Lodges trial of Masonic offences:

> "If any complaint be brought, the brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies, (unless you carry it by appeal to the Grand Lodge,) and to whom they ought to be referred, unless a lord's work be hindered the mean while, in which case a particular reference may be made; but you must never go to law about what concerneth Masonry, without an absolute necessity apparent to the Lodge."

In accordance with this, as well as general custom, we think the party should be tried and judged by the Lodge. This, however, can be regulated by the Grand Lodge. If it sanctions the course spoken of by our correspondent, its decision is final. The plan of submitting charges to a committee to *decide upon* we regard as exceedingly injudicious and unfair. The committee may consist of *one* member only, as well as *three* or *five* or *twelve;* and that committee may be appointed by undue influences. We certainly should not wish to see any Brother subjected to such a trial. The only proper course, in our mind, is for the Bro. to be tried by the Lodge, and the question to be decided by ballot.

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General Grand Encampment.—This body, as well as the G. G. Chapter, is on the wane. The following preamble and resolution were adopted recently by the Grand Encampment of Indiana:

> "That, in their opinion, the G. G. Encampment, in the infancy of the Order, was a necessary and useful institution; but in the present growth of the Order the necessity for such an organization no longer exists, and that the recent aggrandizement of power on the part of the G. G. Encampment, by which the independence and sovereignty of the State Commanderies is nearly entirely swallowed up,—a state of things never contemplated in the origin of that body,—still more strongly convinces your committee of the necessity of its dissolution; they would therefore offer for adoption the following:
>
> *Resolved,* That it is the sense of this Grand Commandery, that the General Grand Encampment of the United States is no longer necessary for the usefulness and prosperity of Templar Masonry in that jurisdiction, and that our delegates to the next tri-ennial session of that body be instructed to urge upon it the propriety of taking steps for its early and final dissolution."

FAMILIAR COMMENTS ON ARCHITECTURE.

NO. VI.

The conversion of the original Basilicas into places of Christian worship, is probably one of the greatest triumphs obtained by the light of the cross. That these imperial halls, these judgment seats of the Cæsars, where often the patient martyr was heard, jeered and tempted by the pagan, and delivered over to the torture, the sword, the fire, or the half-famished lions; that these judgment seats should become holy altars, and the benches where a cruel people had so often sat, and heard and applauded the sentences of martyrdom, become the seats of earnest and anxious christian servants, is indeed a triumph of the Christian religion. "Not shame then should we deem it, but the glory of the Church that she bends to her will every feeling, and art, and institution, that human power may devise; that the triple splendor of her long drawn nave and aisles, the branching transepts, the mighty apse canopying the gorgeous altar, are but the spoils of her enemies; that each and all are but developed beneath her living breath from the colonnades, chalcidica, and tribune of the heathen hall of judgment."

From this time forward, during the progress of Christianity, the principle of the original Grecian temple ceased to be perpetuated, nor could the debased models, the heathen temples of which so many stood in all the pride of Roman extravagance, be used as places of christian worship. In paying their adorations to the pagan deities, the adoring crowds came not within the body of the building, but had their position in the precincts only—in the courts of the temples, or within the spacious porticos surrounding them: the interior of the temple was trodden only by the priests. The original Basilicas were erected with the one intention only of answering the desired purpose; their interiors as previously stated were gorgeous and elaborate often to incongruity, but their exteriors were plain, almost without ornament or decoration of any kind. A portico in front, about half the height of the building, with two windows pierced above at equal distances, and another over them in the angle of the gable—plain side walls pierced with openings giving sufficient light to the interior—and the circular form of the apse with the arched roof to it in the rear, was the external character of these buildings. Plain, simple, and unobtrusive, their outward appearance was little calculated to arouse the jealous feelings of an idolatrous people, and excite them against the early Christians; and this safe policy was doubtless adopted by them until in their full grown strength they were able, through the noble and almost unrivalled edifices they afterwards reared, to proclaim their knowledge of and trust in the only true God.

In this new principle of architecture, (for so we may in truth consider it,) introduced in the construction of the Basilicas, there is one thing worthy of remark; which is, that in its exterior decoration it borrowed nothing, preferring to remain unadorned until its appropriate ornament could be developed in the growth and progress of the style; and in their interiors, the arch, and pier, and column, are treated more independently and legitimately, than in the earlier Roman attempts at art. The arch is worked in more as a curved entablature, than as a distinct feature springing from it: the architects assuming the entablature in the same light to be a straight arch. This, at least, is so far creditable that nothing was introduced that gave deformity to the style, or impeded its natural development and the character of its legitimate ornamentation. At a later day when it had arrived at its manhood, we find it asserting its independence of its pagan predecessors with all the boldness and life of the soaring campanili and cupola, and the tiers of colonnades in stories above each other.

Parallel with this, we must notice another and a distinct style of architecture, not borrowed from the Grecian or Roman, but separate and original in itself; we allude to the Byzantine. This style is purely oriental, not locally so, as if belonging to any one particular spot, but generally pervading all the eastern style of art sufficiently to be characterized as oriental. There is nothing peculiar or remarkable in the fact that Byzantium originated and matured a distinct architecture of its own. It had a dissimilar government, laws, language, and literature, from its western neighbors; the attempt to christianize it eventually failed, and all the endeavors and influence of Constantine to create a new Rome at Byzantium, in so far as religion and system of government were concerned, most signally failed. It was an eastern land, and could not be separated from the fate of eastern dynasties. It was not natural, necessary or essential, that it should borrow from its northern or western neighbors, for while subject to Rome, it was Roman but in name alone.

As in the Roman architecture the principal feature was the arch. and all other features were made secondary to it, so in the Byzantine, the dome and cupola are the very prominent and essential features to which every other part is subservient. The dome is doubtless the offspring of the arch, and its use had been very limited by the Romans, as the form of their buildings offered but few opportunities to do so—and then only as an ornament and not as a principle in the style of architecture. In the Byzantine, it became the grand crowning point of all their edifices. The centre of their main buildings had an elevated cupola, surmounted by the majestic dome; and their later buildings have all the parts converging from the centre structure, surmounted with smaller ones, and these again often covered with smaller and with semi-domes.

The church of St. Sophia, at Constantinople, built by Constantine at the request of his mother, St. Helena, and now used as a Turkish mosque, is considered to be one of the finest examples of this style of architecture. To those accustomed to see the long continuous lines of columns in cathedral Gothic and Basilican architecture, the appearance of this building strikes them as confused and jumbled. The domes, semi-domes and apses sprout out in all directions, and yet in regular uniformity, around the great central cupola. This Mohamedanized christian structure, after being twice destroyed by fire, was eventually restored by Justinian, Constantine's son and successor, who employed Anthemius, a Greek architect, to furnish the designs, and whose genius directed and completed this stupendous work. It occupied less than six years in building, and when finished, Justinian exclaimed in the joy of his heart, "I have outdone thee, O Solomon!" The quarries of Africa, Asia Minor, Greece and the Grecian isles, all contributed to furnish material for this great work, and ten thousand workmen were employed in its construction, whose wages were paid on the evening of each day.

The exterior facing is of marble, over a massive wall of Byzantine bricks. The dome has a diameter of 115 feet, and is remarkable for its peculiar construction, having a rise of only one-sixth of its diameter. It is lighted by twenty-four windows, and supported by four strong arches springing from massive columns of Egyptian granite. The edifice is in the form of a Greek cross, 269 feet in length, with a transept, 248 feet long. Its interior has been much defaced by the Turks, whose cupidity has stripped it of all its valuable enrichment and ornamentation. The floors were of different kinds of marble, richly varied in color from jasper to porphyry, producing a beautiful effect by the skillful blending and contrasting of the several hues. Many of the pagan temples of Rome and her provinces contributed some of their costly materials toward the construction of this church, which was styled by Constantine the Church of Eternal Wisdom, and by him dedicated to all the Apostles. Its exterior is now much altered from the original design, which had but the main central dome—the smaller domes and semi-domes which have been added, together with the minarets surmounted by the crescent, give it now the appearance essentially of the Moorish style of architecture.

We have been thus particular in describing this building because of its being a model of the type of Byzantine architecture, whose influence has been so strong in all the oriental countries, and which is now looked upon as the symbol of Mohamedanism. ARCHITECT.

GRAND CHAPTER OF OHIO—VIRTUAL WITHDRAWAL FROM THE G. G. CHAPTER.

The following account of the proceedings of the Grand Chapter of Ohio, at its late Convocation, is taken from the Masonic Review:

"We have not yet received the printed proceedings of this body: but venture to furnish information concerning its action on a given question, from our notes taken at the time. The question is,—a continuance of its connection with the General Grand Chapter of the United States. The subject was alluded to in the address of the G. H. Priest, and referred to a select committee which reported:

'That the only portion of those proceedings' (of the General Grand Chapter) 'which can claim their attention, is the adoption or rejection, by this Body, of the amendments to the G. G. Constitution, proposed by Comp. Pike of Arkansas, and submitted to the State Grand Chapters. Those amendments are probably well enough, and if adopted will render the General Grand Chapter simply harmless.

But your committee believe that, instead of patching up the General Grand Chapter, and making efforts to perpetuate its existence, this Grand Chapter will consult its own dignity and the benefit of Royal Arch Masonry in our State by withdrawing whatever allegiance we may owe to, and severing any connection with, that General Grand Body. And your committee think so for the following, among many other reasons:

1. It is a new feature in Masonic government, not recognized by, nor congenial with, the nature and spirit of ancient Freemasonry.

2. It is of no use *now*, whatever it may have been at an earlier day. The object sought by its organization was uniformity; but the only uniformity it has introduced is in the promulgation of degrees unknown to Masonry until near the close of the last century, and in requiring prerequisites for the Royal Arch which were never exacted until then, and which are not essential to the full and proper development of everything that is valuable in Masonry.

3. *Its assumptions of power are dangerous in the extreme: while it has declined to even hear a complaint from New York, it has undertaken to adjust one in Michigan on an ex parte statement; and not only declares that a Chapter working under a charter from the Grand Chapter of Michigan is not a Royal Arch Chapter, but that the work it has done is no work at all, and its members are not Royal Arch Masons! Thus it is not only dangerous to the peace and prosperity of the Order, but to the very existence of our organization: what has been done in Michigan, may be done in Ohio.*

4. We receive no return for the expenditure necessarily incurred by us in perpetuating our present relations with that Body; and from the time we first unfortunately acknowledged its supremacy, to the present moment, your committee are not aware that the General Grand Chapter has ever been of the slightest benefit to Royal Arch Masonry in Ohio—or elsewhere.

From the foregoing, and many other considerations which might be adduced, your committee have concluded to propose the following resolutions for adoption by this Grand Chapter:

1. That it is inexpedient, at present, for this Grand Chapter to act upon the proposed amendments to the Constitution of the General Grand Chapter.

2. That in the opinion of this Grand Chapter, it is advisable to withdraw its allegiance from the General Grand Chapter, as soon as the same can be done consistently with good faith, and without injury to the cause of Royal Arch Masonry.

3. That a select committee of nine be appointed to consider and mature a plan for an entire withdrawal of our allegiance to the General Grand Chapter, and suggest any change which may be necessary in our Constitution and forms; with instructions to correspond with the Grand Chapters of other States acting under the authority of the General Grand Chapter of the United States, as to the expediency of abolishing the General Grand Chapter;—and report to this Grand Chapter at its next annual communication.' "

By this it will be seen that the Grand Chapter of Ohio considers the action of M. E. Chas. Gilman, G. G. H. P., respecting Peninsular Chapter, an arbitrary assumption of power. The action of the G. C. of Ohio shows clearly its opinion of the G. G. C., and virtually dissolves its connection therewith.

CONTINENTAL FREEMASONRY.*

By Bro. J. E. Wood.

We often hear the non-Masonic world declare that the benefits of Freemasonry are imaginary, or, at all events, that they are restricted to the social enjoyment which may be equally found in any other society. But, although the Brethren of the Order may treat such a libel with the contempt which it deserves at their hands, and be better acquainted with the real benefits of their Craft, yet even they cannot appreciate the full beauties of Freemasonry, unless they have made trial of its virtues among strange men, or in strange countries. It is for two reasons that the following account is written;—firstly, to show that a Brother is received with as fraternal a welcome in another land as in his own; and secondly, to give some idea of Continental Freemasonry to those Brethren who have not enjoyed opportunities of witnessing for themselves the working of the Craft in that nation with whom we have recently fraternized in another manner.

At the commencement of the last summer I had determined to pay a visit to Paris, in company with a friend, and as he happened to be a Brother Mason, we decided upon giving our visit as much of a Masonic character as possible; so, in addition to our ordinary baggage, we each took a small box exclusively devoted to Masonic clothing. This consisted of a full dress Prov. Grand suit, a Royal Arch, and a Knight Templar's costume, together with appropriate jewels. The Templar's suit we found to be useless, because the Royal Arch ranks considerably above that Order. But the Prov. Grand full dress clothing was exceedingly useful, and struck the Parisian Brethren with awe, giving them singularly exalted ideas of our dignity. The mystic powers of the Craft began their work immediately on our landing on French ground. My Masonic companion carried with him a huge carpet-bag, which was instantly seized upon by the searchers at the Custom House, and its contents reduced to a state of direful confusion in an instant. My big box, however, was not destined to suffer quite such rough handling, for the chief douanier happened to be a Brother Mason, and being struck with a very decidedly Masonic jewel lying at the top of my box, he made a few rapid inquiries, and having ascertained our rank, welcomed us to France, much to the surprise of a lad who was with me, and who, not being a Mason, was quite astonished at the excellent terms on which we were then with the officials, and all without having spoken a word. I may mention, that our boxes were not delayed by the rencontre.

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* From the London Freemasons' Magazine.

We saw no more of Freemasonry until we arrived in Paris, although we signified several times that we were Brothers of the Craft. The most probable reason for this circumstance is, that our companions on the journey to Paris were nearly all soldiers, and I noticed very few soldiers indeed attending the meetings of the various Lodges, and those who did so were almost invariably officers of the Lodge.

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Freemasonry in France is divided into two great bodies, one working under the auspices of the Grand Orient, or Grand Lodge, and the other deriving its authority from the Supreme Council. Although the members mutually visit each other, yet they hold their meetings in different parts of Paris; the Grand Orient having a house in a street that runs into the east end of the Rue St. Lazare, and the Supreme Council meeting in the Rue de Grénelle, St. Honoré, No. 35. The latter building, by the way, is not easy to find by night, as the archway leading to it is very dark, and the lamps in the street exactly throw a shade instead of a light on the number. It is on the same side of the street as the passage of the Vero-Dodats, and one very simple way of discovering it, is to commence at the Vero-Dodats, and to go into every archway until you get the right one, which will be found nearly opposite to, and at no great distance from, the sign of "Les deux Sappeurs," who grace the first floor of their residence in all the glories of tall shako, white apron, and large hatchet.

I would recommend every Brother to visit the house some morning, as it is large and well worth seeing, and especially not to neglect certain chambers in the upper story, which are decorated in a very cheerful manner, and appear eminently calculated to raise the spirits of any nervous individual who might happen to find himself alone in them. More I cannot say, except that as is generally the case with the continental ceremonies, there are many things which we might advantageously copy, while there are too many which are decidedly puerile, and which we have very rightly discarded as unnecessary accompaniments. I purposely avoid any detailed description of these rooms, because, although they cannot be ranked among truly Masonic objects, yet I was permitted to see them as a Brother of the Craft, and therefore the Masonic seal is on my lips. For the same reason I pass over in silence many objects which are to be seen there. There is a very obliging concierge always at his post, and he will show everything to any one who can prove himself a member of the Craft; that is, he will show every thing up to the rank which the visitor holds, on which subject he takes care to inform himself before he mounts the stairs. The best plan is to show the G. L. certificates, together with those of any of the high degrees that may have been taken. The Royal Arch is perhaps the most efficacious, unless the visitor happens to be a Member of the High Grades Union, in which case he will meet with wonderful deference.

The clothing worn by the French Freemasons is very different from that in use among ourselves. Very few aprons are to be seen at all, except in the two first degrees, and in one or two of the highest. The Entered Apprentices wear a white apron like ours, and they have to do the manual labor requisite in the ceremonies, which is rather heavy work, and, in hot weather, very fatiguing. The flap is turned up in just the manner practiced in England. After an interval of a year, the Entered Apprentices are passed to the second degree, when they turn down the flap of the apron, but add no ornament. At the expiration of another year, they are raised to the degree of Master Mason, and then discard the apron entirely, substituting a broad blue sash, passing across the breast, and decorated with sundry appropriate emblems in silver. I never saw any M.M. apron, but there were many samples of E.A.P. and F.C., while there was a moderate sprinkling of K.T. The K.T. aprons are very small, of the same color as our own, but of a triangular shape, one angle pointing downwards. The crimson cross is placed in the centre, but the silver emblem is not in use. The Rose Croix was plentiful in every Lodge, and the scarlet collar, embroidered with gold, had a very good effect. There were several Brethren who had taken the Thirtieth Degree, and they wore a most resplendent collar, heavy with gold and glittering with sparkling spangles, arranged to represent the well-known double-headed eagle grasping its two-edged sword, and surrounded with various devices, while the letters C.K.H. were conspicuously embroidered on the centre. I do not give the whole of the words represented by the initials, but any member of that degree will know what they mean, remembering that they must be taken to represent the initials of French synonyms of the words. From the Thirtieth Degree and upwards, the Brethren wore simply white watered-silk collars, with the number of the Degree embroidered in frost, and surrounded by rays. I saw but one member of the Thirty-third Degree during the whole of my Masonic experience in Paris.

I insert a copy of one of the circulars of the Jérusalem Ecossaise Lodge, No. 99, meeting under the Supreme Council.

A∴ L∴ G∴ D∴ G∴ A∴ D∴ L∴

Au nom & sous les Ausp∴ du Suprême Conseil de France, Rit Ecoss∴ anc∴ accepté

SOLIDARITÉ. FRATERNITÉ.

▱ No. 99. Constituée sous le titre distinctif

JÉRUSALEM ÉCOSSAISE.

Or∴ de Paris. Val∴ 11 Aout, 1854.

T∴ C∴ F∴

Nous avons la Faveur de vous prévénir que la R∴ L∴ ouvrira ses Travaux en tenue le Mercredi 23 Aout, 1854, à sept heures et demie très précises du soir, en son local ordinaire 35, Rue de Grenelle St. Honoré.

Venez T∴ C∴ F∴ par votre présence embellir nos travaux, les éclairer de vos Lumières et resserrer avec nous les doux liens de la Fraternité.

Recevez T∴ C∴ F∴ les salutations de vos tous devoués FF∴

1er Sur∴ Le Ven∴ Pro∴ Temp∴ 2eme Sur∴

Cuny Lejay. Harnier. Portebled.

Orat∴ Par mandement de la R∴ L∴

Thirifocq. Lamare.

Secret∴

ORDRE DES TRAVAUX.

1· Ouv∴ des trav∴ $7\frac{1}{2}^{h.}$
2· Lecture de l'Es∴ des der∴ trav∴
3· Correspondances.
4· Intro∴ des F∴ E∴ Visi∴
5· Paiement des Cotisations
6· 2 tour de scrutin sur le prof∴ **Petry.** William Adolphe, Employé de Commerce, rue de Beauvean, 46.
7· Init∴ des Prof∴ **Gauvet** Pierre, rue Richer, 48. **Deshayes,** Fulgence, horloger, rue du Bouloi, 22.
8· More∴ d'arch∴ par les F∴ F∴
9· Collat∴ au 2^{me} deg∴ au F∴ **Lantz.**
10· Tronc de Bienfaisance.
11· Fer∴ des trav∴

Les F∴ sont prévenus que les Trav∴ ouvriront à 7h$^{res}\frac{1}{2}$ et non à $8\frac{1}{2}$.

NOTA.

Les présentateurs sont invités à instruire les Candidats sur leurs obligations financières.

* * *

Tout membre en retard de 6 mois de Cotisation sera aux termes des regl∴ génér∴ et particul∴ mis en état de radiation.

* * *

Les tenues ont lieu le 4^{me} Mercredi de chaque mois : les travaux à l'ordre du jour seuls y seront traités.

* * *

Réunion du Conseil d'administration en Comité général le 2^{me} Mercredi de chaque mois.

* * *

At the top of the original copy there is an engraving of Jerusalem, and immediately beneath it the Square and Compasses, encircled with acacia, bearing in the centre the initials of the Lodge, J.E. A short explanation of the terms and letters used in the circular will perhaps be useful.

The letters "A.·.L.·.G.·.D.·.G.·.A.·.D.·.L.·." are the initials of the words "A la Gloire du Grand Architect de l'Univers," and correspond to our "I.T.N.O.T.G.A.O.T.U." The triangular arrangement of the periods separating the letters, signifies Freemasonry. The mark /__∴__/ signifies a Lodge. T.C.F. corresponds to our V.D.B., being the initials of "Très Cher Frère." The circular is signed not only with the name of the Secretary, but of the Worshipful Master, or, as he is called, "Le Vénérable," of the two Wardens, or "Surveillants," and of the Orator, of whose office I shall speak afterwards.

The circular appears to me to be a remarkably excellent one, and well worthy of imitation, as it partakes, in no slight degree, of that perfect arrangement which is so remarkable in Paris.

In my next paper on this subject, I shall introduce the Brethren into the walls of the Lodge.

(TO BE CONTINUED.)

THOMAS DUNCKERLEY—1770.

Extract from the Revelations of a Square.

"At the expiration of Bro. Dagge's year, during which the circumstances of the Lodge were greatly improved, I had the good fortune to fall into the hands of the most eminent Mason of the age," my garrulous companion continued,—"Bro. Thomas Dunckerley, an expert Master, and a good tactitian. He was supposed to be the natural son of King George II., and his manners did not belie his breeding.*

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* The anecdote is too interesting to be passed over in silence. It is thus related by his biographer: "In the year 1760, on his return from the seige of Quebec, an event happened which could not but fill him with astonishment; as it placed him in a new and most extraordinary point of view. A lady, receiving the sacrament on her death bed, made a declaration in all the awful solemnity of the occasion, by which it appeared that Bro. Dunckerley owed his birth to the first Personage in the kingdom; and Nature was determined that it never should be questioned."—(F. M. Mag. 1798, p. 878.) And those who have seen his portrait, which now occupies a prominent situation in the Preparing Room of the Royal Cumberland Lodge, at Bath, have been struck with the resemblance which its bears to the Royal Family now on the throne of England. Bro. Dunckerley, on this discovery, adopted the Royal Arms, with the bend sinister for distinction, and assumed, in his confidential correspondence, the name of Fitz-George, and the motto, FATO NON MERITO. I have in my possession, by the kindness of Bro. Percy Wells, the present W. M. of the Royal Cumberland Lodge (1854,) a genuine impression of his seal.

He was a perfect gentleman and a ripe scholar, combining a knowledge of science and philosophy with grace and dignity of deportment, and the uniform practice of every moral and religious duty. At the period now under consideration, he was a student at one of the inns of court, and was in due time called to the bar.*

"Though conversant in scientific and philosophical researches, he was of too virtuous a frame of mind, and too well grounded in his religious and moral principles, ever to suffer philosophy to lead to infidelity; but all the Christian truths received his most hearty concurrence, and all the Christian virtues his constant practice.

"In the Lodge he intermingled the *fortiter in re* so judiciously with the *suaviter in modo*, that, while the Society over which he presided was in the highest state of discipline, there was an ease and comfort amongst the Brethren which elevated the character of the Lodge, and procured for us the honor of many distinguished visitors, who all admired the quiet and easy deportment of Bro. Dunckerley in the chair, and the orderly and respectful conduct of the Brethren.

"In conducting the business of the Lodge, Bro. Dunckerley did not content himself with the usual common-place demonstrations contained in the Lodge lectures, but, like a skillful navigator, boldly launched forth into unknown seas, in the hope of discovering regions hitherto unexplored, where he might work a virgin soil in search of unfolded riches, or detect the germ of new and interesting sources of knowledge. And he was eminently successful; for he discovered and brought to light a hidden vein of science, which had escaped the penetration of all the eminent men who had preceded him in the same track. His indefatigable exertions and self-devotion to the holy cause soon advanced him to the greatest dignities Freemasonry had it in her power to bestow.

"By the indefatigable assiduity of this truly Masonic luminary, Masonry made considerable progress, not only within his own province of Hampshire, but in many other counties in England. In grateful testimony of his zealous exertions for many years to promote the honor and interest of the Society, the Grand Lodge conferred upon him the rank of Past Senior Grand Warden, and that in all processions he was entitled to take place next the present Senior Grand Warden for the time being.

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* At the demise of George II., which happened almost at the moment of the above disclosure, his friends, who were of high rank, laid his case before the new king, who generously allowed him £100 a year, which was subsequently augmented to £800, out of the privy purse; and this, with the profits of his profession, put him into easy circumstances; and it is due to his memory to add, that his charities were boundless, and the destitute Brother never applied to him in vain.

"He was also Provincial Grand Master for the city and county of Bristol, the counties of Dorset, Essex, Gloucester, Hereford, Somerset, Southampton, and the Isle of Wight; Grand Superintendent and Past Grand Master of Royal Arch Masons for the city and county of Bristol, the counties of Dorset, Essex, Gloucester, Hereford, Kent, Nottingham, Somerset, Southampton, Surrey, Suffolk, Sussex and Warwick, under the patronage of His Royal Highness the Duke of Clarence; and Most Eminent and Supreme Grand Master of Knights of Rosa Crucis, Templars, K. H., etc., of England, under his Royal Highness Prince Edward, Patron of the Order.

"Bro. Dunckerley was well known as a Mason," the Square continued, "and had acquired a competent general knowledge of the Craft before the period in which I am introducing him to your notice, for he delivered a Charge at Plymouth in 1757 on the Light and Truth of Masonry, which in a printed form spread through the length and breadth of the land, and will be known and admired as long as Masonry endures. I had the gratification of being present at its delivery, and can assure you that the exquisite grace of the orator, and the rich modulation of his musical voice, entranced the hearers. The feelings of the Brethren were wound up to such a pitch of intensity that a pin might have been heard to drop in the midst of that numerous assembly. There was silence in heaven for the space of half an hour.

"After this time he saw a great deal of service as an officer in the navy, and was at the taking of Quebec. The roar of cannon, and the outcry of bloody conflict, however, proved insufficient to stifle the still, small voice of benevolence and peace which reigned triumphant in his bosom; and he had only returned to this country a short time before he was induced to accept the office of R. W. M. of our Lodge. He delivered two other addresses,—one at Marlborough, and the other at Colchester, which increased his popularity as a Mason, and were printed and extensively circulated amongst the Craft.

"Bro. Dunckerley was the oracle of the Grand Lodge, and the accredited interpreter of its Constitutions. His decision, like the law of the Medes and Persians, was final on all points both of doctrine and discipline, and against it there was no appeal. His views of Masonry were liberal, and he despised sectarian controversy. He frequently visited the *Ancient* Masons' Lodges for the purpose of ascertaining what was the actual difference between the two systems, as Lawrence Dermott, in the Ahiman Rezon, had confidently boasted of the superiority of their mode of work over that which was recommended by the legitimate Grand Lodge; and he carefully culled its flowers, and transplanted them into Constitutional Masonry; for he actually found amongst the ancients, to his undisguised astonishment, several material innovations in their system, including some alteration of the Old Landmarks, and a new application of the Master's Word. As John Wesley is said to have observed, when he adopted some popular ditty to his collection of hymns,—'It is a pity the devil should monopolize all the best tunes,' so our Bro. Dunckerley, how loudly soever the self-styled *Ancients* might blow their schismatical trumpet, and proclaim the exclusive excellence of their schism, resolved that they should not appropriate to themselves a single pearl of any real value towards the elucidation of the Craft. And hence, when he was authorized by the Grand Lodge to construct a new code of Lectures by a careful revision of the existing ritual, and a collation of all the ancient forms, he executed the task so well, that the Grand Lodge adopted it without alteration, and enjoined its practice in all the Lodges under its jurisdiction.

"These were the palmy days of Masonry," said the Square, exultingly, "and it is doubtful whether it has ever been in greater repute than under the direction of this learned and philosophical Brother. In one instance, he certainly laid himself open to the charge of building on another man's foundation, for he reconstructed Dermott's Royal Arch, and introduced it into the Grand Lodge of England. It was a bold attempt; but from the patronage of the Duke of Clarence, united with his own influence in Grand Lodge, it was eminently successful. I cannot deny but it was an innovation, for it absolutely disarranged the Landmarks, by transferring the Master's Word to a subsidiary Degree. And so it was generally considered at its first introduction. It was like grafting a crab upon an apple stock. But time has effected wondrous changes. The crab has ripened into a most delicious fruit, and the improved Royal Arch Degree is now considered the perfection of Masonry.

"Bro. Dunckerley found among the ancient Masons a French work, which, taken as a corollary to their professions of superior antiquity, constituted a curious anomaly that is deserving of a passing notice, its professed object being to rebut the claims of Masonry to a high antiquity, and to limit its existence to the last two hundred years. The author confidently asserts that it was a purely English invention, never contradicted by the Fraternity when speaking with each other in confidence, and tacitly acknowledged by all foreign Lodges, which are nothing more than branches from this original stock. And he asks triumphantly, 'But what happy mortal amongst the English has been able so to interest the heavens in his favor, as to gain the glorious title of founder of this Order? There are few who will guess at him from the hints I have given, yet still fewer who, like him, could penetrate into the very heart of man, could trace all its windings, and draw from him all his thoughts; fewer who, like him, could at one glance discern the advantages of such an Institution, the means of establishing it with success, and of making it useful to his political and religious designs. There are few whom (as the poet says) Jupiter eyes so partially, as suddenly to dispel the night which environs them, and bringing them into light, to show them truths concealed from others under shadows and hieroglyphics. In a word, it wanted a Cromwell to insure success. A genius so vast as his could alone embrace a project of such importance, and contrive the means of supporting it, until its final and surprising execution astonished the world by a most terrible metamorphosis. If we refer to the Masonic deliberations of those days, we may discover in them storms continually increasing, and powers sleeping on the very verge of a precipice. . . . . The Order frequently changed its name in the first year of its formation. That which it now bears was the first; its partisans afterwards called themselves Levellers, then Independents, afterwards Fifth Monarchy Men. At last they resumed their original name of Freemasons, which they keep to this day. They had a standard upon which was a lion *couchant*, to designate the lion of the tribe of Judah, with this motto,— WHO SHALL DARE TO ROUSE HIM UP?'"

THE DRUIDS.*

THE Druidical rites were practiced in Britain and Gaul, though they were brought to a much greater state of perfection in the former country, where the isle of Anglesea was considered as their chief seat. The word Druid has been supposed to be derived from the Greek *Drus*, or rather the Celtic *Derw*, an oak, which tree was peculiarly sacred among them; but I am inclined to seek its etymology in the Gaelic word *Druidh*, which signifies a wise man or a magician. The

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* From the Masonic Lexicon.

Druidical ceremonies of initiation, according to Oliver, "bore an undoubted reference to the salvation of Noah and his seven companions in the ark." Indeed, all the ancient mysteries appear to have been arkite in their general character. Their places of initiation were of various forms; circular, because a circle was an emblem of the universe; or oval, in allusion to the mundane egg, from which, according to the Egyptians, our first parents issued; or serpentine, because a serpent was the symbol of Hu, the Druidical Noah; or winged, to represent the motion of the Divine Spirit; or cruciform, because a cross was the emblem of regeneration.[*] Their only covering was the *clouded canopy*, because they deemed it absurd to confine the Omnipotent beneath a roof,[†] and they were constructed of embankments of earth, and of unhewn stones, *unpolluted with a metal tool.* No one was permitted to enter their sacred retreats, unless *he bore a chain.* The chief priest or hierophant, was called the Archdruid. Their grand periods of initiation were quarterly, taking place on the days when the sun reached his equinoctial and solstitial points, which at that remote period were the 13th of February, the 1st of May, the 19th of August, and the 1st of November. The principal of these was the 1st of May, (which, according to Mr. Higgins,[‡] was the festival of the Sun entering into Taurus,) and the May-day celebration which still exists among us, is a remnant of the Druidical rites. It was not lawful to commit their ceremonies or doctrines to writing, as we learn from Cæsar;[§] and hence the ancient Greek and Roman writers have been enabled to give us but little information on this subject.

The institution was divided into three degrees or classes, the lowest being the *Bards;* the second the *Faids*, or *Vates*, and the highest the Druids.[‖] Much mental preparation and physical purification were used previously to admission into the first degree. The aspirant was clothed with the three sacred colors, white, blue, and green; white as the symbol of Light, blue of Truth, and green of Hope. When the rites of initiation were passed, the tri-colored robe was changed for one of green: in the second degree, the candidate was clothed in blue, and having surmounted all the dangers of the third, and arrived at the summit of perfection, he received the red tiara, and flowing mantle of purest white. The ceremonies were numerous, the physical proofs painful, and the mental trials appalling. They commenced in the first degree, with placing the aspirant in the pastos, bed, or coffin, where his symbolical death was represented, and they terminated in the third, by his regeneration or restoration to life from the womb of the giantess Ceridwin, and the committal of the body of the *newly born* to the waves in a small boat, symbolical of the ark. The result was, generally, that he succeeded in reaching the safe landing-place that represented Mount Ararat, but if his arm was weak, or his heart failed, death was the almost inevitable consequence. If he refused the trial, through timidity, he was contemptuously rejected, and declared forever ineligible to participate in the sacred rites. But if he undertook it and succeeded, he was joyously invested with all the privileges of Druidism.

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[*] The cross, as an emblem of regeneration, was first adopted by the Egyptians, who expressed the several increases of the Nile, (by whose fertilising inundations their soil was regenerated,) by a column marked with several crosses. They hung it as a talisman around the necks of their children and sick people. It was sometimes represented in an abridged form, by the letter T.—*Pluche*, *Historie du Ciel.*

[†] It was an article in the Druidical creed, that it was unlawful to build temples to the gods; or to worship them within walls or under roofs.—*Dr. Henry's Hist. Eng.*

[‡] Higgins' Celtic Druids, p. 149. The astronomic relations of this day, have been altered by the procession of the equinox.

[§] "Neque fas esse existimant, ea literis mandare."—*Bell. Gall.* vi. 18.

[‖] See Strabo, lib. iv, and Ammian. Marcellinus, lib. xv.

The doctrines of the Druids were the same as those entertained by Pythagoras. They taught the existence of one Supreme Being; a future state of rewards and punishments; the immortality of the soul, and a metempsychosis;[*] and the object of their mystic rites was to communicate these doctrines in symbolic language.

With respect to the origin of the Druids, the most plausible theory seems to be that of Mr. Higgins, that the Celts, who practiced the rites of Druidism, "first came from the east of the Caspian sea, bringing with them their seventeen letters, their festivals, and their gods." Without such a theory as this, we shall be unable to account for the analogy which existed between the rites of Druidism and those of the other pagan mysteries, the latter of whom undoubtedly derived their origin from the mysteries of ancient India through those of Egypt.

☞ Strong as are the principles which animate and have thus far sustained our Institution, a sound and healthy body is essential as a tenement for the occupancy of the pure spirit of Freemasonry. As the spirit of man abandons the material body when it becomes corrupt, so will the spirit of Masonry abandon the Lodge when its members become unworthy.

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[*] Cæsar says of them: "In primis hoc volunt persuadere, non interire animos, sed ab aliis post mortem ad alios transire putant."—*Bell. Gall.*, l. vi.

ANNUAL COMMUNICATION OF THE GRAND LODGE OF MICHIGAN.

The Grand Lodge of Michigan convened at Detroit on Wednesday the 13th day of last month. The attendance was full; a spirit worthy of Masons was exhibited in all the deliberations. M. W. Levi Cook, Grand Master, presided. He delivered a well written address, giving information of the condition of the Craft in Michigan, and made appropriate allusion to the death of our late Brother E. Smith Lee, Past Grand Master. He recommended that a decision respecting the Grand Lodge of Canada be postponed one year. During the year he had granted *fourteen* dispensations for Lodges. We regret that our space will not permit us to give this document entire. We shall quote from it in our next number.

The following were the standing Committees:

On Grievances: A. B. Cudworth,
C. P. Benton,
F. M. Foster.

On Charters and Dispensations: W. M. Fenton,
J. N. Gott,
Stephen Levens.

On Accounts: N. B. Eldredge,
D. S. Leavitt,
Wm. Grannis.

A new charter was granted to Colon Lodge, for the old one which was defaced.

The following officers were elected for the ensuing year:

Wm. Fenton,	Flint,	Grand Master.
J. A. Allen,	Kalamazoo,	Dep. G. M.
H. T. Farnham,	Hillsdale,	S. G. Warden.
B. B. Church,	Grand Rapids,	Jun. G. W.
Rev. B. F. Doughty,	Centreville,	G. Chaplain.
Jas. Fenton,	Detroit,	G. Secretary.
W. H. McOmber,	Niles,	G. Treasurer.
E. A. Brown,	Berrien,	S. G. D.
E. Leach,	Owosso,	J. G. D.
J. P. Whiting,	Detroit,	G. Marshal.
W. P. Mills,	Grand Rapids,	G. S. B.
T. B. Eldred,	Climax,	G. P.

Charters were granted to the following Lodges :

Greenville	Lodge	No. 96	Greenville.
Niles	"	" 97	Niles.
Waterford	"	" 98	Waterford.
Decatur	"	" 99	Decatur.
Oakwood	"	" 100	Oakwood.
Marquette	"	" 101	Marquette.
Mt. Clemens	"	" 102	Mt. Clemens.
Greenby	"	" 103	Adrian.
White Pigeon	"	" 104	White Pigeon.
St. Johns'	"	" 105	St. Johns.
St. Peter	"	" 106	Edwardsburgh.
Eureka	"	" 107	Monroe.

The dispensation of Reading Lodge was continued. A salary of $350 per annum was voted to the Grand Secretary, and appropriations were made to purchase jewels for the Grand Master, Levi Cook, and the Deputy Grand Master, T. H. Lyon. Sidney Eggleston, expelled from Rover Lodge, was restored to all the rights and benefits of Masonry.

The following resolution was adopted :

Resolved, That the resolution [passed Jan. 10th, 1850, respecting reconsidering votes] shall not be so construed as to interfere with the sacredness of the ballot.

A resolution was also adopted in relation to the action of Lodges which have disregarded the provision of the Constitution [Art. 5, Sec. 7,] respecting the examination of candidates in open Lodge.

The compensation of the Grand Lecturer and Visitor was fixed as follows :

Resolved, That those Lodges desiring visits of instruction from the Grand Lecturer, may, on application to the M. W. Grand Master, and his consent thereto, be entitled to the visits and lectures of the Grand Lecturer, and that there may be allowed to the G. Lecturer, from the treasury of the Grand Lodge, the sum of $10 for each visit so permitted by the M. W. Grand Master, and that each subordinate Lodge desiring such lecture and visit shall pay to the G. Lecturer the additional compensation required.

Committee report amount of funds in the treasury,	$124 39
Amount received during session,	2,067 00
	$2,191 39
Amount necessary to be expended,	1,708 34
	$ 483 05

The following Lodges, having made no return for two years, their constitutions were declared forfeited: Oriental No. 15, Ann Arbor; Elmira No. 72, Saut Ste Marie.

The charters of Acacia Lodge and Fentonville Lodge were surrendered. A new charter was granted to Lansing No. 33. Macomb Lodge was authorized to remove to Brooklyn on a two-thirds vote of the members.

The Grand Lodge closed on Friday evening, after a session of two days and a half. In our next number we shall give a further account of its proceedings.

The next annual communication of the Grand Lodge will be held at Grand Rapids.

PROCEEDINGS OF THE GRAND R. A. CHAPTER OF THE STATE OF MICHIGAN.

The Grand R. A. Chapter of the State of Michigan, was opened in the city of Detroit, on Monday the 11th of January last, and closed its convocation the Thursday following. The session was one of much interest, and some questions of great importance were discussed and decided. They relate to the powers of the General G. Chapter of the U. S., and those of State Grand Chapters.

M. E. Salathiel C. Coffinberry, G. H. P., presided. Every Chapter in the State was represented, and the attendance was large. This was, doubtless, caused by the events which had transpired respecting Peninsular Chapter No. 16. The High Priest delivered an excellent address, in which he discussed with great ability the various questions respecting the powers and privileges of the G. G. C. and those of State Grand Chapters. The length of this interesting document prevents our giving but a small portion of it in this number. We shall, however, make some further extracts from it in subsequent numbers.

"The influence of Masonry is felt in every department of social life:—in the Cabinet, and in the halls of legislation—in the camp, and in the field—in the quiet walks of private life, and in the spheres of public responsibility—in the hovel, and in the palace—on the dunghill, and on the throne—in the administration of religious rites, and in the adaptation of the institutions of civil government. The curious may trace its foot-prints by its benefits, through the civil institutions of mankind in the past, back to the remotest ages of our race.

Let us, for a moment, lift the dark veil which enshrouds the events of past ages, and look back a few centuries to those who then figured on the stage of human action. What a prospect fills the vision! Behold Freedom crushed to the dust by the iron rule of Despotism, and civil government but another name for venal submission and subserviency of the many to the usurpation and assumption of the few! Behold the serf, whose intellect scarcely penetrates beyond the walls of his own hut, and whose loftiest thoughts scarcely ascend above the smoke of his own hovel, humbly kiss the hand that buffets him! Behold the kneeling victim submissively present to the tyrant, with his own hand, the glittering poinard which is, the succeeding moment, to be plunged into his own heart! This is a picture drawn from the past. Let us drop the curtain, and look a moment at the present. It is before us—above us—around us—within us. The touch of genius can add nothing to its glory. It is a triumph over the past; an age of wisdom, of virtue, and of freedom, erected upon the ruins of ignorance, of corruption, and of bondage. The march of mind has been triumphant; and what has given it impulse? From the temple of Masonry has been diffused a light, which has tinged every human institution with its reflections. From its shrine has ascended an incense which has given a pure tone to the human understanding. On its altar has been kindled a fire of free thought, that has warmed the human intellect into a comprehension of its nature and its destiny. By its influence the minds of men have been liberalized, enlarged and enlightened. Religious intolerance has disappeared before it. Sages, statesmen, and philosophers have caught the whispered heart-tones of Masonry, attuned them into harmonies, mingled them in the science of government, interwoven them with civil institutions, and adapted them to political, international and municipal relations.

Royal Arch Masonry, for the last year, has been rapidly advancing in the United States. Thousands have been led, by a path they had not known, to that summit of Masonic knowledge — that fountain of Masonic light which crowns our Royal attainments, and is the *ultimatum* of the good man's aspirations in our divine Art. Whether it should be to us a matter of congratulation that so many aspirants have in the last year attained to the pure sources of Masonic light, depends much upon the specimens of their skill which they may hereafter bring up for inspection—the value they may set upon those moral beauties which have been unfolded to them. It is not to be expected that all have been admitted to drink at the pure fountains of Masonic truth who are worthy to participate in the rich rewards, or that all who have been conducted to these pure waters are worthy, and capable of appreciating their moral excellencies. Apprehensions may be well entertained that, in receiving work from so vast a number of workmen, specimens may have been received which will not bear the test of the Grand Overseer's Square, and which had better have remained in the quarries than to have been brought into the Temple, to be thrown over among the rubbish;—a moral superstructure like ours cannot be perfect unless every part is composed of perfect and well-tried materials.

The value and beauty of Masonry does not consist in the close observance of its rituals and ceremonies, so much as it does in the appreciation and observance of the moral precepts it inculcates, and the faithful discharge of those moral obligations which it imposes upon its members. It is the sincere observance and faithful discharge of these, on the part of the votaries of Masonry, that entitles it to the high position it claims as an Institution; and when these are not the legitimate fruits of its labors, it fails in its original design, and deserves to be ranked as an empty and useless mockery among those who have never been admitted to the secret of its sublime mysteries. When Morality ceases be the guiding-star, and Truth the beacon-light of Masonry, it must cease to exert a harmonizing influence upon the crude elements which compose the sum of society—its office as a benefactor among human institutions then ceases;—when it is preserved for its rites and ceremonies only, it ceases to be Masonry, and becomes mere idle mummery.

If there ever was a time when danger to our Institution might be apprehended from the introduction of unworthy strangers among the workmen, may not such apprehensions be at this time well entertained? This is an age when secret institutions meet with the sanction of popular favor, and when many laudable enterprizes, in imitation of ours, have assumed that peculiar characteristic. Among these, Masonry still stands as "a tall cedar of Lebanon among the trees of the forest," and presents, from its honorable position among human institutions, many inducements to unworthy, insincere, and immoral aspirants to worldly honors, to avail themselves of its influences, as auxiliaries in the attainment of the objects of their ambition, without cherishing its moral precepts, or properly estimating its moral truths. It is not when the dark clouds of popular prejudice gather around our Temple, and the lightnings of superstition play around its pinnacle, nor when the storms of persecution beat against its strong battlements of truth, and its jewels and holy vessels are concealed by the mists of ignorance, that the unworthy and insincere seek its shelter; but when the morning of reason has dawned, and the sunlight of truth has dispelled these clouds and storms, displaying the rare jewels and beautiful gems of our Temple, that we may expect the unworthy and designing worldling to knock at our outer entrance, and demand admission, impatient to avail himself of the influence of its honors. Hence, since the motives of the aspirant to Masonic honors may become the subject of our just suspicion, it is well to strengthen the guards at our threshold and increase the sentinels at the vales of our sanctum—it is well to allow none to penetrate to its sacred mysteries, but such as have, by indubitable tests of their intentions, and by exhibitions of their skill as workmen, proven themselves to be good men and true. Too much care cannot be observed in this respect. There is a possibility of our edifice, with its towers of moral strength, and pillars of wisdom and beauty, falling into ruin, from a neglect to guard well the outer door; there is a possibility of a confusion of tongues, from the introduction of too many strangers — that some might be admitted who could not comprehend our symbolic language, and would "bring a brick where a stone was asked for;" such a disaster would prostrate our superstructure in ruin, overwhelmed with its own rubbish.

The last year has been a prosperous one for Royal Arch Masonry in our own Grand Jurisdiction, with the exception of one incident, and the evils resulting from it, to which I will, in due time, more particularly allude.

On the eleventh day of February, in company with M. E. R. S. Cheeny, Grand Secretary, I visited the city of Detroit, and duly constituted Peninsular Chapter No. 16, and installed its officers. I remained a day or two with this new Chapter, participating in its first work, upon which it commenced with such energy, alacrity and skill, as to promise great usefulness in the dissemination of the benefits of our Royal Craft. I then proceeded with M. E. Companion Cheeny, to the city of Flint, where I duly constituted Washington Chapter No. 15, and installed its officers, on the 13th day of February. This new Chapter is likewise one of much promise. Having experienced and faithful workmen to guide its labors, and a harmonious and enlightened Companionhood to support it, it cannot fail to become a conspicuous and honorable addition to our Jurisdiction. The assiduity of the officers and members of these two young Chapters, their skill and experience in the secret mysteries of our Art, the auspicious commencement of their labors under their respective charters, point them out as corner stones, well plumbed, squared and leveled, and truly laid with Masonic skill and exactitude; upon them hope may well rear lofty superstructures — lasting monuments, alike honorable to the wisdom which designed and the industry which erected them.

During the last Masonic year, I granted three dispensations for opening three new Chapters, upon such petitions, recommendations, and certificates as are required by the provisions of the Constitution — one in the month of March, for a Chapter in the village of Romeo, to be called Romeo Chapter; one in the month of June, for a Chapter in the village of Hillsdale, to be called Excelsior Chapter; and one in the month of October, for a Chapter in the village of Battle Creek, to be called Battle Creek Chapter. The petitions and vouchers upon which these dispensations were severally granted, together with the dispensations, will be submitted for your approval, or for such other direction as in your wisdom you may deem most expedient."

The standing Committees were as follows:

On Dispensations: J. E. Johnson,
C. K. Williams,
Allyn Weston.

On Accounts: Comps. Innis,
Doughty,
Payne.
On Foreign Correspondence: Grand Secretary,
T. H. Lyon,
H. S. Roberts.
On Returns of Subordinates: Comps. Clancy,
Foote,
Brownell.

Charters were granted as follows: To Romeo Chapter No. 17, at Romeo; to Excelsior Chapter No. 18, at Hillsdale; to Battle Creek Chapter No. 19, at Battle Creek.

A Committee, consisting of Companions Michael Shoemaker, P. G. H. P., J. Adams Allen, and J. E. Johnson, to whom was referred a large portion of the M. E. High Priest's address, made a lengthy and able report, showing a vast amount of labor in the compilation of authorities bearing on the questions presented. We cannot now give even an extract from this document, but shall lay a portion of it before our readers when space shall permitt. It was accompanied by resolutions, which we shall give in their order, with the vote by which they were adopted:

APPROVAL OF M. E. S. C. COFFINBERRY'S ACTION.

Resolved, That this Grand Chapter approves the course of our M. E. G. H. Priest, Comp. Coffinberry, in the matter of Peninsular Chapter, and that we tender him the thanks of this Grand Chapter for the firm and able manner in which he sustained its privileges and maintained its dignity.

This was adopted, without a count, by a large majority.

POWERS OF THE G. G. CHAPTER.

Resolved, That this Grand Chapter views with distrust any concession to the General Grand Chapter of powers greater than that G. G. body claims for itself, or will exercise, and recognizes its own declarations, repeatedly and deliberately made, "that the G. G. R. A. Chapter derives all its powers by grant and delegation from the respective Grand R. A. Chapters," as the limit and extent of its powers, and that the G. G. Chapter can exercise no power or control over the subordinates of this State Grand Chapter.

This was adopted as follows: Ayes, 49; nays, 26.

POWERS OF THE GENERAL G. H. PRIEST.

Resolved, That the General Grand High Priest has no greater powers or authority than the Grand body over which he presides, and *no* powers but such as are expressly granted by the Constitution of the

General G. R. A. Chapter; and that he has no power to suspend a subordinate Chapter, or in any manner interfere between a Grand Chapter and its subordinates.

Adopted by ayes, 47—noes, 27.

ACTION OF M. E. CHAS. GILMAN IN THE MATTER OF PENINSULAR CHAPTER.

Resolved, That the action of M. E. Comp. Chas. Gilman, General Grand High Priest of the General Grand R. A. Chapter of the U. S. A., in receiving a complaint from one subordinate Chapter, and in declaring another irregular and its acts void, both being within this jurisdiction, was an unconstitutional and unmasonic attempt to usurp authority in direct contravention of the Constitution and edicts of the General Grand R. A. Chapter, from which alone he can derive authority.

Adopted by ayes, 50—nays, 25.

WITHDRAWAL FROM THE GEN. G. CHAPTER OF THE U. S.

Resolved, That a select Committee of three be appointed to consider and mature a plan for an entire withdrawal of this Grand Chapter from the Gen. G. R. A. Chapter of the U. S. A., and to suggest any change which may be necessary in our Constitution and forms, with instructions to correspond with the Grand Chapters of other States, now members of the Gen. G. Chapter, as to the expediency of abolishing the General Grand Chapter, and report to this Grand Chapter at its next annual convocation.

Adopted. Ayes, 43—nays, 31.

Thus it will be seen that the Grand Chapter of Michigan, by a very large majority, sustained the action of its Grand High Priest, in resisting the encroachments of M. E. Chas. Gilman, General G. H. Priest, and condemned in strong and emphatic language the usurpation of the latter functionary. By this step the Grand body maintains its rights and dignity before the world, and has set an example which will be followed by other Grand Chapters. The attempts of M. E. Chas. Gilman to crush out of existence Peninsular Chapter, were fruitless, and have called forth a vindication of rights, in a manner so emphatic and decisive, that the G. G. H. P. will realize that no usurpation of power on his part will, for an instant, be submitted to. M. E. Chas. Gilman was in the city of Detroit during the session of the Grand Chapter, and by a vote of that body was invited to communicate in writing his views on the questions connected with Peninsular Chapter. He did not see fit to make any communication, and was present in the Grand Chapter but a short time on Tuesday.

A Committee on the Constitutions of the G. G. R. A. Chapter of the U. S. and the Grand Chapter, made a lengthy report, showing that there was no conflict between the two instruments, but advised, in order to conciliate those who differed from them, that the clause respecting the recommendation of petitions for new Chapters, be changed so as to require the recommendation of the nearest Chapter.

The following officers were elected for the ensuing year:

S. C. Coffinberry,	Constantine,	G. H. P.
Frederick Hall,	Ionia,	D. G. H. P.
F. French,	Hillsdale,	G. K.
C. K. Williams,	Flint,	G. S.
R. S. Cheney,	Jackson,	G. Sec.
W. H. McOmber,	Niles,	G. T.
Rev. D. C. Jacokes,	Wyandotte,	G. C.
John Clancy,	Grand Rapids,	C. H.
T. C. Brownell,	Kalamazoo,	R. A. C.
S. Blanchard,	Tecumseh,	V. and L.

The ballot for High Priest stood—for M. E. Salathiel C. Coffinberry *fifty* to *twenty* for all others. Thus was that excellent and fearless officer sustained in the faithful discharge of his arduous and trying duties.

The subject of recognizing the new Grand Chapter in Canada was referred to a Committee of three, to report at the next annual convocation.

MAHOMET LODGE No. 220.

Mahomet, Ill., Dec. 10, A.D. 1857.

Bro. A. Weston:

Dear Sir—As I have an idle moment, I will give you some statistics of our Lodge.

Mahomet Lodge No. 220 was chartered at the Sixteenth Grand Annual Communication of the M. W. Gr. Lodge of the State of Illinois, October, A. D. 1856, having worked six months U. D. We have at present twenty-nine members, M. M.'s; one E. A. Our meetings are held the Monday of or before the full month in each month. Our officers for the ensuing year are—

Bro. Robt. H. Brown, W. M.
" Wiley Davis, S. W.
" Alanson Lucker, J. W.
" Wm. Stewart, S. D.
" Jesse W. Pancake, J. D.

Bro. Theo. M. Brown, Treas.
" P. M. Parks, P. M., Sec.
" W. R. Combs, Chaplain.
" Saml. Houston, Steward.
" David A. Brenton, "

Bro. Charles Cheny, Tyler.

THE OLD MAN DREAMS.*

By O. W. Holmes.

O for one hour of youthful joy!
Give back my twentieth Spring!
I'd rather laugh a bright-haired boy
Than reign a gray-haired king!

Off with the wrinkled spoils of age!
Away with learning's crown!
Tear out life's wisdom-written page,
And dash its trophies down!

One moment let my life-blood stream
From boyhood's fount of flame!
Give me one giddy, reeling dream
Of life all love and fame!

—My listening angel heard the prayer,
And calmly smiling, said,
"If I but touch thy silvered hair,
Thy hasty wish has sped.

"But is there nothing in thy track,
To bid thee fondly stay,
While the swift seasons hurry back
To find the wished for day?"

—Ah, truest soul of womankind!
Without thee what were life?
One bliss I cannot leave behind:
I'll take—my—precious—wife.

—The angel took a sapphire pen
And wrote in rainbow dew;
"The man would be a boy again,
And be a husband too!"

—"And is there nothing yet unsaid
Before the change appears?
Remember, all their gifts have fled
With those dissolving years!"

Why, yes; for memory would recall
My fond paternal joys:
I could not bear to leave them all;
I'll take—my—girl—and—boys!

The smiling angel dropped his pen,
"Why this will never do:
The man would be boy again,
And be a father too!"

And so I laughed—my laughter woke
The household with its noise—
And wrote my dream, when morning broke,
To please the gray-haired boys.

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* From the Atlantic Monthly for January.

OFFICERS OF LODGES.

Lacon, Ill., Dec. 24, 1857.

Dear Friend and Comp. Weston:

The members of Lacon Lodge No. 61 met at their Hall on Monday evening, Dec. 14th, to elect officers for the ensuing year, when the following were elected:

Samuel Patrick, W. M.
J. H. Reeder, S. W.
Chas. H. Madely, J. W.
G. H. Greenleaf, S. D.
John Trean, J. D.
A. M. Gibbons, Sec.
Henry Stiner, Treas.
D. C. Wallace, Steward.
O. J. Cutler, "
W. S. Walker, Tyler.

After the election of officers, Lodge adjourned until Monday evening, Dec. 21st, for the purpose of installing the officers, it having been previously arranged for a public installation. Accordingly, last Monday evening the Brethren assembled, with their wives, and those who had none, with their *sweet-hearts*, in the Hall, when the Lacon Æolians entertained us with their excellent music, after which Bro. Wm. Fenn, Past Master, proceeded to install the officers, which was done after his usual happy manner of doing things. Bro. John Kelsey, our venerable host, now informed us he was ready to entertain us at the Marshall House, where we sat down to one of the most sumptuous suppers it has been our lot to take a part in for some time. There we had speeches, toasts, etc. etc., and everything passed off pleasantly and harmoniously; and we went to our respective homes with light hearts, and feeling that Masonry was indeed progressing with us quite beyond our expectations a year since.

Our Lodge numbers nearly 70 members.

Truly and Fraternally, G. H. GREENLEAF.

Language, Universal.—Freemasons boast, with truth, that they possess an universal language, which men of all languages can understand. "An universal language," says Mr. Locke, "has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the Masons pretend to have such a thing among them." We who possess that language, can estimate its value, for we know that its eloquent tones have often won sympathy from the most unfeeling, and converted the indifferent stranger into the faithful brother.—*Masonic Lexicon.*

PROVIDENCE, R. I., Jan. 9th, 1858.

ALLYN WESTON, ESQ.

Dear Sir and Bro.:—At the annual convocation of Providence Council of Royal and Select Masters, held at Masons' Hall, Providence, January 8th, 1858, Anno Deposit 2858, the following Companions were duly elected to the offices set against their names, viz.:

Comp.	Edwin Howland	T. Illustrious Master.
"	Samuel Lewis	Illustrious Master.
"	Jerome B. Borden	Lauriat.
"	Joseph Belcher	M. of E.
"	William C. Barker	Recorder.
"	Joseph A. D. Joslin	M. of Guard.
"	Gardner T. Swarts	Sentinel.
"	Ebenezer B. White	Guard.

The following resolutions were offered, and unanimously adopted, viz.:

Resolved, That the thanks of Providence Council of Royal and Select Masters, are due and are hereby tendered to our worthy and beloved Past Thrice Illustrious Master, James Salsbury, for his long, arduous and valuable service, as its presiding officer, for about one half of the time of its existence, (which is near forty years, the Council having been established in 1819,) and services in other stations nearly all the rest of the time; with strong hopes that his life may be spared many years to come, that he may enlighten and instruct, as heretofore, his less informed Brethren.

Resolved, That the thanks of this Council are due, and are hereby tendered to our venerable, worthy, and beloved Companion, Jason Williams, for his faithful and valuable services heretofore rendered for a long series of years, in the important and responsible station of Master of Exchequer.

The officers of St. Johns Lodge No. 2, are:

W. Bro. Jerome B. Borden, Master.
" John P. Walker, S. W.
" George Amsden, J. W.
" Gardner T. Swarts, Treasurer.
W. Bro. William C. Barker, Secretary.
" Thomas A. Doyle, S. D.
" Horace H. Snow, J. D.
" James H. Field, S. S.
" William S. Johnson, J. S.
" Aldridge B. Gardner, Marshal.
" Samuel B. Swan, Organist.
" Ebenezer B. White, Tyler.

J. B. B.

MASONIC ITEMS.

☞ The Grand Lodge of the State of New York, on Dec. 25th, dedicated the monument erected in honor of Bro. Gen. Worth. The attendance was large and the display imposing. Bro. Hyneman, of the *Mirror and Keystone*, says:

"Tradition informs us that a certain distinguished personage lost his life, near the completion of Solomon's Temple, and was *there* buried. Our late lamented Brother Major General William J. Worth, was *firstly* buried in Texas; *secondly*, by the ——, on the *mount* at Greenwood; and *thirdly*, by *the* Masonic Fraternity of New York, placed in the beautiful monument raised to commemorate his exploits and his virtues, on the 25th December last."

☞ St. John's Lodge, N. Y. City, celebrated its Centennial Anniversary on the 7th of December last. The order of exercises was as follows: The Lodge was opened in the M. M. degree, at 7 P.M. Opening Prayer, by R. W. and Rev. Bro. R. L. Schoonmaker, Grand Chaplain. Ode, written for the occasion by W. Bro. James B. Taylor and set to music by Bro. Wm. Vincent Wallace. Historical Sketch of the Lodge—from its organization, during the period of the revolutionary war, the war of 1812, the Morgan excitement, etc. Ode—written for the occasion by R. W. Bro. F. G. Tisdall, Master of St. John's Lodge, and set to music by Bro. H. C. Watson. Oration — by the M. W. Bro. W. H. Milnor, Past Grand Master of the Grand Lodge of New York. Ode — written for the occasion by W. Bro. the Hon. Giles F. Yates, S. G. I. G. 33d; music by Bro. H. C. Watson. Benediction — by R. W. and Rev. Bro. John Gray, Grand Chaplain.

☞ At the annual communication of Master Lodge No. 5, (Albany, N. Y.) held on the 14th inst., the following officers were chosen for the ensuing year, viz.:

Edmund L. Judson, W. M.
Frank Chamberlain, S. W.
Jefferson Peterman, J. W.
Cornelius Glen, Secretary.
Joseph Fellows, Treasurer.
William B. Gourlay, S. D.
Emory Wendell, J. D.
Richard L. Vandenburgh, Stew.
Isaac H. Vrooman, "
Robert H. Waterman, Marshal.

R. E. Churchill was unanimously re-elected Worshipful Master, but declined the office.

Grand Lodge of Penn.—The following is a list of the Grand Officers for the ensuing year: John K. Mitchell, M.D., R. W. G. Master; Hon. Henry M. Phillips, R. W. Dep. G. M.; John Thompson, R. W. Sen. G. Warden; David C. Skerrett, R.W. Jun. G. Warden; Peter Williamson, R. W. G. Treasurer; Wm. H. Adams, R. W. G. Secretary.

South Carolina.—Officers of the Grand Lodge of South Carolina for the ensuing year, are: Bro. Henry Buist, Grand Master; Bro. B. Bush Campbell, D. Grand Master; Bro. A. Ramsey, Senior Grand Warden; Rev. Bro. Benj. Johnston, G. Chaplain; Bro. John H. Honour, Grand Treasurer; Bro. Albert G. Mackey, M. D., Grand Secretary.

Grand Council of Ohio.—This body met at Massillon on the 15th of October last, Comp. John M. Barrere, Th. Ill. Grand Puissant. Delegates were present from twenty-nine subordinate Councils. John M. Parks was elected Grand Puissant for the ensuing year, and John D. Caldwell, Grand Recorder. The proceedings possess only a local interest, but give evidence that the R. and S. Masters of Ohio are flourishing.

☞ A Grand Lodge has been organized at Constantinople for the Turkish Empire, of which Bro. Charles Goolden is Grand Master. This is a good sign of the times, and will be followed by others not less propitious.

Officers of Wm. B. Warren Lodge, Chicago.—Andrew Mason, W. M.; George L. Sullivan, S. W.; Joseph Kellogg, J. W.; J. Hughs, Treasurer; H. Danks, Secretary; Chester H. Shattuck, S. D.; Eli Payne, J. D.; E. J. Higgins, Tyler.

Knight Templars in Ohio.—At a communication of the Grand Encampment of Ohio, held at Massillon on the 19th of October last, a resolution reported by Sir K'ts W. B. Thrall, Kent Jarvis, and H. M. Stokes, declared as terminated the connection between the Grand Encampment of Ohio and that of the United States. The resolution was adopted. At a subsequent meeting held on the 9th of December, the resolution was rescinded.

SUSPENDED.

A. WESTON, Esq.:

Dear Sir and Bro.:—At a regular communication of Austin Lodge No. 48, Bro. E. DARWIN PARSHALL was suspended for one year, from all the rights and benefits of Masonry, for unmasonic conduct, and ordered published in the Ashlar.

Fraternally yours, D. A. WRIGHT, W. M.

Austin, Dec. 29th, A. L. 5857.

EXPELLED.

BRO. A. WESTON:

DEAR SIR — At a regular communication of Phœnix Lodge No. 13, (Mich.) held Dec. 1st, 1857, M. C. COLE was expelled from all the rights and benefits of Masonry, and the Secretary directed to publish him as far as the rules of Masonry would permit.

Fraternally yours, M. A. PARKS, SEC.

The above deserves more than a passing notice, from the fact that the individual has shown himself capable of prostituting the Institution of Masonry to unworthy purposes, and undoubtedly will make it the medium of perpetrating still further villanies. He is a person about twenty-five years of age, of unusually good address, well calculated to make friends, and is tolerably well informed in Masonry. Since leaving Ypsilanti, he has obtained goods and money of Brethren in Detroit, amounting to several hundred dollars, *on the strength of Masonry.* He is supposed to have gone West, as officers traced him as far as Chicago. Brethren should be on their guard against him.

MARRIAGES.

At Detroit, on Thursday evening, Dec. 24th, by Rev. Mr. Mumford, Bro. SAMUEL ADAMS, and Miss MARY JANE SUTTON, daughter of Bro. James W. Sutton, all of Detroit.

At Ypsilanti, on Nov. 11th, 1857, by Rev. John A. Wilson, Bro. JOHN GILBERT, Jr., and Miss HARRIET D. HEARTT. Bro. Gilbert is at the head of the Grand Encampment of Michigan.

On the 5th of January, 1858, by Rev. A. G. Martin, Bro. P. J. CHRISLER, and Miss SARAH M. PULVER, all of Three Rivers, Mich.

In Abington, Mass., by Rev. Varnum Lincoln, on Monday morning, Nov. 2nd, 1857, Bro. JASPER L. DOUTHIT, of Shelbyville, Ill., and Miss EMILY LOVELL, of East Abington, Mass.

DEATHS.

In Wayne, on Tuesday, Dec. 29th, 1857, **William L. Snyder**, youngest son of Brother John Snyder, aged six months and fifteen days.

On Wednesday morning, December 30th, 1857, at their residence in Franklin Grove, Lee county, Ill., **Carrie Louise**, only daughter of Mary J. and A. R. Whitney; age, two years, three months and nine days.

From the Olney Times we learn that Bro. **Elisha B. Page**, died on the 29th of Nov., 1857, aged thirty-five years. He was initiated, passed, and raised to Sublime Degree of Master Mason, in Harrisville Lodge No. —, of the State of Ohio, in the year 1846. He received the Chapter Degrees in Vincennes Chapter No. 1, of the State of Indiana. He emigrated to the State of Illinois in 1852. He was a Charter member of Olney Lodge No. 140, of the State of Illinois, was its first Worshipful Master, and continued, with the exception of one term, to serve the Lodge in that capacity until his death. As a citizen, he was upright and just. As a Christian, he was exemplary, adorning the profession he made. As a Mason, he always acted upon the square. His zeal for the Order knew no abatement, and his efforts to promote its welfare ceased only with his life. He was respected by all who knew him, and beloved the most by those who knew him best. He died lamented by the community, the church, and the Masonic Fraternity. Appropriate resolutions were adopted by his Lodge.

At a regular meeting of Cleveland Lodge No. 211, A. F. and A. Masons, held at their Hall in West Chicago, on Thursday evening, January 7, A. L. 5858, A. D. 1858, the following preamble and resolutions were unanimously adopted and ordered published:

Whereas it has pleased the Almighty Ruler of the Universe in his goodness and mercy to remove from among us, after a long and painful illness, in the midst of his years of usefulness to his family, his country and Lodge, our worthy Brother **James B. McGinnis**; and, whereas, although gone from among us, he is not forgotten; those with whom he associated will ever remember his kind and pleasant manner; and we will think of him and cherish his name when the world will have forgotten him; and when in council for the welfare of those who yet live, he will be remembered by us, and cherished as one who set an example worthy of being followed. Therefore,

Resolved, That in the death of our beloved Brother McGinnis, the aternity has lost a worthy member, the wife a kind and tender hus- ad, the family a loving and affectionate father, and the community upright and good citizen, one who regulated his life by the plumb e of justice, and squared his actions by the square of virtue; and hope and trust that he is now in the Grand Lodge above, where e Supreme Architect presides.

Resolved, That this Lodge tender to the afflicted family of Brother cGinnis their sincere sympathy in this dispensation of Providence, rusting and believing that their and our loss is his gain.

Resolved, That a copy of the foregoing preamble and resolutions be ransmitted to the family of the deceased.

J. B. STANSELL, Sec.

At a regular communication of Vitruvious Lodge No. 81, of Free and Accepted Masons, held at Wheeling, Cook county, Illinois, on the evening of the 26th day of December, A. D. 1857, A. L. 5857, the following preamble and resolutions were unanimously adopted:

Whereas, It having pleased the Supreme Architect of the Universe to remove, by death, from the cares and trials of this transitory existence, our esteemed and worthy Brother, Joseph Filkins; and while we drop the sympathizing tear over the grave of the departed, let us cast around his foibles, whatever they may have been, "the broad mantle of Masonic Charity;" nor can we withhold from his memory the commendation that his virtues claim at our hands. Therefore,

Resolved, That in the decease of Brother Filkins the community has lost a useful citizen, society an esteemed and respected member, his family a fond and faithful friend and father, his wife a fond and affectionate husband, and this Lodge a beloved and active member.

Resolved, That we tender to the family of the deceased our sincere condolence at this irreparable loss, and while we sympathize with them in this dispensation of our Divine Master, may it serve to strengthen the ties of brotherly love in those of us who survive him, and lead us so to live that when the last sound of the gavel shall call us from earth, we may gain admittance into that Celestial Lodge where, with our deceased Brother, we may forever cease from our labors.

Resolved, That, as a token of our sympathy and heartfelt grief, this Lodge adopt the customary symbols of mourning, and that we each wear the usual badge for thirty days, remembering, though dead, his memory shall be cherished with us to the close of life.

Resolved, That the Secretary of this Lodge transcribe these resolutions in the minutes of our books, and furnish a copy to his bereaved family, also to the "Freemasons' Monthly Magazine," "Masonic Mirror," "Ashlar," and the "Times" and "Journal" newspapers of the city of Chicago, and respectfully request the publication of the same.

MILO WINCHELL, W. M.

Attest:
John Rothschild, Sec.

EDITOR'S TABLE.

Vols. I and II of the Ashlar.—We have obtained a few complete sets of Vols. I and II of The Ashlar, which we will furnish to subscribers at *three dollars per volume.*

Nos. 4 and 6 of Vol. I.—We wish to obtain a few copies of Nos. 4 and 6 of Vol. I, to complete sets. Any Brother having the same to spare, will confer a favor by informing us of the fact.

☞ We have received a notice that a Bro. is "under charges" in a certain Lodge, and have been requested to caution the Fraternity against him. We do not feel at liberty to give the name of a party under such circumstances, unless we stated facts on our own knowledge. We should soon find ourselves in difficulty by so doing. We must therefore decline to publish the notice.

To Correspondents.—We must again remind correspondents that in these *hard times* we are obliged to spend much time in travelling, and cannot therefore punctually answer communications. This is, and must be for a few weeks, our excuse for any delay.

☞ We regret to announce the death of Bro. Geo. Davis, of Chicago. An obituary notice will appear in our next number.

Officers of the Grand Commandery of Michigan.—Installed at the term for January, 1858:

Sir Knight John Gilbert, Detroit, R. E. Grand Commander;
" " E. D. Cone, Hillsdale, V. E. Grand Commander;
" " Wm. P. Innes, Grand Rapids, E. Grand Generalissimo;
" " Jas. Darrah, Monroe, E. Grand Capt. General;
" " D. C. Jacokes, Pontiac, E. Grand Prelate;
" " L. R. Atwater, Grand Rapids, E. Grand Sen. Warden;
" " G. W. Willson, Lyons, E. Grand Jun. Warden;
" " Wm. Barcley, Detroit, E. Grand Treasurer;
" " Thos. Anderson, Detroit, E. Grand Recorder;
" " Franklin French, Monroe, E. Grand Sword Bearer;
" " C. D. Howard,, Detroit, E. Grand Capt. Guard.

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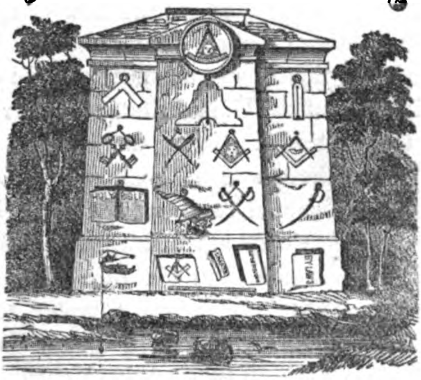

VOL. III. CHICAGO AND DETROIT, MARCH, 1858. NO. VII.

EXPULSION OF KNIGHTS TEMPLARS (HORACE S. ROBERTS, GEO. B. ENSWORTH AND ALLYN WESTON,) BELONGING TO PENINSULAR CHAPTER No. 16.—UNWARRANTED EXERCISE OF POWER.

WE have now to record the last arbitrary act which the members of Monroe Chapter, *who have opposed Peninsular Chapter*, and who are members of Detroit Commandery, have been able to perform. A little brief authority was theirs, and they did not hesitate to exert it in the last extremity, after their opinions had been repeatedly overruled, and their efforts thwarted, by the Grand Chapter of Michigan.

In order that the matter may be fully understood, we must give a brief history of Peninsular Chapter, even at the expense of repeating what has been said in some former articles.*

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* See articles in November, December and January numbers, which give a full history of Peninsular Chapter.

At the annual convocation of the Grand Chapter of Michigan, in January, 1855, a new constitution was reported by a committee chosen for that purpose the year previous. Each provision was taken up by itself and discussed freely. One article required that a petition to the Grand Chapter for a charter for a new Chapter, should be recommended "by the Chapter nearest to the place where the new Chapter is to be formed, *or by two other Chapters in this State*." It was contended by some that this was in conflict with the constitution of the G. G. Chapter of the United States. After a thorough discussion of the matter, the Grand Chapter, by a large majority, decided that there was no conflict, and adopted the clause. At the next annual convocation of the Grand Chapter, in January, 1856, Companions Horace S. Roberts, Allyn Weston, Geo. B. Ensworth, and six other Royal Arch Masons, presented a petition for a new Chapter, to be located in the city of Detroit, to be called Peninsular Chapter. The petition was not recommended by Monroe Chapter of Detroit, (the nearest,) but "by two other Chapters in the State." The representatives of Monroe Chapter took the lead in fiercely opposing the granting of a charter for Peninsular Chapter. The main ground relied on—the alleged conflict between the constitution of the G. C. and that of the G. G. C.—was again thoroughly and elaborately discussed. The Grand Chapter decided by a large majority to grant the charter. A motion was then made to reconsider, and the question was again elaborately argued, when the Grand Chapter again, by a decisive majority, sustained its action in granting the charter.

A few weeks after the Grand Chapter adjourned, its Grand High Priest, M. E. Salathiel C. Coffinberry, assisted by the Grand Secretary and others, duly constituted Peninsular Chapter, and installed its officers. In May an edict was issued by M. E. Chas. Gilman, G. G. H. P. of the G. G. C. of the U. S., headed with the following words, "*To all whom it may concern, and to the M. E. Grand High Priest, and the other officers of the Grand Chapter of Royal Arch Ma-*

sons, for the State of Michigan in particular, greeting." It then proceeded to say, "*Whereas information has been given and complaint made to me, by Monroe Chapter of Royal Arch Masons,*" etc., respecting Peninsular Chapter; declared said Chapter irregular and its acts null and void, and ordered Horace S. Roberts, its High Priest, to discontinue its meetings. The first announcement that any *complaint* had been made to M. E. Chas. Gilman, or that he had entertained any complaint and acted upon it, was the serving of the edict on Comp. Roberts, and it was served on him FIVE WEEKS before it was *officially* communicated to M. E. Salathiel C. Coffinberry, G. H. P. of the Grand Chapter, and it was not officicially communicated to Comp. Coffinberry till after it had been sent to almost every Chapter in the State. Upon information from Comp. Roberts, that he had been served with such a document, the G. H. Priest issued a proclamation declaring Peninsular Chapter regular and its acts valid, and commanding the Chapters in his Jurisdiction to respect it as such.*

Peninsular Chapter continued to work, and was officially recognized as a regular Chapter by every Chapter in the State, but one (Lansing), which was deprived of its charter by the M. E. G. H. P. for disregarding his proclamation.

About three or four weeks before the last meeting of the Grand Chapter, Horace S. Roberts,† Allyn Weston and Geo. B. Ensworth,‡ members of Detroit Commandery, received from the Recorder of that body, copies of resolutions purporting to be adopted in accordance with a communication from Sir Wm. B. Hubbard, M. E. Grand Master of K. Ts. of the U. S., speaking of Peninsular Chapter as irregular and clandestine, and ordering the said Sir Kts. Roberts, Weston and Ensworth, to withdraw from said Chapter. The said Sir Knights having attended another meeting of Peninsular Chapter, were (with the exception of Sir Kt. Weston, who was out of town,) served with notice that resolutions had been adopted by the Commandery that they be summoned to show cause why they should not be expelled, etc. Sir Kts. Roberts and Ensworth appeared and asked to have the matter postponed for three weeks, when they would answer in writing, which was granted.

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* We would refer our readers to articles in previous numbers, in which this matter is fully discussed, and also to the address of M. E. Salathiel C. Coffinberry, part of which may be found in this number.

† Sir Knight Roberts is Past Deputy Grand Master of the Grand Lodge of Michigan, and is Master of Union Lodge of Strict Observance, over which he has presided for several years; he is High Priest of Peninsular Chapter—has held different offices in the Commandery, and was a member of the G. G. Encampment, and G. G. Chapter at their last sessions, when he gave evidence of decided Masonic ability. There is not a more deserving member of the Craft in Michigan.

‡ Sir Knight Ensworth is Past Master of Union Lodge of Strict Observance, and Present Master of Ashlar Lodge. He has held various offices in the Chapter, and Detroit Commandery, and was for several years Recorder of the latter body. He is one of the brightest and most intelligent Masons in the State, and has for years labored strenuously to promote the interests of the Order.

Thus matters stood at the time of the annual convocation of the Grand Chapter of Michigan, in last January. The attendance was large, and the questions in dispute respecting Peninsular Chapter were fully and elaborately discussed. The action of M. E. Chas. Gilman, G. G. H. P., was condemned in the most emphatic language, and that of M. E. Salathiel C. Coffinberry approved. We give the resolutions adopted:

RESOLVED, *That this Grand Chapter approves the course of our M. E. G. H. Priest, Comp. Coffinberry, in the matter of Peninsular Chapter, and that we tender him the thanks of this Grand Chapter for the firm and able manner in which he sustained its privileges and maintained its dignity.*

This was adopted without a count, by a large majority.

Resolved, THAT THE ACTION OF M. E. COMP. CHAS. GILMAN, GENERAL GRAND HIGH PRIEST OF THE GENERAL GRAND R. A. CHAPTER OF THE U. S. A., IN RECEIVING A COMPLAINT FROM ONE SUBORDINATE CHAPTER, AND IN DECLARING ANOTHER IRREGULAR AND ITS ACTS VOID, BOTH BEING WITHIN THIS JURISDICTION, WAS AN UNCONSTITUTIONAL AND UNMASONIC ATTEMPT TO USURP AUTHORITY IN DIRECT CONTRAVENTION OF THE CONSTITUTION AND EDICTS OF THE GENERAL GRAND R. A. CHAPTER, FROM WHICH ALONE HE CAN DERIVE AUTHORITY.

Adopted by ayes, 50—nays, 25.

We are now prepared to give a history of the proceedings of Detroit Commandery, in reference to the matter under consideration. In order to place those proceedings in their true light, it is necessary for us to state that the Commandery comprises about eighty members, *nearly all of whom* *are members of Monroe Chapter.* Those who are not members of that Chapter (excepting three or four) live in the country, and seldom attend the meetings of the Commandery. Those who control Monroe Chapter, also control Detroit Commandery.

The following statements are made from the records of the Commandery:

At a special communication held on the 5th of Nov., 1857, the following communication was read:

OFFICE OF THE GRAND MASTER OF KNIGHTS TEMPLAR
IN THE UNITED STATES,
Columbus, Ohio, October 19, 1857.

SIR N. P. JACOBS, E. CR., *Detroit, Mich.:*

DEAR SIR—Your letter* of the 28th ult. was duly received, and owing to the remarks at the close of your letter that other papers (report of proceedings under my warrant) would reach me in a few days, I laid aside your letter to wait their arrival, and thus to reply to all in one letter. They have not as yet come to hand, and I proceed now to reply to your inquiries.

Under the decision of the Grand Encampment, at Boston, 1850, it would follow, as a necessary consequence, that any member of your Commandery who was expelled from a Chapter or Blue Lodge, was unworthy a seat as such; and if connecting or associating with a Chapter, especially as a member thereof, which Chapter was pronounced by the highest authority in Royal Arch Masonry to be clandestine or irregular, and such Chapter, after such interdict and a knowledge thereof, still being held and continued in defiance of such authority, then it becomes the duty of your Commandery to see that none of your (or its) members are so living and acting with such clandestine or interdicted Chapter; and if, after notice and fair hearing, the offending members are found guilty and will not withdraw therefrom, then their names should be stricken from the rolls of your Commandery; and so remain unrecognized with knightly favor until they conform to the requirements of the Commandery, and make the amende honorable, as becomes all true and courteous Knights.

I will reply to the proceedings under my warrant when the papers are officially before me.

Yours fraternally, W. B. HUBBARD, G. M.

I send by this mail the printed copy you sent me.

The above communication was referred to a committee consisting of Sir Kts. N. B. Carpenter, Chas. Jackson and S. B. Morse.

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* What this letter contained, we do not know. It does not appear by the records that it was ever laid before the Commandery; and we have been unable to learn that its contents were ever communicated to them.

At a special communication held Nov. 20th, 1857, the following report was received and adopted:

To the Eminent Grand Commander and Sir Knights of Detroit Commandery:

The undersigned, a committee to whom was referred a communication from the M. E. Gr. Master Wm. B. Hubbard, having had the same under consideration, beg leave to report:

That whereas at the last session of the Grand Chapter of the State of Michigan, in this city assembled, a charter was issued to certain Royal Arch Masons, banded together and designated as "Peninsular Chapter No. 16," of R. A. Masons, and said body has proceeded to work as a Chapter of R. A. Masons, to confer degrees, etc.; and whereas said Peninsular Chapter has been declared by the G. G. H. P. of the G. G. Chapter of the U. S. of America, to be an "irregular assemblage of R. A. Masons, and that the charter or warrant under which they pretend to act, is null and void, and all their acts of no account in Freemasonry;" and whereas, in spite of said interdict, to said pretended Chapter legally communicated, and in opposition to the lawful authority of said General Grand H. P., the members composing said "irregular assemblage" have persisted in their unlawful work, thus bringing into contempt the commands of the G. G. H. P., and scandal upon the name of Royal Arch Masonry, and violating their solemn obligations: Therefore, be it hereby

Resolved, by this Commandery, That, fully recognizing the authority in Royal Arch Masonry of the Grand Chapter of the United States, and in obedience to the mandate of the very Eminent Grand Master W. B. Hubbard, we do not recognize as Royal Arch Masons in good standing, "The members of that Irregular Assembly" denominated "Peninsular Chapter." That we will not allow any Sir Knight members of this Commandery to consort with, as a member or otherwise, of said "Peninsular Chapter," and that any Sir Knight, member of this Encampment, associated or connected as a member, or otherwise, with said Irregular Chapter, be requested and enjoined forthwith to withdraw from such connection, and cease to be a member of the same.

Resolved, That a copy of these resolutions be communicated to each Sir Knight now a member or associating with said so-called Peninsular Chapter.

At a special communication held December 18th, 1857, the following preamble and resolutions were adopted:

WHEREAS, on the 20th day of day of November, 1857, at a communication of this Commandery, a resolution was adopted requiring Sir Kts. Horace S. Roberts, Allyn Weston, and Geo. B. Ensworth, members of this Commandery, and also members of the so-called Peninsular Chapter No. 16, of R. A. Masons, located in the city of Detroit, and within the jurisdiction of this Commandery, to withdraw themselves as members from said so-called Peninsular Chapter, the same having been declared to be irregular and clandestine by the highest authority in R. A. Masonry;

AND WHEREAS, Sir Kts. Roberts, Weston and Ensworth, after due notice thereof, have disobeyed the mandates and requirements of our said resolution, and have neglected and refused to comply with the requirements thereof, and still do neglect and refuse to comply with the same: Therefore

Resolved, That a summons be issued by this Commandery to Sir Kts. Horace S. Roberts, Allyn Weston and George B. Ensworth, requiring them and each of them to be and appear before this Commandery, on Saturday, January 2nd, eighteen hundred and fifty-eight, at 7 o'clock, P. M., and at that communication to show cause, if any, why their names should not be stricken from the rolls of this Commandery, and they be expelled from all the rights and benefits of Knighthood, for contempt of the requirements of this Commandery, as well as for continuing in membership with the so-called Peninsular irregular and clandestine Chapter of R. A. Masons.

In accordance with notice received, Sir Kts. Roberts and Ensworth appeared before the Commandery on the 7th of January last, and asked for further time to reply to the notice in writing, which was granted. On the 24th of January, (after the meeting of the Grand Chapter) Sir Knights Roberts, Weston and Ensworth, appeared before the Commandery, in accordance with notice received so to do, and in reply thereto submitted the following in writing:

To the Eminent Grand Commander, and Sir Knights of Detroit Commandery No. 1, *of Kt. Templars:*

The undersigned submit the following, in reply to the notice received, through the Recorder, from this Commandery:

If the communication from M. E. Wm. B. Hubbard, Grand Master of the G. G. Encampment of the U. S., referred to in the resolution adopted on the 20th of November last, in this Commandery, be an edict declaring Peninsular Chapter No. 16 irregular and clandestine, and commanding the Sir Knights who are members of it to withdraw, or stating that such Sir Knights should not be retained as members in good standing of this Commandery, then the undersigned respectfully submit that the Grand Master has assumed a power that is not conferred on him by the body which placed him in the exalted position which he now holds, and is not sanctioned by Masonic usage. It is the belief of the undersigned, that the communication from Grand Master

Hubbard does not mention, or directly refer to, Peninsular Chapter, and that it is not an edict requiring this Commandery to expel or exclude Sir Knights who are members of said Chapter.

The undersigned contend that neither Grand Master Hubbard nor Detroit Commandery, has any right or authority to pronounce Peninsular Chapter irregular; that if they had a right to investigate the matter, they could not go behind the charter of said Chapter, which was granted by the Grand Chapter of the R. A. Masons of the State of Michigan, bears its seal, and is properly attested by its Grand officers. They further contend that Peninsular Chapter is not irregular, its charter having been granted by the Grand Chapter aforesaid—a regular R. A. body; it having been duly constituted, and its officers installed, by the Grand High Priest of said Grand Chapter; its officers having been recognized as members of the Grand Chapter at its recent convocation, and it having been declared by that body to be regular and genuine.

The undersigned further contend, that if there were any authority or right for proceeding against them, for continuing their connection with Peninsular Chapter, no sentence of punishment could be legally pronounced against them, without charges in writing, preferred against them by some Sir Knight, and signed by the party accusing. The error in this respect, although a technical one, they wish to have rectified, as they desire to have the matter of complaint, if there be any, decided on its merits, which may not be done, if they shall be obliged to carry it (in its present form) before a higher tribunal.

The undersigned recapitulate their reply to the notice which they have received:

1st. That Wm. B. Hubbard, Grand Master of the G. G. Encampment of the U. S., has no power or authority to pronounce Peninsular Chapter No. 16, on the registry of the Grand Chapter of the R. A. Masons of the State of Michigan, an irregular assembly of Royal Arch Masons, or to require Detroit Commandery to expel or exclude from the rights and benefits of Knighthood the Sir Knights who are members of said Chapter and of this Commandery; and if he has thus transcended his authority, this Commandery should not act in accordance with his edict.

2nd. That the communication from Grand Master Hubbard does not require any action such as has been had in this Commandery respecting Peninsular Chapter.

3rd. That Detroit Commandery has no authority to pronounce Peninsular Chapter irregular, or to require its members to withdraw from said Chapter.

4th. That Peninsular Chapter is a regular assembly of R. A. Masons.

5th. That Peninsular Chapter has not been pronounced "an irregular or clandestine assemblage of Masons," by the highest authority in R. A. Masonry.

6th. That the undersigned cannot, on account of their connection with Peninsular Chapter, be tried, convicted or punished, without charges in writing, preferred and signed by some Sir Knight, and that for this reason, if no other, any sentence of punishment pronounced on them in the present proceedings, would be unjust and illegal.

All which the undersigned respectfully submit.

H. S. ROBERTS.
ALLYN WESTON.
January 23*rd*, A. L. 5858. GEO. B. ENSWORTH.

The defendants requested, and a motion was made to that effect, that the contents of the paper be entered on the records. The Grand Commander, N. P. Jacobs, ruled the motion out of order, and would not entertain it. The defendants were then informed that they would be heard. They announced that they were ready to proceed. After the lapse of a few minutes, the Grand Commander, who had left the East and come down on the floor, moved that if the defendants had nothing more to offer, they be permitted to leave the room. To this the defendants objected, saying they were entitled to hear all that was to be said against them on the trial; that they would proceed and defend themselves as soon as the prosecutors appeared to prosecute; that they were entirely in the dark; there were no charges preferred against them in writing, and there was no one who appeared to take the responsibility of the charges. After still further delay, and it appearing that no one would open the case against them, the defendants proceeded to sustain the points of their defence. Sir Knights N. P. Jacobs and Czar Jones then assumed the part of prosecutors, and replied. After a discussion of more than two hours, about ten o'clock in the evening, Sir Kt. Weston stated, on behalf of the defendants, that they were willing to end the debate without further argument. One of the acting prosecutors then said, "If the Sir Knights have said all they wish to in their defence, I will offer some remarks in conclusion," or words to that effect. The defendants immediately claimed that if more should be said, as *they* had been forced to *open*, they should be permitted to reply. The Sir Knight prosecutor then proceeded to speak about three quarters of an hour. At the conclusion of his speech, one of the defendants rose to reply, and the officer in the East declared the case closed. A motion was then made to "call off" till the "regular meeting," and a special notice or summons be sent to each member to attend. This was objected to by the defendants, on the ground that as they had argued the case before those present, and the *case was closed*, it would be unfair to have it decided by another meeting, unless they should be permitted again to go over their defence. It was contended that it would be like arguing a case to *one jury*, and then calling in *another who had not heard the case*, to decide it. Sir Kt. Weston also stated that he was present at much inconvenience and expense, and could not probably be at the regular communication. The motion was, however, carried by vote of 14 to 8.

At the regular communication on the 5th of January, only one of the defendants was able to be present, Sir Kt. Roberts. Sir Knight Ensworth was prevented from attending, by sickness. Of this meeting, the following description is given in a communication by Sir Kt. Roberts:

> "About two-thirds (perhaps not as large a proportion) of those who were present the night before, with about *ten new ones*, constituted the Commandery. The proceedings were commenced by the reading of the records from the beginning—the Chair refusing to have read the letter from Sir Kt. Hubbard. When through reading the records, I asked for the reading of our points of defence, and commenced a few remarks, when I was ordered down by the Chair, (Sir Kt. Barclay,) Sir Kt. Jacobs being on the floor. I then moved they be read, and commenced again, and was again ordered down. *They refused to have the defence read.* They then introduced several resolutions,—the final one for expulsion of Sir Kt. Ensworth, you, and myself. I rose to discuss the resolutions, and *was again stopped*, Sir Kt. Barclay refusing to allow me to go into a discussion on the merits of the question. I then asked them to remember that over a third present were to vote on what they did not understand, and pointed out the injustice of their course."

A motion was then made to postpone the matter till the meeting of the State Grand Encampment, which was lost. The resolutions of expulsion were then adopted (by ballot) by a vote of 22 to 4.

That the trial was not properly conducted, is most manifest. There were no written charges against the defendants preferred by any Sir Knight. A committee reported certain resolutions, which were adopted, ordering the defendants to withdraw from Peninsular Chapter. The defendants did not comply with said resolutions, and that was the offence, and the only one, according to the minutes, for which they could be tried. No charge was preferred by any Sir Kt. to that effect, notwithstanding the usages of Masonry, and the by-laws of the Commandery, required all charges to be in writing, etc. This, however, as well as the spirit which animated the conductors of the prosecution, we regard as of little importance in this connection. We have now to deal with principles, and not with men or technicalities. A large portion of the matter for this number having been set in type before notice of the expulsion reached us, we shall be obliged to defer till next month's issue, further comments on the subject. We shall then show that the action of the Commandery was a gross and unwarranted assumption of power. The matter will be carried by appeal to the Grand Encampment of Michigan, which—we have no hesitation in saying—will reverse the decision of its subordinate, by a large majority.

◆

FAITH.—The lowest round in the theological ladder, and hence symbolically instructing us that the first step in Masonry, the first, the essential qualification of a candidate, is faith in God.

In the lecture of the E.·. A.·. it is said that "Faith may be lost in sight; Hope ends in fruition; but Charity extends beyond the grave, through the boundless realms of eternity." And this is said, because as faith is "the evidence of things not seen," when we see, we no longer believe by faith but through demonstration, and as hope lives only in the expectation of possession, it ceases to exist when the object once hoped for is at length enjoyed, but charity, exercised on earth in acts of mutual kindness and forbearance, is still found in the world to come, in the sublimer form of mercy from God to his erring creatures.—*Masonic Lexicon.*

GENERAL WARREN.

[The following hymn, written for the dedication of the statue of Gen. WARREN, on Bunker Hill, on the 17th of June last, we take from the Freemasons' Monthly Magazine:]

He died a patriot's glorious death,
From earthly ties upborne,—
The Angels gleaned his parting breath,
The sickle reaped the CORN.

All to his country; home, love, life,
He offered at her shrine—
Though peaceful, served in battle's strife,
And poured his blood like WINE.

Peace to his ashes! may his breast
Be tranquil after toil,
As sink the troubled waves to rest,
When calmed by holy OIL.

Health, Plenty, Peace, to all mankind,
God in thy goodness give—
In Corn, Wine, Oil, we lessons find
To teach man how to live.

OF THE MANAGEMENT OF THE CRAFT IN WORKING.—When a Fellow Craftsman is chosen Warden of the work under the Master, he shall be true both to Master and Fellows; shall carefully oversee the work in the Master's absence to the lord's profit; and his brethren shall obey him.

All Masons employed, shall meekly receive their wages, without murmuring or mutiny, and not desert the Master till the work is finished.

A younger Brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love.

All the tools used in working shall be approved by the Grand Lodge.

No laborer shall be employed in the proper work of Masonry; nor shall Free Masons work with those that are not free, without an urgent necessity; nor shall they teach laborers and unaccepted Masons, as they should teach a Brother or Fellow.—*Charges.*

MASONIC JURISPRUDENCE—QUERIES AND REPLIES.

EDITOR OF ASHLAR:

Dear Sir and Brother:— Will you please answer, through THE ASHLAR, the following: Suppose a person takes the first degree in Masonry, no objections whatever being raised, but on balloting for the second degree, one black ball appears; the ballot is passed a second time, and one black ball appears again. A Brother of the Lodge calls for or requests the Brother casting the ball to give his objections; but the Brother casting the black ball refuses to do so by keeping mum, and the Lodge is kept in the dark, as to who the objector was, as well as to what his reasons were for doing so, or for casting the said black ball. Now, Sir, what is the proper course for the Lodge or Master to pursue?

ANS. The proper course for the Lodge and Master to pursue, is to "keep mum." They have no right to inquire who casts the black ball, or what his reasons are for so doing.

BRO. WESTON: When charges have been preferred against a Brother, has the Brother who made said charges a right to withdraw them, without the consent of the Brother who was accused?

ANS. Charges are not like resolutions or reports of committees, which become the property of the body before whom they are placed. Charges are accusations in writing, signed by the party accusing; they are like suits at law, which the plaintiff may withdraw at any time. We think the Brother preferring charges has a right to withdraw them at any time previous to final action on them. If he prefers them, or withdraws them, maliciously, the Lodge may punish him for so doing.

COMP. WESTON: Can charges be preferred in a Chapter against a Companion for an offence which may be punished by a Lodge?

ANS. They can. Expulsion from a Lodge, expels from the Chapter, but not *vice versa*.

OUR LATE BRO. GEO. DAVIS.

WE announced in our last number the death of Bro. Geo. Davis. A friend promised to furnish us with a review of his life, but as he has failed to do so, we give some of the comments of the press on the deceased. We had known Bro. Davis for some time, but not intimately. He was one who won the love of all who came in contact with him. As a Mason, his course was ever praiseworthy. He was a few years since, W. M. of Zion Lodge No. 1, Detroit; and was till the day of his death, an active and bright member of the Commandery. The following we clip from the *Chicago Democrat:*

We regret to announce the death of Geo. Davis, Esq., which took place yesterday morning at five o'clock. Mr. Davis' death was caused by disease of the heart, from the effects of which he had been suffering for some length of time very severely. Mr. Davis was an old resident of Chicago, having moved to this city some twenty-three years ago. He was an Englishman by birth. His age was forty-nine years. He held the office of County Clerk of Cook county several years ago, after which he moved to Detroit and held an important situation in the Michigan Central Railroad. Two or three years since he again removed to this city, and filled the post of corresponding Clerk in the Marine Bank. A short time since he entered into the firm of Messrs. D. B. Cooke & Co., booksellers, of this city.

Mr. Davis was a very popular man with all our old citizens, on account of his literary and musical accomplishments, and his death will be much regretted by a very large circle of friends.

We regret to say that he leaves a wife and a large young family, not so well off in this world's goods as his friends would desire. To the hands of the Friend of the fatherless they are committed, and may He rear up protectors for them in this the hour of their adversity.

The *Detroit Advertiser* pays the following tribute to the deceased:

Another kindly, generous, unselfish heart has ceased to beat forever. The subject of this notice, although at the time of his death a resident of Chicago, had been for some years previous a cherished citizen of Detroit, where he married his wife, a sister of E. N. Willcox, of this city, and where he had formed a very large circle of friends.

The great charm of the character of the deceased, lay in its entire purity, frankness and truth, which, united to the happiest social temperament and an organization eminently susceptible to all refined influences, made him one of the most attractive and delightful companions. To these natural gifts were superadded high intelligence and cultivation, as well as accomplishments which served to diffuse pleasure wherever he went. It was the delight of his heart to make others happy, and he rarely failed to do so. To diffuse happiness around him was his chief aim—and that he succeeded in doing so, was a great object gained. But let it not be supposed that he lacked the sterling qualities of a true man. He was most scrupulously upright and honorable, in every business relation of life, and the pattern of fidelity and affection in his domestic relations. All loved him—but his wife and children loved him best of all. To them, indeed, is his loss irreparable; nor can we wish, at this time, to protrude the offer of sympathy for a loss which comes so near to them.

His smile has faded; his cherished voice is hushed forever; but those who loved him will not soon forget him.

Among the notices of our lamented Brother, we have seen none more beautiful than the following, from the *Chicago Journal:*

The world at first is like a tree full-leaved and beautiful, and glorified by frost. We look upon its gorgeous foliage, and we fancy it is the touch of the setting sun we see, when it is the touch of death. The leaves are loosened, one by one, from their frail tenure, and so very gently, that almost before we know it at all, the branching arms are bare, and tossing wildly against the winter sky. We see heaven where we stood in the shade, and stars seem to cling where only acorns were growing.

And so it is, that the night comes on, and we find ourselves waiting in twilight, when we had thought it was only noon.

It has been so often our duty to chronicle the fall of the leaf, that it sometimes seems to us the old summer is almost shed.

The decease of George Davis is like a sweet strain stricken from a pleasant tune forever. The clasp of his friendly hand is loosed; "the daughters of Music are brought low;" the genial spirit that time could not chill, has passed away, and the name whose memory once awakened a smile of welcome, now brings a sigh of unavailing regret.

His was indeed a summer soul; full of song and life and beauty. True, the clouds have come over it now, but it is summer all the same; and the star is shining beyond the rain.

The bonds that have been twenty years a weaving, have parted again, and the narrow circle of those who began the day together upon this verge of the prairie, grows narrower still.

When the story of those old times shall be written, there will be one chapter all beautiful with sunshine, and in it shall be recorded the name that has fallen out, to-day, from among the happy household words of home; that shall recall the memory of a pleasant time and friend; the name of George Davis.

LOUISIANA RELIEF LODGE.—This body is located at New Orleans, and was chartered by the Grand Lodge of Louisiana in 1854, for purposes of charity. We have just received a report of this body, which gives an account of its charities and its present condition. This document says:

> Louisiana Relief Lodge, as is well known, is chiefly supported by 13 Lodges in the city of New Orleans, who base their monthly contributions of 25 cents per member upon the number *remaining* on their Register at the close of the last Masonic year, the period of making their annual returns to the Grand Lodge. This system was deviated from for a time, but has been recently restored.
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> Our appeals to those Lodges whose own members have been relieved have been singularly disregarded. By the annexed table it will be seen that there is but one honorable exception, London Lodge, No. 209, Canada West.

The Lodge has received $14,032.25, and has paid out $13,667.95; of the latter amount, $7,700.65 has been paid for relief; of this, $25 has been paid for persons hailing from Indiana; $35 for persons from Illinois; $12.50 for persons from Wisconsin. The report makes the following sensible remarks:

> It is earnestly hoped that a portion at least of the above will be reimbursed to the Relief Lodge by Lodges or Grand Lodges of the various jurisdictions whose members or widows and orphans have been relieved. This would enable us to pursue our work with more ample means. The few Lodges that contribute monthly to our funds having their own sick and distressed to care for in addition to supporting the Relief Lodge, must rely on the justice and charity of Lodges abroad to assist them in this work, especially as the history of our epidemic visitations is known to all, and a recurrence of a similar calamity would at the first outset quite exhaust our means, which are insufficient now to meet the daily pressing and increasing demands upon us.

Louisiana has set a good example in establishing a Relief Lodge, and the Masons of New Orleans deserve credit for contributing to its support so liberally. Properly managed, we do not see why it may not be the means of great usefulness. Its operators look upon its results, thus far, as highly beneficial.

THE G. G. CHAPTER OF THE U. S.*

EXTRACT FROM THE ADDRESS OF M. E. SALATHIEL C. COFFINBERRY.

It has always been held—and still is held by many, notwithstanding the deliberate opinions which have been recently expressed to the contrary—that the General Grand Chapter possesses no powers, rights, or privileges, no prerogatives or immunities, but such as have been specifically conceded by the State Grand Chapters, and from Convocation to Convocation vouchsafed by them to that General Grand Body. The truth of this proposition is fairly tested, I think, in the fact that the representatives of the State Grand Chapters, which constitute the General Grand Chapter, may, at any General Grand Convocation, dissolve it. What would be the effect of its dissolution upon the State Grand Chapters? Would their rights or powers become in any wise impaired by it? Would they not still remain independent Grand Chapters, with plenary power to legislate for and control Royal Arch Masonry in their respective Jurisdictions? Then, if they lose no power by the dissolution, it is evident that they gain none by its existence; for, when the supreme power which secures authority to a subordinate expires, the subordinate must, of necessity, expire with it, for the cause of its authority has ceased, and the effect of the power must cease with the cause.

But, it is claimed that certain rights and privileges are secured to the Grand Chapters, by virtue of the existence of the General Grand Chapter, which would not obtain without that existence. It will be remembered, however, that these rights and privileges, under whatsoever name they may be called, or under whatsoever character they may appear, are no part of Masonry, nor in any manner allied to Masonry, but grow out of a new relation, which the Grand Chapters themselves have created,—that of supreme and subordinate Grand

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* We have devoted considerable space in THE ASHLAR recently, to a discussion of the power and duties of the G. G. Chapter, and we think we cannot do better than to elucidate the subject still farther, by publishing some extracts from the address of the Grand High Priest of the Grand Chapter of Michigan, at its recent convocation

Bodies—and that that relation is associative and confederative in its nature; that it can as well be applied to any other institution, and is therefore not peculiar to Masonry; that our Art is as pure, as perfect, and as independent without it as with it. But the rights which it is claimed have thus been secured to the Grand Chapters by this modern institution, are of a very doubtful and suspicious character, as such. It has been thought by many that the inconveniences resulting from the relations growing out of this institution are more than commensurate with the benefits received from it. We find several of our sister Grand Jurisdictions, which have never acknowledged obligations to the General Grand Chapter, and have never participated in the pretended rights and benefits it professes to secure, as prosperous and as harmonious as we ourselves are, who submit to the General Grand Jurisdiction—we find their Chapters as much respected, and the members of their Chapters as fully accredited as Royal Arch Masons, in neighboring Jurisdictions, with a few exceptions, as our own.

Another question of some importance, which has arisen out of this relation, is as to the extent of the power of the General Grand Chapter over the State Grand Chapters. It is claimed, that by virtue of the Constitution of that General Grand Body, it possesses the power to suspend, or clandestinize, any State Grand Chapter that may knowingly violate any of the provisions of that instrument. That it was the intention of those who framed that Constitution to confer this power upon that Body, cannot well be doubted; but the question at once arises, Have they succeeded in carrying into effect what they intended? That they have failed, I think will not admit of a doubt. That which gives force and effect to any law, is the power of the law-maker to carry his mandates into execution. The beggar may give a law to the king, and so long as the king sees proper to obey, the law is good; but when the obedience ceases, the law ceases, for the beggar has not the power to enforce it. But with this difference as to its extent: In the State Grand Bodies, the power is unlimited, plenary, and sovereign; in the General Grand Body, it is specific, circumscribed, and subordinate. The State Grand Chapters hold their authority from their Subordinates in the same manner that the General Grand Chapter holds its authority from the Grand Chapters. It is only the power that confers authority that can withdraw it; for it was theirs to give, and it is theirs only to reclaim. An arrest of power, thus conferred, by any other authority than that which confers it, would be a despotic usurpation, an unjust seizure of that which does not, and never did, belong to the party seizing it.

In pursuing this argument, let us suppose that the General Grand Chapter, in the exercise of the power it claims under that provision of its Constitution, suspends a Grand Chapter, and declares it irregular and clandestine; how does that decree affect the Grand Chapter, and the Masonic world? Will those States in Europe and America which have never acknowledged the jurisdiction of the General Grand Chapter regard that edict? Are the members of the Subordinate Chapters under such a State Grand Chapter less Royal Arch Masons after the pronunciation of such an order than they were before? Have they violated any of their engagements as such, or any of those ancient rites and land-marks which only can subject them, among their Companions, wheresoever dispersed around the globe, to the infamous stigma of clandestinization? It must not be forgotten, that Masonry is universal, and that the General Grand Chapter of the United States, at most, and under the utmost stretch of its greatest power, is local and circumscribed. A Grand Chapter having violated, even knowingly, the Constitution of this General Grand Body has done nothing against Masonry, nor has it been guilty of any act which, in any manner, affects, impairs or violates any of its inherent rights or obligations, as a body of Masons; it has only violated a compact which only affects those who have entered into that compact with it. Its members may have adhered to their obligations and duties as Masons; they may have pursued and preserved the ancient land-marks and sublime mysteries of Masonry; and if so, are entitled to be received into the Household of the Faithful—if so, they have only forfeited their connection with those who, as a matter of comity, had joined with them in a modern confederation. It is, therefore, clear that the General Grand Chapter possesses no power to suspend the operations of a State Grand Chapter, as such, or to declare it irregular or clandestine. Such a declaration would only have the effect of severing the relation which constituted it a member of that General Grand Body, and leaves the State Grand Chapter with all its rights and powers, entitled to full credit and respect as an Independent Grand Chapter, among its sister Jurisdictions. The effect would be much the same as would result from such a declaration aimed at one of those Independent Grand Chapters which have never acknowledged the jurisdiction of the General Grand Chapter; simply to debar it from a participation in the deliberations of that august assembly, and from sharing, at its own expense and inconvenience, in its conventional privileges.

On the twenty-sixth day of June, I received a communication from Companion H. S. Roberts, High Priest of Peninsular Chapter No. 16, informing me that a paper had been served upon him, purporting to be a Proclamation issued by Charles Gilman, M. E. General Grand High Priest of the General Grand Chapter of the United States, declaring Peninsular Chapter No. 16, to be an irregular Masonic assembly, and declaring all of its acts to be void, and of no effect in Freemasonry. Upon receiving this announcement from Companion Roberts, doubts at once arose in my mind as to the genuineness of the document alluded to by him. I could not believe that the General Grand High Priest of the United States, forgetting the dignity of the high office he had been chosen to fill, and the rights and prerogatives of this Grand Chapter, had, by such a high-handed measure, overridden all Masonic laws and established usages, as well as those long-established rules of courtesy which regulate international and official intercourse. Believing, at the same time, that if this document was genuine, and what it purported to be, a Proclamation of the General Grand High Priest, that such an attempt to interpose his official power between this Grand Chapter and one of its subordinates, was a despotic assumption on the part of that high functionary, unwarranted by the Constitution of the General Grand Chapter, subversive of the rights of this Grand Chapter, and an insult to its dignity, I issued an order to the High Priest of Peninsular Chapter, to disregard the pretended Proclamation, and treat the same as a nullity. Fearful that the same, or a like document, might be circulated among our Subordinate Chapters, prejudicially to Royal Arch Masonry in our Grand Jurisdiction, I, at the same time, issued a Mandate, accompanied by a Circular-Letter explaining the cause of the Mandate, to the several Subordinate Chapters of our Jurisdiction, commanding them to treat any such document, should any such reach any of our Chapters, as a nullity, and to disregard the same. This Mandate and Circular-Letter were accompanied by my Proclamation, declaring Peninsular Chapter to be a regularly-constituted Chapter of Royal Arch Masons, duly authorized and empowered to work under the authority of the Grand Chapter of Michigan, and that its acts and proceedings under that authority must and should be duly accredited and respected by all sister Chapters in this Grand Jurisdiction. I directed Companion Roberts to furnish me with a certified copy of the pretended Proclamation of the General High Priest, which he accordingly did. I immediately addressed a letter to the General Grand High Priest, informing him of the premises, and of my countervailing proceedings. Some four or five weeks after I had received the copy of this remarkable document from Companion Roberts, I was waited upon by Companion Czar Jones, who placed in my possession the original document, of which that served upon Companion Roberts appeared to be a copy. From Companion Jones, I received assurances which satisfied me that the Proclamation in question had emanated from M. E. Charles Gilman, General Grand High Priest of the United States, and that Companion Jones had been duly appointed by him to place the same in my possession.

This Proclamation is an extraordinary one. In addition to the denunciation of Peninsular Chapter as an illegal and irregular assemblage of Masons, it professes to result from a complaint entered before him by Monroe Chapter No. 1, of this Jurisdiction, setting forth grievances, and praying for the interposition of his official power to discontinue the grievances complained of, and assumes to declare certain provisions of the Constitution of this Grand Chapter to be in conflict with the provisions of the Constitution of the General Grand Chapter of the United States, and consequently null and void, as well as all acts of this Grand Chapter, under or in virtue of such provisions.

If the opinion of the General Grand High Priest touching these conflictions be well-founded and correct, although his action in the premises is without authority, we cannot too soon retrace our legislation, and in a proper manner atone for our error. If, however, the facts in the premises do not warrant this opinion, and the action of the General Grand High Priest based upon this opinion, we cannot too soon express our indignation at such an assault upon the independence of our Grand Chapter, and such an usurpation of the powers which belong exclusively to it.

By Sec. 2, Art. IV, of the Constitution of this Grand Chapter, it is provided that a warrant may be granted for a new Chapter upon a petition therefor recommended by the Chapter nearest to the place where the new Chapter is to be formed, or *by two other Chapters* in this State. This provision, it is claimed by the General Grand High Priest, conflicts with the provisions of Sec. 7, Article II, of the Constitution of the General Grand Chapter, which declares that no dispensation or charter for a new Chapter shall be granted, except upon the recommendation of the Chapter *nearest* to the place where the new Chapter is intended to be opened. The same Section of the same Article of the Constitution of this Grand Chapter, it is claimed by the General Grand High

Priest, conflicts with the provisions of the Section and Article before referred to of the Constitution of the General Grand Chapter, in that it does not require such recommendation for a new Chapter to be accompanied by a certificate vouching for the Masonic abilities of the petitioners. It is also asserted by the General Grand High Priest, in his Proclamation, that, by Section 3 of the said Article IV, of the Grand Chapter of Michigan, authority is given to the Grand High Priest, during the recess of the Grand Chapter, to grant dispensations for holding Chapters, upon petition and recommendation, in all respects the same as is provided for the granting of warrants, contrary to the provisions before alluded to by him in the Constitution of the General Grand Chapter. Here, then, arises an important question, and one peculiarly of a juridical character: Do these conflictions exist between these two instruments?

A legislative body must always be regarded as the best expositor of its intentions; and we must therefore resort to the coincident provisions of the Constitution of the General Grand Chapter, to determine the intentions of that Grand Body, embraced in the provisions of Sec. 7, Article II, of that instrument.

The several Sections of Article I of that Constitution, define the manner in, and the sources from, which the General Grand Chapter is constituted—its powers, privileges, and prerogatives—its officers, and the method of their election and appointment, with their respective powers and duties. Now, we must look to the provisions of this Article alone, to determine with what power and authority the newly-created Body is invested, as well as to determine the nature and extent of that power; for it is this Article, alone, which gives it a definite being, and confers upon it, as such, exclusive privileges. In giving a construction to these provisions, it must be remembered that the Article under consideration is an enabling act, and, like all other acts, which confer or enlarge corporate powers, must be strictly construed. Only those rights, powers, and privileges can be claimed for the newly-created Body, which are particularly authorized, by specification, in the creating act. This rule is founded in the wisdom and judicial experience of mankind, and dates from a period so remote that the memory of man reaches not back to it. It has its origin in the radical axioms of philosophy. It is this rule which defines the powers of artificial bodies, in all the social, national, and municipal arrangements and relations; it confirms the respective powers of each corporate body, and confines them to their intended limits. The application of this rule obviates the possibility of conflict between cotemporary powers or coincident bodies.

Upon an examination of the provisions of the several Sections of Article I. of the Constitution of the General Grand Chapter, defining its corporate powers, and the powers and duties of its officers, no authority is to be found, in any of them, to that General Grand Body, to direct the manner of granting charter or dispensations for opening Chapters of Royal Arch Masons, or to specify upon what kind of recommendations the same shall be granted, or by what particular Chapters the recommendations shall be made, except in those States, Districts, Republics or Territories which recognize the jurisdiction of the General Grand Chapter, and where there is no Grand Chapter regularly established. It cannot be claimed that this right inures to this General Grand corporation by implication, because, by the application of the rules of a strict construction, it enjoys nothing, and holds no powers by implication; every right, every power, and every privilege must be specified, for the reason that every inference, every presumption, and every implication must be made against the corporation claiming doubtful powers, and ambiguous rights.

Nor can it be pretended that subsequent Sections of that instrument have conferred these powers upon the General Grand Chapter; for it is by the provisions above alluded to, alone, that it is created, and can claim an existence as a Body, or any power as such; and there it stands, a new creature by virtue of, and with the naked powers given it by that Article, and it can only set the powers there given it into operation. The very first act of its new being is, to declare the rights and powers of the several State Grand Chapters, and to acknowledge its recognition of those rights and powers, and thereby declares what rights and powers it has not, and will not attempt to exercise. By Sec. 3, Art. II, it declares that it will not interfere with the government and control of Royal Arch Chapters in those States where Grand Chapters have been established; that it will not undertake to direct the manner of constituting new Chapters of Royal Arch Masons in those States; and that it will leave the Grand Chapters to the sole control and regulation of all these matters, respectively, as their own wisdom may guide them.

This power, thus acknowledged by the General Grand Chapter to exist in the State Grand Chapters, shows that it was the intention to repudiate it as not belonging to that Body, and that it only claimed the exercise of a like power in those jurisdictions where no Grand Chapter had been established, as specified of Sec. 2, Art. II, of creating and enabling act.

It is nevertheless pretended, however, that Sec. 7, of Art. II, limits the granting of charters, only upon certain vouchers and certificates, therein specified, by any Body authorized to grant charters, and constitute new Chapters. Whether it was intended that this provision should apply in States where there are Grand Chapters established, or only in those Jurisdictions where none have been established, therefore, becomes again a question. If the former was the intention, then the provision is void, and of no effect, and stands a dead-letter in that instrument; if the latter, then the Grand Chapter of this State is not subject to its requirements, and the conflicts, therefore, do not exist which are imputed to the two Constitutions. To determine this ambiguity, we must again apply the rules of legal construction, remembering that the instrument to be construed creates a new Jurisdiction, which is an additional reason, under legal rules, why it should receive a strict construction.

Each State Grand Chapter, before the creation of the new Jurisdiction, possessed rights, derived from the several Subordinate Chapters which constituted it, to exercise all the powers, besides many others, which it is pretended are conferred upon it by Section 7, Article II, and has not, by confederating with other Grand Chapters, released or surrendered any of those rights, except such as have been enumerated in the articles of confederation, or Constitution of the new corporation, as yielded and conceded by it to that Body. The right to direct, as is specified in Section 7, Article II, is not embraced in the specification of the powers conferred on the newly-created Jurisdiction. It could not, then, be the intention of the provision to limit the powers of the Grand Chapters in this respect, for the General Grand Chapter had received no such authority, and it could not legally exercise a power it did not possess. It certainly cannot be pretended that it increases, extends or enhances the powers and rights of the Grand Chapters, for, in this respect, they were originally perfect and plenary. Common reason, therefore, contradicts the conclusion that the General Grand Chapter would attempt to exercise a power it did not possess, or to increase or extend a power which was already full and perfect. It cannot be denied that each State Grand Chapter, would, in its own Jurisdiction, enjoy all the rights, powers and privileges which the General Grand Chapter claims for itself; nor can it be claimed that these rights, powers and privileges can be circumscribed or limited, only only as the several State Grand Chapters have agreed and consented that they might be limited. A law should be so construed as to give validity and effect to all its provisions, if possible. How can such a construction be applied to the provisions of Section 3, Article II, and Section 7, of the same Article, of the Constitution of the General Grand Chapter? The one provides that the State Grand Chapters shall have the sole government and superintendence of Subordinate Chapters in their respective Jurisdictions, constitute new Chapters, etc.; the other, that the General Grand Chapter shall have a like control, direct the manner of constituting Chapters, and upon what kind of petitions, vouchers, etc. Here is a conflict in the instrument itself—one provision of an act repugnant to another. This incongruity cannot exist; one of the provisions must yield to the other, and become null and void. If it was the intention that both of these provisions should obtain, the intention cannot prevail, for they are incompatible with each other; therefore, the one is good—the other, nugatory. Now, which must yield and give place to the other? The greater to the lesser?—Inherent right to usurpation and assumption? Certainly not.

A strict construction, in this emergency of doubt, if any doubt can remain, to give effect to both provisions, and to give them the sanction of reason, would be, I think, that the General Grand Chapter did not intend to exercise a power not conferred upon it by the Grand Chapters—a power which, it declares, still abides in the Grand Chapters, and the exercise of which it guarantees to them; but that it was the intention that the provisions of Section 7, Article II, should only apply in granting charters, by the General Grand Chapter, in those Jurisdictions where there is no question as to their authority, and where it is conceded they have a right to enforce those provisions, by the control that is given that Body over Subordinate Chapters under the express specifications of the Constitution. "No dispensation or charter, for the institution of a new Chapter, shall be granted," etc., is the language of Section 7, Article II. Now, we are left to imply the intention of this section; and, whatever our construction may be, we must imply an intention that is just, that is reasonable, that does not conflict with other provisions of the same instrument, that does not impair or stultify other rights that are created or secured by the same act—a construction that avoids mischief and inconvenience, and one that gives effect to all the provisions as far as possible.

The interpretation of the General Grand High Priest is unjust, because it implies the exercise of power which has not been conceded to the General Grand Chapter. It is un-reasonable, because a corporation cannot exercise the sole control and superintendence over a subject, and another corporation share in that control. It does create a conflict between the different provisions of the instrument. It does impair and stultify the rights of the Grand Chapters as defined in the Constitution, and takes away their rights as acknowledged in the same. It does not avoid mischief and inconvenience, but creates both, by continually bringing the authority of the officers of the General Grand Body in competition with that of the Grand Chapters and their officers. It does not give effect to all of the provisions of the instrument; for if his construction be correct, then Section 3, Article II, which gives a like power to State Grand Chapters, is void and of no effect.

Our implication, or construction, would clothe the intention of the Section in the following language:—" No dispensation or charter for the institution of a new Chapter, in those States, Districts, Republics or Territories where there are no State Grand Chapters established, shall be granted," etc. This construction is the only one that can receive the sanction of the rules, with any one of which it is in strict accordance— this interpretation leaves each State Grand Chapter in the full enjoyment of its inherent rights and powers in this respect, and the General Grand Chapter in the exercise of a like control in those States, Districts, Republics and Territories where there are no Grand Chapters established according to the specifications contained in the instrument creating that General Grand Body. More than this, I think, cannot be reasonably claimed. It appears that Section 2 of Article I, of the Constitution of the General Grand Chapter, defines the jurisdiction of that Body over Subordinate Chapters, and limits it to those only which are in the States, Districts, Republics and Territories where no Grand Chapters are established; and it appears that Sections 3 and 4 of Article II, of the same instrument, guarantees to the State Grand Chapters the sole control over Subordinate Chapters, in their respective Jurisdictions. Now, no construction can be applied to the instrument, that would extend, enlarge or increase the jurisdiction or power of the one, or take away, decrease or circumscribe the jurisdiction or power of the other, without a violation of the rule, that if a particular thing is given, or limited, in the preceding parts of an act, it shall not be taken away, or altered, by any subsequent general enactments of the same law.

But it will be borne in mind, that these rights and powers are not derived by the Grand Chapters from the General Grand Chapter. They belong inherently to the Grand Chapters, and are derived by them, respectively, from their Subordinates — they were not the General Grand Chapter's to give—that Body has nothing to give; the most it can do is to return the powers it has borrowed from the State Grand Chapters. It cannot dispose of or return powers which it never possessed. About all the power it does possess, under its organic law, is to elect and instal its officers, legislate for, control and create Chapters of Royal Arch Masons in States, Districts, Republics and Territories where Grand Chapters have not been established. A greater exercise of power than this must be by implication or construction; and these the legal rules of construction, as well as common reason, forbid. A greater exercise of power by the General Grand Body must, of necessity, bring its authority into competition with that of the State Bodies, and such a conflict of power is against the policy and common weal of Masonry—is destructive of the happiness and harmony that it was intended it should aid, foster and promote. From such a conflict, great mischief and inconvenience must inevitably result, contrary to that rule of interpretation which requires that an act shall be so construed as to avoid mischief and inconvenience, and promote and further the design and end of its enactment.

I am, therefore, left, my Companions, to conclude that it was not the intention, in forming the Constitution of the General Grand Chapter, to give that Body the power of directing the manner of constituting Chapters in States where Grand Chapters are established, nor to direct the kind of recommendations upon which charters may be granted, nor from whom, or what Chapters they shall come, but that it was the intention that each State Grand Chapter should control these regulations as their own wisdom might direct. I am also left to the conclusion that if it was the intention, as has been claimed, that the requirements of Sec. 7, Art. II, should apply in States where Grand Chapters are established, that the provisions of that Section are nugatory and void, and of no effect, except as they are applicable to those Subordinate Jurisdictions which are under the immediate and sole control of the General Grand Body, as defined in its Constitution; and that there is, therefore, no conflict between the Constitution of the Grand Chapter of Michigan and that of the General Grand Chapter.

(TO BE CONTINUED.)

MORGAN EXPENSES.—The following is an account of some of the the expenses paid out of the treasury of the State of New York in behalf of the Morgan Committee:

1827. Oct. 30, To Joseph Garlinghouse, Sheriff of Ontario county, for pursuing John Whitney and Burrage Smith into Kentucky,	$373.00
1828. May 9, To Joseph Garlinghouse and Phineas P. Bates, of the county of Ontario, for pursuing William King, Burrage Smith and John Whitney,	2,096.82
1828. Aug. 22, To Thurlow Weed, for pursuing Elisha Adams to Vermont, and bringing him back to this State,	193.55
1829. Feb. 19, To Orson Benjamin, as the discoverer of one of the abductors of Morgan, pursuant to the first proclamation of Gov. Clinton,	100.00
1830. Feb. 3, To Thurlow Weed for pursuing to Vermont and apprehending Orson Parkhurst,	150.82
To Daniel Moseley, for disbursements as special counsel,	383.59
For services and expenses as special counsel,	1,000.00
To John C. Spencer, for disbursements as special counsel,	961.62
For services and expenses as special counsel,	2,330.00
Making the payments in all,	$7,589.40

MASONRY AND TEMPERANCE.

TEMPERANCE is inculcated with peculiar force by Masonry. On his initiation, the candidate is taught that it is one of the *cardinal virtues*. No Mason can, therefore, without disregarding the instructions of the Lodge, indulge in the use of intoxicating beverages to excess. This should ever be remembered, and whenever a member of the Order becomes addicted to an improper use of liquor, his Brethren should endeavor to arrest his course, and produce a reformation. While this should be constantly borne in mind, we should be careful that we do not bend Masonry from its legitimate object, and make it subservient to the support of societies, or theories, about which different opinions are entertained by the best Masons. In other words, we should never forget that Masonry is *not a temperance society*—it inculcates the virtue of temperance, leaving a wide scope for each individual in practising it, and promoting it, as he deems best. It has nothing whatever to do with the ultra views of social reformists who enjoin "teetotalism," or form societies with stringent pledges. These may or may not be right; with them, Masonry has no concern.

These remarks have been called forth by a communication recently received from a Brother who thinks Masonry prohibits its members from selling liquor. We cannot conceive of a more erroneous view. Masonry has nothing directly to do with liquor-selling. It enjoins temperance, but it does not tell a man whether he can or cannot sell liquor; it leaves him to judge in the matter. He may sell liquor in such a way (in the opinion of many honest and good Masons) as not to interfere with his duties as a member of our Order. As well might Masonry undertake to settle the slavery question—decide what political party is right—and regulate church difficulties, as to determine what specific action is necessary on the part of its members in carrying out its inculcations respecting temperance.

One of the greatest dangers which Masonry has to fear, is the attempt of members to make it subservient in directly propping up their peculiar theories on religion, politics, and social reform. Let us then seek to avoid it.

NEW SALEM LODGE No. 218—INSTALLATION.

At a regular meeting of New Salem Lodge No. 218, held at their Hall on Wednesday, Dec. 30th, A. D. 1857, that being the time prescribed by the By-Laws of the Lodge, for installing the officers for the ensuing year; previous arrangements having been made for having an address, and a dinner prepared for the occasion; the Lodge met, the officers were installed, an appropriate address delivered, and a most excellent dinner discussed. All things went off in harmony, and to the satisfaction of all present.

At a subsequent and special meeting, the following resolutions were unanimously adopted:

Resolved, That the thanks of this Lodge be tendered to the Rev. Bro. J. H. Barger, for the able and appropriate address delivered by him to this Lodge on the 30th ult.

Resolved, That the thanks of this Lodge be tendered to Bro. M. J. Noyes, for his kindness, and the able manner in which he discharged the duties of Installing officer on that occasion.

Resolved, That the thanks of this Lodge be tendered to our visiting Brethren.

Resolved, That the thanks of this Lodge be tendered to the ladies of New Salem and vicinity, for the very excellent dinner prepared by them for the occasion.

Resolved, That the editors of the *Pike County Union*, and *Pike County Free Press*, and the editor of The Ashlar, be requested to publish the above resolutions.

WM. W. BONNEL, Sec.

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Maher-Shalal-Hash-Baz.—Four Hebrew words which the prophet Isaiah was ordered to write upon a tablet, and which were afterwards to be the name of his son. They signify, "make haste to the prey, fall upon the spoil," and were prognostic of the sudden attack of the Assyrians. They may be said, in their masonic use, to be symbolic of the readiness for action which should distinguish a warrior.—*Masonic Lex.*

FAMILIAR COMMENTS ON ARCHITECTURE.

NO. VII.

It is interesting and instructive to follow the parallel between Architecture and Religion. From the earliest time to the present, they have gone hand in hand together, and through the relics of architecture remaining, of nations which have passed out of existence, can be traced its system of religion. It may be truly said to be the offspring of inspiration, and handmaid of religion. Whether it is a temple erected to the worship of pagan deities, or dedicated to the living God, we can trace through its design, the evidences of its intention. As edifices for sacred purposes have occupied the attention and called forth the energies, ability and tastes of architects in all ages—as they have been built with a greater regard to purity of style, correct principle in their construction and durability in their material, it is easy to account for the fact, that through such works the opportunity is generally offered to the student in architecture to trace the rise, progress and development of each style and order; and the many diversities in and of the many styles and orders, can also be readily attributed to the spirit and prejudices of religious votaries.

There are also other circumstances which, to some extent, have had an influence in the origin and development of the various styles of architecture, but more as modifying them or establishing a principle. Of these we may mention, variation of climate, the material most readily obtained for building purposes, system of government, etc. The love of ornament and desire for enrichment and external beauty, has had but little effect in developing the progress of architecture, for these things are the offspring of, and accessories to it, and owe their cultivation to the advance of education, refinement of life and feeling, and the wealth and prosperity of a nation; whereas architecture can be found in its style as perfect in the simple and unadorned proportions of a Grecian temple *in antis*, as in the gorgeous enrichment of a

Basilican church, or florid Gothic cathedral. It is also worthy of observation that each style has had its several stages of progression; as in life there is youth, manhood and decay, so in architecture there is the original simple germ, the perfection of manly beauty and development, and the gradual decline from purity down to debasement of style. This is very manifest in the Grecian, the Roman, and the Gothic; the styles have progressed until they have attained the very acme and apex of perfection, and have then gone beyond it down to decline.

Architecture cannot be made legitimately to derive strength or principle from the subsidiary arts. These may be auxiliary, but always secondary, and there is no greater evidence of decline and weakness, than when any order or style is so wrought out as to depend upon such assistance for effect. Such effect at least cannot be legitimate, for it may be affected by change of taste and fashion, which to a great extent govern ornament and decoration; but architecture is the child of necessity, and derives its strength and power from religion, climate, education, government, etc. Painting and Sculpture are often great aids to architecture, but they must not be used to supercede it.

Architecture, as an art, occupies the most exalted position among the arts and sciences. Having its origin in a necessity, and calling into operation the exercise of every art worthy of consideration, it may be justly styled the parent and patron of the Arts and Sciences. Sculpture and painting have not their origin in necessity, and contribute not to the comfort, but only to the luxury of a people, and they are furthermore much indebted, for increased effect, to their association with architecture. Architecture calls into life all the industrial arts, and is their school-mistress—the painter, the sculptor, the glass-stainer, the workers in brass and iron, and wood and stone, exercising the talent of the engineer and mathematician in the study of the physical laws of construction—of strains and pressures. There should be no confusion between the architect who conceives and models the design, and the artificer who executes it; the two are widely separate, and have no more connection or intimacy, than the paper has to the productions of the poet or historian that may be printed on it. The claim set up by architecture to rank foremost among the fine arts, cannot therefore be denied; and it follows that it must have a prominent place among the branches of mental philosophy, for it is the creation of the higher part of man's nature, subject to the influences both of intellectual and moral feelings among men and nations, as will be plain to even a casual observer, by noting those races who have possessed and retained the greatest mental vigor; such people always having displayed the greatest refinement of taste, with the boldest and most daring conception, and skill and power in execution. We may also observe the tenacity with which each age and nation adhered to the style and form of art peculiarly its own. The same necessities and principles which, in the simple original, so boldly express themselves, are observable in their latest and most refined productions, although the necessity for them may have passed away, and they but faintly express themselves in modified forms, or as ornaments and a system of decoration.

The system of decoration developed by and practiced in different styles of architecture, vary equally with the styles themselves. It is very apparent in the Roman, Romanesque, and Basilican styles, how much study has been devoted to the art of ornamentation, both in its design and distribution, and how much of it is for effect only, and has not had its rise and origin in usefulness. We find it lavishly spread out in the florid gorgeousness of extravagant profusion throughout their later works — interiors whose forms and proportions are entirely lost, and the balance of harmony recklessly disturbed by the gross taste of unrefinement. The eye is often pained and sickened with the glare and contrast of gold and blue and crimson on the walls, arches and ceilings. And to some extent the same faults exist in the later works of almost every nation where they have passed down into decline beyond the height of educated refinement. Compare this gross taste with the plain and unpretending beauty and simplicity of an early English Gothic church. Its simple and perfect form; the thorough consistency in all its composition; every member and adjunct explaining its own use—the beauty and soul of harmony pervading the whole mass—not an ornament but is a necessary member, modeled in form to add pure effect. The drip-stones over the windows and doors; the buttresses on the sides and corners counteracting lateral strains, and the weighty pinnacles converting lateral into vertical pressures by the nicest mathematical calculations. The pointed windows, the steep gabled roof, the tapering pinnacles continuing the upward-pointing and angular effect, until the whole finishes in the storied final of the lofty spire, plainly advocating its purpose, exalting the mind above the earth, and directing the thoughts upward beyond material things, to the contemplation of Him to whose service and to whose glory it is erected. These are some of the impressions created by the effects of early Christian architecture, and is the reason why the Gothic style has been advocated in all ages since its introduction by the most learned Eccleseologists. Here, then, we plainly have an opposite principle in the use of ornament. The whole constructive composition is boldly exposed to view; no screen or extraneous covering to hide that which is requisite; but the design is perfected in its utility, and its members made ornamental, so that nothing is there illegitimately, or out of place.

The lover of architecture does not study the art as an antiquarian, who, for all the research he may bestow upon it, feels no greater interest for it than he would for any other relic of antiquity. He looks upon it in no such irreverent light; it is to him a complete history of the world, and the kingdoms of the world. He builds up the desert places and peoples them again with living hosts; he traces through his researches the rise, progress and decline of nations—reads the lives of kings and rulers—learns the condition, religion, education and government of a people, and the causes of their decay, as surely and correctly as though the whole were written out before him in letters of living light. The study of architecture, in the light of archæology, is a most egregious error, and injustice to the subject, doing great violence to its principles. To regard it for its antiquity, or its state of preservation, is to rob it of its art, science and inspiration. Neither must it be looked upon in too practical a light, as the mere composition and piling up of materials into a pleasing form — a handsome place to live in, or a beautiful monument to adorn a city. It is a beacon upon the road of time — a signal mark on a nation's highway to fame and greatness; a science, in the light of which nothing can transplant, and which cannot be superceded. As good and wholesome laws, correct principles and extended privileges, are to the internal guidance and reputation of an educated people, so architecture is the inanimate embodiment of a people's growth, education and necessities, more impressive and lasting, more instructive and influential upon existing and future nations, than a thousand printed histories.

ARCHITECT.

THE THREE STEPS universally delineated upon the Master's carpet, are emblematical of the three principal stages of human life, viz.—youth, manhood, and age. In youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves; so that in age, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

DEDICATION OF LODGES.—We have received the following from Bro. J. J. Huntley, Past Grand Lecturer of Illinois, of which he says, "This is undeviatingly the language used by P. D. G. M. Carding Jackson, of Illinois, in explanation of the dedication of Lodges:"

Our ancient Brethren dedicated their Lodges to King Solomon, because he was our first Most Excellent Grand Master; but Masons in modern times dedicate their Lodges to St. John the Baptist, and St. John the Evangelist; because they were the first two most eminent Christian patrons of Freemasonry; and, since their time, there has been represented in every regular and well-furnished Lodge a *certain point within a circle:* the *point*, representing an individual Brother; the *circle*, the boundary line of his duty, beyond which he is never to suffer his passions, prejudices or interests to betray him, on any occasion. This circle is embordered by two perpendicular parallel lines representing St. John the Baptist, and St. John the Evangelist, and upon its vertex rests the book of the Holy Scriptures, which points out the whole duty of man. In going round this circle, we necessarily touch upon those two parallel lines, as well as upon the Holy Scriptures; and while a Mason keeps himself circumscribed within their precepts, it is impossible that he should materially err.

DEKALB LODGE NO. 144.

ALLYN WESTON—*Dear Sir:* I herewith send you the names of the officers of DeKalb Lodge No. 144 of A. F. and A. Masons, for the present Masonic year: Bester Pierce, W. M.; Jesse D. Butts, S. W.; Hiram Elwood, J. W.; John A. Hayden, Treas.; De Witt C. Scribner, Sec.; Francis P. Wright, S. D.; James D. Lott, J. D.; Fletcher Fowler and Clark L. Barber, Stewards; James W. Carrle, Tyler.

Communications on the first and third Wednesday evenings in each month, at their Hall in DeKalb, and will be happy at all times to welcome and accommodate Visiting Brethren.

Fraternally yours,

BESTER PIERCE.

MASONIC ITEMS.

Cleveland Lodge, Chicago.—This body held its second annual festival at the Tremont House on the evening of the 28th of January last. Extensive preparations were made for the occasion, and the party we learn was large, and one of the best ever given in the city of Chicago. We regret exceedingly that we were not able to be present. There is not a better Lodge in the State of Illinois, than Cleveland Lodge No. 211. Brother Cleveland, the W. M., is a sterling man and a bright Mason, and commands the love and esteem of his Brethren. He is worthy of all the honors which they can confer on him. The members of the Lodge are mostly young men of fine appearance—intelligent, industrious and worthy. They possess the *right* spirit, and harmony prevails among them. For all worthy objects of charity presented to them, they give of their means liberally. They have just removed into a new Hall, which they have fitted up at an expense of *five thousand dollars*. We wish them success and prosperity.

☞The *Mirror and Keystone* says that Emperor Alexander not only recognizes Freemasonry in his dominions, but has himself become a member of the Craft.

☞" When our ancient Brethren labored as Masons, they worked six days in the week, and twelve hours in the day; being called off regularly at the hour of high twelve, from labor to refreshment, that pleasure and profit might be the result."

☞ During the war of 1812, the Grand Lodge of Massachusetts appropriated $500 for the relief of Masonic Brethren, British prisoners of war, when at Salem.

☞ When the Grand Lodge is opened by the Grand Master, it is said to be in "*ample form;*" when by the D. G. M., in "*due form;*" and when by any other officer, "*in form.*"

Grand Lodge of England.—This body held its quarterly communication on the 2nd of last December. The chief incident of the meeting appears to have been the presence of Prince Frederic William, who recently married the Princess Royal of England, and who is heir to the throne of Prussia. He wore a plain dress, and apron of the usual size and shape. He was seated on the right of the Earl of Zetland, G. M., amid the hearty applause of those present. He was saluted with the Grand Honors, and spoke as follows in reply to an address of the G. M.:—"Most Worshipful Grand Master and Brethren — I have the honor this evening to appear before you, for the first time in this Hall; but my most hearty feelings have been with you ever since the first day I had the honor and happiness of being a Freemason."

The Earl of Zetland was again elected Grand Master.

☞ The London Freemasons' Magazine is to be issued weekly, instead of monthly as heretofore.

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DEATHS AND OBITUARIES.

Masonic Hall, Olney Lodge No. 140,
January 12th, 1858.

Dear Brother:—In compliance with my instructions, I hand you the following obituary and resolutions:

Elihu B. Page was born on the 25th of Nov., 1822, and died on the 29th of Nov., 1857, aged thirty-five years and and four days. Bro. Page was initiated, passed, and raised to the sublime degree of Master Mason, in Harrisville Lodge No. —, State of Ohio, in the year 1846. He received the Chapter degrees in Vincennes Chapter No. 1, State of Indiana. He emigrated to the State of Illinois in 1852. He was a charter member of Olney Lodge No. 140, State of Illinois; was its first Worshipful Master, and continued, with the exception of one term, to serve the Lodge in that capacity until his death. As a citizen, he was upright and just; as a Christian, he was exemplary, adorning the profession he made. As a Mason, he always acted upon the square. His zeal for the Order knew no abatement; and his efforts to promote its welfare ceased only with his life. He was respected by all who knew him, and beloved the most by those who knew him best. He died, lamented by the community, the church, and the Masonic Fraternity.

WHEREAS, It has pleased the Supreme Ruler of the Universe to call from our midst our late worthy Master and Brother, E. B. Page, to the Grand Lodge above—therefore, as expressive of the sense of this Lodge, be it—

Resolved, That in the death of our late Brother and Worshipful Master, the community and Masonic Fraternity at large have sustained a severe loss, and the Lodge over which he presided, an irreparable one. No more shall he call us from refreshment to labor. No more shall he preside over our deliberations, directing them by his wisdom. No more instruct us in the mysteries of our Craft. His seat is vacant. who can so ably fill it? None! We bow submissively. The Grand Master of the Universe has called him from the arduous labors of the Lodge terrestrial, to partake of the unending refreshments of the Lodge ineffable.

Resolved, That we unitedly offer to the bereaved widow of our departed Brother our warmest sympathy, and for her consolation, had we the ability, we would draw aside the curtain which hides the brighter and better world from our view, and point to her husband and our Brother as he stands arrayed in that bright robe which clothes the spotless spirits of the blest, in beauty, fadeless, charming, and say: "There let us meet him." May the God of Heaven, who hath bereaved her, console her; we are unable.

Resolved, That a copy of these resolutions, under seal of the Lodge, be furnished the widow of our deceased Brother.

Resolved, That the obituary, the foregoing preamble and these resolutions be entered upon our minutes.

Resolved, That a copy of the above obituary, preamble and resolutions be furnished THE ASHLAR, *Masonic Review*, and *Olney Times*, for publication.

ABNER B. BAIL, SEC.

☞At a regular communication of Wm. B. Warren Lodge No. 209, A. F. & A. Masons, held at the Masonic Temple, Feb. 13th, 1858, the following preamble and resolutions were adopted:

WHEREAS, it has pleased the Supreme Ruler of the Universe to remove by death our worthy and esteemed Brother G. D. L. Arnold, thereby causing this Lodge as well as a numerous circle of friends to mourn his loss, therefore,

Resolved, By the members of the Wm. B. Warren Lodge, that we do hereby express our appreciation of the many excellent traits in the character and disposition of the Brother whose loss we do sincerely mourn. Having been connected with this Lodge from its commencement, we have found him ever ready and zealous to promote its interests, and cheerful to contribute his best efforts to extend the blessings of our ancient Fraternity. We trust that our loss will be his everlasting gain.

Resolved, That we hereby proffer to the widow and other kindred friends of the deceased, our heartfelt sympathy; and we trust that He who has promised to be the "widow's God, and Father to the fatherless," will administer consolation and relief to their afflicted hearts in this gloomy dispensation of Providence.

Resolved, That this preamble and resolutions be spread upon the journal, and a copy sent to the friends of the deceased, and also be published in the city papers.

HARVEY DANKS, SEC.

TRIBUTE OF RESPECT.—*Whereas,* In the all-wise Providence of God, He has been pleased to call hence our well beloved Brother A. W. Barber, who died at New Orleans, Oct. 1857, aged about 38 years; and

Whereas, Brother Barber had long lived among us, cherished by us as a friend and Brother, loved for his noble heart, his open hand; ever ready to listen to the voice of suffering and distress, giving his last cent for the relief of a necessitous Brother or friend; ever ready at the call, never backward in duty, zealous for the good of our ancient Order; therefore, be it

Resolved, That in the death of Brother Barber, the Order has lost an efficient and worthy member, the community an honest, exemplary and useful citizen, the family a dutiful son and brother, and the world A MAN.

Resolved, That as a member of this Lodge we offer to the bereaved family and friends our deepest sympathy, and that "He that doeth all things well," may make this severe affliction redound to his own glory.

Resolved, That a copy of the above preamble and resolutions be furnished by the Secretary, under seal of this Lodge, to the family of the deceased, to the editors of the *Islander and Argus*, and THE ASHLAR, requesting the publication of the same.

Fort Armstrong Lodge F. A. M. No. 186,
Rock Island, Ill., Jan. 28, A. D. 1858.

F. C. DUNCAN,
C. TRUESDALE, *Com.*
P. A. WHITAKER,

EDITOR'S TABLE.

UNIVERSAL MASONIC LIBRARY.—From the receipt recently of some numbers of this large and valuable work, we see that our distinguished and indefatigable Brother Rob. Morris, is pushing forward his enterprise, notwithstanding the hard times. Bro. M. has long been a diligent worker in the Masonic vineyard, and has gained a host of friends among the Craft throughout the country. No adverse prospect alarms him—no obstacle impedes him, which energy and ability can overcome. His labors should not go unrewarded. Those who desire to subscribe for the Library, can do so by writing to Bro. M. at Lodgeton, Kentucky.

☞ The present number contains several long articles, to the exclusion of shorter ones prepared. We shall endeavor hereafter to give the usual variety.

☞ We are obliged to travel most of the time in order to procure money enough, in these *hard times*, to pay the current expenses of our work. We write *in vain* for Brethren to *forward* money — we appeal to them *in vain* through the pages of THE ASHLAR. Unavoidable absence from the sanctum must be our excuse for not answering letters more punctually. We *once* had a *strong faith* that this constant travelling would come to an end, and we could sit comfortably in our office through the greater part of the month and communicate leisurely with our readers. *Stringency* in money matters has somewhat reduced that faith, and it is at a low ebb just now. We think it will rise again in the Spring, and that our affairs will be so arranged on a *cash* basis next year, that we shall keep pretty closely to our sanctum, after the first two months. We have labored hard to establish THE ASHLAR, and after going safely through this year, expect to live flourishingly through anything which may come hereafter.

☞Notwithstanding the hard times, the Lodges are doing a large amount of work.

☞The Grand Master of Masons in Massachusetts, John T. Heard, has visited during the past year all the Lodges in his State—eighty in number. This is a remarkable circumstance. Few Grand Masters can show such a record of their labors.

Chicago Subscribers.—Will those of our Chicago subscribers who do not receive The Ashlar regularly, inform us by letter, and also state the No. of their P. O. box ?

Is it Fair ? Is it Honorable ? Is it Masonic ?—Strange as it may appear, some of our subscribers who have taken *five* numbers of Vol. 3, have returned No. 6, marked "*refused.*" We shall consider them subscribers for the rest of the year, in accordance with our rule which has been printed on the second page of the cover of each number.

☞ The following are the officers of the Grand Chapter of Wisconsin for the current year:

M. E. Henry L. Palmer, Gr. High Priest, Milwaukee.
M. E. John Bullen, Dep. Gr. High Priest, Kenosha.
M. E. Henry M. Billings, Gr. King, Constance.
M. E. Andrew J. Redburn, Gr. Scribe, Racine.
E. John H. Rountree, Gr. Treasurer, Platteville.
E. John Warren Hunt, Gr. Secretary, Madison.
E. Rev. Melancthon Hoyt, Gr. Chaplain, Manitowoc.
E. William Addy, Gr. Marshal, Janesville.
E. Morris Louis, Gr. Capt. of the Host, Milwaukee.
E. John E. Thomas, Gr. P. Sojourner, Sheboygan Falls.
E. George H. Paul, Gr. R. A. Captain, Kenosha.
E. Samuel S. Hodge, Gr. M. 3rd Vail, Beloit.
E. Chase A. Stevens, Gr. M. 2nd Vail, La Crosse.
E. Marcian Seavey, Gr. M. 1st Vail, Oshkosh.
E. George W. Austin, Gr. Steward, Lake Mills.
Comp. Ebenezer Clewett, Gr. Guard, Middleton.

☞" The cavern of Elephanta, in Hindostan, is the most ancient temple in the world. It was the principal place for the celebration of the mysteries of India."

MISCELLANEOUS.

☞ The Rev. Caleb Colton relates the following anecdote of his uncle, Sir George Staunton:

My late uncle, Sir George Staunton, related to me a curious anecdote of old Kein Long, Emperor of China. He was inquiring of Sir George the manner in which physicians were paid in England. When, after some difficulty, his Majesty was made to comprehend the system, he exclaimed: "Is any man well in England that can *afford to be ill?* Now I will inform you," said he, "how I manage my physicians. I have four to whom the care of my health is committed: A certain weekly salary is allowed them; but the moment I am ill that salary *stops till I am well again.* I need not inform you, my illnesses are usually short."—*London paper.*

☞ In one of the ships that returned from the West Indies with the sick troops, so many died every day, as to continually employ several of the sailors in sewing them up in sacks and heaving them overboard. An Irishman, being rather clumsy, ran the needle into the nose of one of the sick men, who instantly cried out—"I'm alive! I'm alive!" "By Jimny," replied the other, "that's nothing to me, *you'r dead upon the purser's books.*"

☞ ALPHONSUS, King of Naples, had in his court a fool, who used to write down in his book all the follies of the great men in his time that were at court. The king having a Moor in his household, sent him to the Levant to buy horses with 10,000 ducats. This the fool marked in his book, as a pure piece of folly. Sometime after, the king called for the book, and found in it his own name, with the story of the 10,000 ducats. Being somewhat moved, he asked the reason why his name was there. "Because," says the jester, "you have committed a piece of folly, in giving your money to one you are never likely to see again." "But if he does come again," said the king, "and brings me the horses, wherein will my folly consist?" "Why, if he ever does come again," replies the fool, "I'll blot out your name, and put in his."

☞ Queen Bonaparte and the Queen of Spain are at the top of the fashion; the one for *dress*, the other for *equipage.* Several persons were squeezed to death, crowding to see the carriage, and several millions were squeezed to the life, to procure the dress!

Muly Ismael, Emeror of Morocco, killed with his own hand, during the time he reigned, forty thousand of his subjects; yet he was, in a particular manner, attached to justice. One of his officers complained to him that his wife, when in ill-humor, had a custom of pulling him by his beard. The Emperor was so provoked at the impudence of this woman, that, in order to prevent her from again offending the majesty of his officer's countenance, he caused the hairs of his beard to be plucked out, one by one, by the roots. He once saw another of his officers on the road, driving a flock of sheep before him: "Whose sheep are these?" interrogated the Emperor. The officer replied with the deepest reverence, "O Ismael, son of Eleheriff, of the seed of Hassan, they are mine." "Thine, villain?" said the servant of the Lord, as the Emperor is styled; "thine? I thought I was the only proprietor in my dominions?" and immediately thrusting his lance through the heart of the unfortunate sheep-driver, divided his flock among his guards. The only good deed that Muly Ismael seems to have done in his life, was the deliverance of his empire from numerous bands of robbers; but even this only good action bore the stamp of his sanguinary character. He ordered the massacre of all the inhabitants, men, women and children, of a wide extent of country, around every place where a robbery had been committed. When he gave audience to Foreign Ministers, he was usually on horse-back, in an open court; around him stood his several officers bare-footed, trembling, bowed to the ground, and, at every word he uttered, they repeated, in chorus, "Great is the wisdom of our lord, and the voice of our lord is as the voice of an angel from heaven." But their lord never dismissed an ambassador, till he had given him occular demonstration of his readiness and dexterity in murdering some of his subjects; and this entertainment generally concluded the ceremonies of audience.

☞ Rumor says that the Rev. Mr. ——, preaching (by exchange) at K—k, in the midst of a genuine orthodox sermon, hazarded the following conjecture: "If I were to *guess*," said he, "I should guess that *more than two-thirds* of this congregation *will be damned*." His auditors, being a very good sort of people, made bold to question him concerning the ground work of the guess. The Divine politely apologized by saying that "he composed that part of the discourse to preach at home."

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THE
ASHLAR.

VOL. III. CHICAGO AND DETROIT, APRIL, 1858. NO. VIII.

THE ACTION OF DETROIT COMMANDERY IN EXPELLING SIR KNIGHTS WHO ARE MEMBERS OF PENINSULAR CHAPTER.—UNWARRANTED ASSUMPTION OF POWER.

To WHAT extent, if any, Sir Wm. B. Hubbard, Grand Master of Knights Templars of the U. S., is to be held responsible for the action of Detroit Commandery in expelling Sir Knights Horace S. Roberts, Allyn Weston, and Geo. B. Ensworth, because they are members of Peninsular Chapter, cannot be absolutely determined with the evidence before us. Had the communication, addressed to him by Sir N. P. Jacobs, been laid before the Commandery, (as it ought to have been,) it probably would have thrown some light on the subject. The letter of Sir Kt. Hubbard makes no reference to Peninsular Chapter, and does not declare that body irregular or require the Commandery to institute any proceedings against Sir Knights who are members of said Chapter.[*] It gives no order, and is not in any sense a "MANDATE," as the resolution adopted on the 20th of Nov. styles it. It appears to be a private communication[†] to Sir Kt. Jacobs, enunciating an opinion of a general principle. This is evident from the closing paragraph, which says: "I will reply to the proceedings under my warrant when the papers are officially before me."

What is the principle laid down by Sir Kt. Hubbard? It is simply this: *that the members of a Commandery should not be permitted to associate as R. A. Masons, with a Chapter which has been pronounced irregular or clandestine by the highest authority in R. A. Masonry.*[‡] With this we have no fault to find, *when fairly construed;* indeed, we believe it to be correct.[§] If there be any difficulty, it is in the application of the principle. In the present case, however, we think there is no difficulty at all in applying it. Sir Kt. Jacobs undoubtedly referred in his communication to Sir Kt. Hubbard, to Peninsular Chapter, and yet the latter functiontionary did not feel willing to apply the principle laid down, to said Chapter. He carefully avoids any allusion to Peninsular Chapter. This is sufficient evidence to *our* mind that he was not willing to assume or decide that Peninsular Chapter had been pronounced irregular or clandestine by the highest authority in R. A. Masonry. The members of Detroit Commandery (who had opposed Peninsular Chapter) were disappointed with the letter, and were unwilling to wait for the promised reply to the proceedings under the warrant of the Grand Master.

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[*] A different impression, however, is given by the resolution adopted on the 20th of November, which says—"*in obedience* to the *mandate* of the very Eminent Grand Master W. B. Hubbard, we do not recognize as Royal Arch Masons, in good standing, 'the members of that irregular assembly' denominated 'Peninsular Chapter.'"

[†] See letter on page 293 of last number.

[‡] The words of Sir Kt. Hubbard are, "And [any member] if connecting or associating with a Chapter, especially as a member thereof, which Chapter was pronounced by the highest authority in Royal Arch Masonry to be clandestine or irregular, and such Chapter, after such interdict and a knowledge thereof, still being held and continued in defiance of such authority, then it becomes the duty of your Commandery to see that none of your (or its) members are so living and acting with such clandestine or interdicted Chapter; and if, after notice and fair hearing, the offending members are found guilty and will not withdraw therefrom, then their names should be stricken from the rolls of your Commandery," etc.

[§] This principle is easily applied where there is no dispute or difference of opinion as to what is the highest authority. In a case where there is such difference of opinion, the instances are few, if any, in which a Commandery (whatever might be its own opinion) would be warranted in taking sides in the matter, and attempting to influence the proceedings of Royal Arch bodies, by dealing with Kt. Templars who are connected with such bodies.

Has Peninsular Chapter been declared illegal or irregular by the highest authority in R. A. Masonry? To answer this question, we must first decide what is the *highest authority.* Our opponents claim that M. E. Chas. Gilman, G. G. H. P. of the G. G. C. of the U. S., is the highest authority; and their action, we suppose, is based on his edict. Even if they were correct in this view, still their act of expelling Sir Kts. Roberts, Weston and Ensworth, would be an unwarranted proceeding, as a large majority of the R. A. Masons in Michigan think otherwise; and, as the Grand Chapter of that State has solemnly decided otherwise. But our opponents have not an inch of ground to stand upon, for it is clear as the noonday sun, that whoever is the *highest authority* in R. A. Masonry, M. E. Chas. Gilman is not.

It must be remembered, in discussing the point under consideration, that the G. G. Chapter differs from a Grand Lodge, and that the State Grand Chapters are not subordinate bodies. They exist in and of themselves, *without charter or warrant, and are sovereign bodies.*[*] From them the G. G. Chapter derives all its authority, and has no powers but such as are *specifically* granted. It is an organization of limited and delegated powers. As the G. G. C. has no powers or authority by Masonic usage, it follows as an axiom that its presiding officer can have no greater powers than it possesses, and can have and exercise only such powers as are expressly given to him. It is moreover *obvious and plain,* that he is restricted in the exercise of authority by the unequivocal edicts and declarations of the G. G. C.

At the last triennial convocation of the G. G. C., at Hartford, in 1856, the following resolution was adopted:

> *Resolved,* That the General Grand R. A. Chapter derives all its powers, by grant and delegation, from the respective Grand R. A. Chapters.

It is well known that an appeal cannot be taken from a

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[*] See articles in November, December and January numbers.

Grand Master, to the Grand Lodge. In the convocation of the G. G. C., just referred to, the following resolution was advocated by Comps. Mackey, Pike, and others, and was *adopted:*

> *Resolved*, That an appeal does lie in all cases from the decision of the G. G. H. Priest to the G. G. Chapter, which alone can, in the last resort, by a vote of two-thirds of the members present, determine what is Masonic law and custom; *Provided*, that this resolution, as a rule operating in the decisions of this G. G. Body shall only operate and have effect in this Grand body, and shall not be construed as operating or having any effect in State Grand Chapters or their subordinates.

Here is a clear distinction made between the powers and prerogatives of the G. G. H. P. and those of a Grand Master or Grand High Priest. As the G. G. H. P. has no powers or rights by usage, as he has none but what are given him by the G. G. Chapter, that body must of necessity be greater than he is, and he is but its humble servant. Such is the view of the G. G. C. itself, and therefore it declares that it is the final arbiter to decide upon questions which may arise, and not its presiding head; it decides that "*in all cases*" an appeal may be taken from his decision. It is obvious, then, that the G. G. H. Priest, *even in vacation*, is not the highest authority in R. A. Masonry, as his decisions may be reversed by the G. G. C. We need not elaborate this view, as the question of the authority of M. E. Chas. Gilman, to act in the case under consideration, has been clearly and definitely settled by the G. G. Chapter.

In 1851, the Grand Chapter of New York granted a charter for Orient Chapter, *on a petition which was not recommended by any Chapter.* From its action, Ancient Chapter No. 1, of New York city, appealed to the G. G. Chapter at its convocation in 1853. The appeal was referred to the Committee on Grievances, which reported through Comp. Mackey as follows:

> The right of a Subordinate Chapter to appeal to this General Grand Chapter from the decisions of its Grand Chapter, is a right for the declaration of which your committee have in vain searched in the constitutions of this General Grand Chapter—it is a right, for the admission of which they can find no precedent in the proceedings of this body—and the acknowledgment of which on the present occasion would

be furnishing a precedent that your committee believe would be productive of manifold important, and almost fatal, evils in the legislation of Royal Arch Masonry. The phrase in the second section of the first article of the constitution, which grants to the General Grand Chapter the power "to settle all difficulties which may arise," seems to your committee to refer to difficulties which may arise between State Grand Chapters, and not to those occurring between these bodies and their subordinates. And your committee are led to this conclusion, because in a preceding part of the same section, it is asserted that this General Grand body "shall have and maintain jurisdiction over all State Grand Chapters, and over Chapters in those States, Districts, Republics or Territories, which recognize this jurisdiction, and *where there is no Grand Chapter regularly established agreeably to the provisions of this constitution*—thus clearly confining the jurisdiction over Subordinate Chapters to those existing in States where there are no Grand Chapters. *Hence, e converso, where there is a Grand Chapter in a State, this grand body can have no jurisdiction over its subordinates except so far as acquired through the Grand Chapter.*

The appeal was dismissed. Orient Chapter remained on the registry of the G. C. of New York as a Chapter in good standing, and at the last convocation of the G. G. Chapter, Comp. Tucker rose to present a complaint from the Ancient Chapter against the G. C. of New York, when, on motion of Comp. Mackey, it was

Resolved, THAT THIS G. G. CHAPTER CANNOT RECEIVE ANY DOCUMENT PURPORTING TO BE A COMPLAINT AGAINST A GRAND CHAPTER.

Such are the declarations and authority by which M. E. Chas. Gilman is bound. Yet he receives a "COMPLAINT* *against a Grand Chapter*," and acts upon it. Is he the *highest authority*, or is the G. G. Chapter? Is the edict of the G. G. Chapter to be respected, or that of M. E. Chas. Gilman? The G. G. Chapter says it "*cannot receive any document purporting to be a complaint against a Grand Chapter*," and refuses to do so. Can M. E. Chas. Gilman receive one then? *Which is the highest authority, the G. G. Chapter, or M. E. Chas. Gilman?*

The foregoing settles the whole matter as far as Detroit Commandery is concerned; and proves clearly, and beyond all question, that the very authority (the G. G. C.) which our opponents pretend to hold in such reverence, has unequivocally decided that M. E. Chas. Gilman had no right even to receive a complaint against the Grand Chapter of Michigan—much more to pronounce Peninsular Chapter irregular and clandestine. The authority relied on by the Sir Knights who opposed Peninsular Chapter, not only does not sustain their action, but condemns it. What pretence of authority, then, had the Commandery for expelling Sir Knights Roberts, Weston and Ensworth? None whatever; on the contrary, taking them on their own ground, they did it in the face and eyes of authority, plainly and clearly expressed—so explicit and unambiguous that a child can understand it.

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* His edict commences thus: "Whereas information has been given, and *complaint* made to me by Monroe Chapter of R. A. Masons, a Chapter duly organized and held at the city of Detroit, in the State of Michigan, *that the Grand Chapter above named* has granted a warrant," etc.

It is hardly necessary for us to say that we regard neither the G. G. H. P. nor the G. G. Chapter as the "*highest authority*" in the case under consideration. The Grand Chapter of Michigan, the sovereign body which chartered "Peninsular Chapter,"* and has recently approved the action of its High Priest in sustaining that organization against the attack of M. E. Chas. Gilman, is, in our estimation, the "highest authority." As, however, the authority relied on by our opponents—the G. G. Chapter—is *directly against them*, we shall not occupy space in repeating the views which have been fully expressed in previous articles.

What does the action of Detroit Commandery really amount to? *An attempt to interfere with, and control, the action of the Grand Chapter of Michigan, and its subordinates.* A question in R. A. Masonry arises in the Grand Chapter, about which there is an honest difference of opinion. The decision which is arrived at by that body is thought to be wrong by a majority of a Commandery in the State. The members composing that majority, at a meeting of the Commandery, pass a resolution requiring its members to regard as null and void the decision of the Grand Chapter. Some of the members do not obey the resolution, and they are immediately expelled. Is this anything but an unwarranted attempt to compel Sir Knights to act in other Masonic bodies, just as a majority of the Commandery may think right? This is indeed a dangerous proceeding, and involves a great principle. Are we, as R. A. Masons and as Master Masons, to be dictated to by a majority of the Commandery to which we belong, as to our action in Chapters and Lodges? Where is this to stop? If a Chapter may be so lightly declared clandestine, a Lodge may be; this or that resolution of a Grand Chapter or Grand Lodge may be pronounced nugatory, and Sir Knights ordered to regard it accordingly. Indeed, this action may, with consistency, be carried still further. Commanderies may instruct their members, *beforehand*, how to act in Grand Chapters and Grand Lodges, or in the subordinates of those bodies. There is no end to this. With equal propriety Commanderies may seek to control all important questions in other Masonic bodies. We think our readers must see that in the expulsion of Sir Knights Roberts, Weston and Ensworth, an unwarranted step has been taken, involving a great principle; an act has been committed without right or precedent, which, sustained, would lead to incalculable mischief, and subvert the strongest foundations of the Masonic edifice.

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* See our articles in previous numbers.

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MOPSES.—In 1738 Pope Clement XII had issued a Bull, condemning and forbidding the practice of the rites of Freemasonry. Several Brethren in the Catholic States of Germany, unwilling to renounce the Order, and yet fearful of offending the ecclesiastical authority, formed, in 1740, under the name of *Mopses*, what was pretended to be a new association, devoted to the papal hierarchy, but which was in truth nothing else than Freemasonry under a less offensive appellation. It was patronized by the most illustrious persons of Germany, and many Princes of the Empire were its Grand Masters. The title is derived from the German word *mops*, signifying a young mastiff, and was indicative of the mutual fidelity and attachment of the Brethren, these virtues being characteristic of that noble animal.—*Masonic Lexicon.*

LOOKING ON THE BRIGHT SIDE.

Selected.

"Old Man, I prythee, tell me why
You always wear a smile,
Though others oft look wan and sad,
How do you care beguile?
Though doomed to care and penury,
And bowing down with age,
Yet, still light-hearted, blithe and gay,
You tread life's weary stage."

* * * *

"I'll tell thee all, my Youthful Friend,"
The good old man replied,
"Whate'er may hap, I always look
Upon the brightest side.
O'er all the land there's not a man,
How hard soe'er his lot,
But, if he will, can often find
A bright and sunny spot.

"I've lived and toiled for many a year,
Beneath the summer's sun,
And, in the winter, cold and drear,
My labor still went on:
And in that varied course of years
Did much of ill betide,
But still I always strove to look
Upon the brightest side.

"When sickness came, and hour of pain
Dragged wearily along,
And mourning sad and murmuring vain
Dropped from my feeble tongue,
Kind hearts were there, and kindly words
Fell softly on my ear,
And loving ones were always nigh,
My fainting heart to cheer.

"And through a long and wearied life,
I've learned this lesson well —
That in this world of care and strife,
There's more of good than ill;
And, e'en in poverty and toil,
Peace with us will abide;
Man may be happy, if he will
But see the brightest side."

ANTI-MASONRY IN MASSACHUSETTS—1830.

To illustrate the spirit of the Anti-Masons in the time of the Morgan excitement, the following, taken from the *Boston Bulletin* of 1830, possesses much interest:

Of all projects in this age of expedients, none is more prolific of low-lived tricks, calculated and adapted to catch the undiscerning vulgar, than that of putting down Masonry. The first step was to get up a hue and cry — and that without any sufficient evidence — ever since, resort has been had to every species of trickery and deception, which can be supposed to influence the minds of people, who are easily prejudiced and satisfied with superficial appearances. One of these underhand measures may be instanced in the appointment of many respectable men as delegates to the Anti-Masonic Convention,' (if it should not rather be called the disturbers' mob,) who, unwilling to lend the influence of their names to a project of such infamous character, and ashamed of even the appearance of that disgrace which attaches of right to Anti-Masons, took a decided stand in the public prints, and testified so far in favor of Masonry as to say, that they never knew any thing wrong to be done by the Masonic Fraternity, and were not convinced that anything bad existed in the nature of their bond of union. The influence unexpectedly turned against the disturbers—the impartial testimony of these unprejudiced men — must have a due and salutary effect.

Another vile expedient has been made use of, with more effect, by an attempt to distort a sentence in the Farewell Address of Washington, to evidence against Masonry. The plain state of the case is this: Washington was a Mason—he knew the value of the Institution quite as well, probably, as those whose misconduct and evil characters have caused them to be expelled alike from the Masonic Fraternity and from all associations of decent men. He said in a letter to the Grand Lodge of Massachusetts, written near the close of his life, that he hoped the Institution of Masonry would flourish, because he thought it calculated to advance the good and the happiness of mankind. Washington was not ignorant—he was a Mason—was he insincere? Was he false? Who dares accuse him? Surely those will not who rely upon another assertion to show that the Father of his country, knowing what Masonry was, looked upon it with suspicion. But here is their wanton and wicked falsehood made apparent. Omitting to mention this direct testimony in favor of Masonry, they say that Washington alluded to Masonry, when, in his Farewell Address, he cautioned the public to "*beware of secret societies.*" This is plausible, and has been for the advantage of the disturbers. But Washington was speaking in an official capacity upon political subjects, and is it not more probable that he alluded to the secret political associations, which at that time disturbed the peace and overthrew not merely the institutions but the private rights of the people of Europe? Did he not allude to the political clubs of Paris, which, about that time, were the rulers in the reign of terror? That he did not refer, even remotely and by implication, to Masonry, is evident, because he *afterwards* bore direct testimony in writing to the good character of the Institution. We say that when Anti-Masons and seceders thus pervert the truth in the one instance, they prove the baseness of their characters and purposes, and show themselves utterly unworthy of credit.

To the immediate cause of these remarks, is an attempt on the part of the disturbers to influence the legislature in the choice of a clergyman to preach the next election sermon, by distributing the following parapraphs in the form of a handbill, in the seats of the members of the House—an interference which we know many members *not Masons* considered equally impertinent and inefficient.

"LOOK! THEN JUDGE!—It is now placed beyond a reasonable doubt, that the secrets of Freemasonry are exposed to the public. These secrets can be read at pleasure by those who have never submitted to the degrading ceremonies of being initiated into a Lodge, as well as by those who have. The people have now become equal judges of its value, and know its bearing upon their civil and political interests. Can we indulge the belief then, for a moment, that our great and good men (and especially our ministers,) have never looked at them? And while community are so much agitated, is it not reasonable to suppose that the Rev. Mr. Osgood has inquired into the cause? We will take it for granted that a man of his research has perused them, and being a Freemason, must know they are true, and knows full well the cause of this excitement. Boasting is not in the province of God's ministers. But when we behold such boasting as in the sermon by the Rev. Samuel Osgood, of Springfield, Massachusetts, delivered at the consecration of Orient Lodge, East Hartford, Conn., Sept. 25th, 1822, we shall be led to cry, Thou boastest thyself of mighty things, O man! We would invite you, gentlemen, to procure, if possible, this sermon, from which the following is extracted, and read it; you can see what Freemasons believed Masonry to be in 1822, and then ask the question, Is not the inquiry as to speculative

Freemasonry a righteous inquiry? Mr. Osgood says: 'Perhaps some smile at the idea of any *controling influence* in our Fraternity; but let such be informed that *we are not so imbecile as some imagine.* We are not armed with civil power—we do not need it. If our members have a disposition to be unjust, they DARE NOT encounter the CENSURES of a community so extensive, respectable, and powerful in its influence as that to which we belong. I HAD *rather appeal to a well governed Lodge for the redress of an injury, than to a Court of Justice.* I had rather trust the vindication of a character, touched by the rude hand of malice, to my *Masonic Brethren*, than to a JURY OF MY COUNTRY,—for the former would not award my damages in silver and gold, but compel my calumniator publicly to announce my innocence.'

"Can such a man, boasting that he belongs to an Institution that has laws independent of the laws of his country, and to which he would rather appeal than to those of our beloved Commonwealth — we say, can such a man, who has no allegiance to our laws, and no fealty to our government from choice, at this crisis, and while the Argus eyes of a jealous community are fastened upon him, be a suitable minister to be selected to preach the election sermon?

"There can be no doubt of the ability of the man to perform the duty; but the *principle* is the thing. A just indignation has been created against an Institution which fosters in its bosom the violators of the law; and the people cannot be satisfied in their demand for justice, so long as men of the standing of the Rev. Mr. Osgood, give their countenance to the perpetrators of crime by continuing in this wicked Institution.

"We leave those to say who hold their office at the suffrage of the people, and their constituents will then say, whether they have done right or wrong. VOX POPULI."

On the first balloting for a preacher, Mr. Osgood had a few votes, among many other candidates, who had each a few—the election was postponed over one day—on the morning of the intermediate day, the above was found in the House—the day after, Mr. Osgood had about the same number of votes as before, but was not elected—being in the same case as a dozen or fifteen others.

But setting aside the turpitude of this attempt to interfere with the business of the general Court, let us see if any thing exists in the paragraph which might be esteemed cause for alarm. The amount of what Mr. Osgood says in the paragraph quoted, is this,—and we do not fear that our construction will be contradicted by the context of the sermon:—

Our Fraternity exercises a controling moral influence, of such extent and power over "*our members*," that, if they would, they dare not perpetrate *injustice* in the face of our censures.

So complete is this power, in a well governed Lodge, that if one of our members injures or calumniates me, I should feel sure of a more perfect redress by appealing to the Lodge, than by submitting to a trial by jury—for the latter would only give me a sum of money to pay the damage sustained, whereas the former would see that a just and adequate satisfaction was made by the aggressor.

We are not at all frightened by the exercise of such a power by so respectable a body of men—and we cannot doubt that *such a power* is exercised, when we perceive that "*men of the standing of the Rev. Mr. Osgood*" assert it so frequently and unequivocally.

It would, perhaps, be information worth having, if we could ascertain how much of the expense of printing this handbill was paid by a man who has felt the weight of the influence he seems to deprecate—who has been turned out of a Lodge for immoral and unjust conduct, and who now continues to be driven on by the flagrant baseness of his character, to this species of revenge against a community of which he was an unworthy member.

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DUTIES OF THE W. M.—There is too often a desire on the part of Masters to shift the responsibility properly belonging to themselves, on to the bodies over which they preside. In all matters in which the W. M. can be held accountable, he must exercise his own judgment, and act accordingly. For instance, he is responsible for the work done in his Lodge. He has no right to initiate a candidate who is maimed or deformed, even if every member desires him to do so. He cannot act on their judgment, but must be governed by his own. As he has great responsibility, he has great power, and is bound by the strongest obligations to maintain that power and the dignity of his office. This is frequently forgotten by the occupant of the East, who regards himself as an humble individual, and not, as he in fact is, a representative of King Solomon, possessing arbitrary power, which for the dignity of his position and the honor of the Institution, he must exert. Whether he be wiser than his fellows, matters not; he is presumed to be, and they have selected him to exercise the authority pertaining to the exalted position which he holds. Nothing so lowers the dignity of Masonry, and perverts it from its true objects, as to put every motion made in a Lodge, and allow Brethren to decide all questions which arise. Such is not Masonry. Our Institution differs from all others, and we must sustain its peculiar characteristics, or it will cease to be what it has been and what it is. Sometimes when in Lodges, we almost think ourselves in a political meeting. On every topic which arises, no matter how trivial or what its nature, a motion is made, and if the Brethren are dilatory in so doing, the W. M. says, "*Brethren, what is your pleasure?*" Instead thereof, in a large number of cases, he should say what is his pleasure, and direct the Brethren to govern themselves accordingly.

In no case should a Master permit an appeal to be taken from his decision. Such an act strikes at the very foundation of his authority. "This may, at first sight," says Bro. Mackey, "appear to be giving too despotic power to the Master. But a slight reflection will convince any one that there can be but little danger of oppression from one so guarded and controlled, as a Master is, by the sacred obligations of his office, and the supervision of the Grand Lodge, while the placing in the hands of the Craft so powerful, and at times, with bad spirits, so annoying a privilege as that of immediate appeal, would necessarily tend to impair the energies and lessen the dignity of the Master, while it would be subversive of that spirit of discipline which pervades every part of the Institution, and to which it is mainly indebted for its prosperity and perpetuity." It is therefore a serious injury to the Institution which a W. M. perpetrates when he permits his Lodge to decide on matters in which the responsibility properly devolves on himself.

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☞ Let not Masons forget that temperance is one of the cardinal virtues of our Institution. This virtue should be carefully observed, not only for our own benefit, but that we may set a good example.

THE LODGE AS A SYMBOL OF THE WORLD.*

By Bro. A. G. Mackey.

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As EACH individual Mason has been supposed to be the symbol of a spiritual temple—"a temple not made with hands, eternal in the heavens"—the Lodge or collected assemblage of these Masons is adopted as a symbol of the world.

It is in the first degree of Masonry, more particularly, that this species of symbolism is developed. In its details it derives the characteristics of resemblance upon which it is founded, from the form, the supports, the ornaments, and general construction and internal organization of a Lodge, in all of which the symbolic reference to the world is beautifully and consistently sustained.

The form of a Masonic Lodge is said to be a parallelogram or oblong square—its greatest length being from east to west—its breadth from north to south. A square, a circle, a triangle, or any other form but that of an *oblong square*, would be eminently incorrect and unmasonic, because such a figure would not be an expression of the symbolic idea which is intended to be conveyed.

Now, as the world is a globe, or, to speak more accurately, an oblate spheroid, the attempt to make an oblong square its symbol, would seem at first view to present insuperable difficulties. But the system of Masonic symbolism has stood the test of too long an experience to be easily found at fault, and, therefore, this very symbol furnishes a striking evidence of the antiquity of the order. At the Solomonic era—the era of the building of the temple at Jerusalem—the world, it must be remembered, was supposed to have that very oblong form, which has been here symbolized. If, for instance, on a map of the world, we should inscribe an oblong figure whose boundary lines would circumscribe and include just that portion which was known and inhabited in the days of Solomon, these lines running a short distance north and south of the Mediterranean sea, and extending from Spain in the west to Asia Minor in the east, would form an oblong square, including the southern shore of Europe, the northern shore of Africa, and the western district of Asia, the length of the parallelogram being about sixty degrees from east to west, and its breadth being about twenty degrees from north to south. This oblong square, thus inclosing the whole of what was then supposed to be the habitable globe, would precisely represent what is symbolically said to be *the form of the Lodge*, while the Pillars of Hercules in the west, on each side of the Straits of Gades or Gibraltar, might appropriately be referred to the two pillars that stood at the porch of the temple.

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* From the American Quarterly Review of Freemasonry.

A Masonic Lodge is, therefore, a symbol of the world.

This symbol is sometimes, by a very usual figure of speech, extended in its application, and the world and the universe are made synonymous, when the Lodge becomes of course a symbol of the universe. But in this case the definition of the symbol is extended, and to the ideas of length and breadth are added those of height and depth, and the Lodge is said to assume the form of a double cube. The solid contents of the earth below and the expanse of the heavens above will then give the outlines of the cube, and the whole created universe be included within the symbolic limits of a Mason's Lodge.

By always remembering that the Lodge is the symbol, in its form and extent, of the world, we are enabled, readily and rationally, to explain many other symbols, attached principally to the first degree, and we are enabled to collate and compare them with similar symbols of other kindred institutions of antiquity, for it should be observed that this symbolism of the world, represented by a place of initiation, widely pervaded all the ancient rites and mysteries.

It will, no doubt, be interesting to extend our investigations on this this subject, with a particular view to the method in which this symbolism of the world or the universe was developed, in some of its most prominent details; and for this purpose I shall select the mystical explanation of the *officers* of a Lodge, its *covering*, and a portion of its *ornaments*.

The THREE PRINCIPAL OFFICERS of a Lodge are, it is needless to say, situated in the east, the west and the south. Now, bearing in mind that the Lodge is a symbol of the world or the universe, the reference of these three officers to the sun at its rising, its setting and its meridian height, must at once suggest itself.

This is the first development of the symbol, and a very brief inquiry will furnish ample evidence of its antiquity and its universality.

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The COVERING OF THE LODGE is another, and must be our last reference to this symbolism of the world or the universe. The mere mention of the fact that this covering is figuratively supposed to be "a clouded canopy," or the firmament, on which the host of stars is represented, will be enough to indicate the continued allusion to the symbolism of the world. The Lodge, as a representative of the world, is of course supposed to have no other roof than the heavens, and it would scarcely be necessary to enter into any discussion on the subject, were it not that another symbol — the THEOLOGICAL LADDER — is so intimately connected with it, that the one naturally suggests the other. Now, this mystic ladder, which connects the ground-floor of the Lodge with its roof or covering, is another important and interesting link which binds, with one common chain, the symbolism and ceremonies of Freemasonry, and the symbolism and rites of the ancient initiations.

This mystical ladder, which in Masonry is referred to "the theological ladder which JACOB in his vision saw, reaching from earth to heaven," was widely dispersed among the religions of antiquity, where it was always supposed to consist of seven rounds or steps.

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There is, then, an anomaly in giving to the mystical ladder of Masonry only *three* rounds. It is an anomaly, however, with which Masonry has had nothing to do. The error arose from the ignorance of those inventors who first engraved the Masonic symbols for our monitors. The ladder of Masonry, like the equipollent ladders of its kindred institutions, always had seven steps, although in modern times the three principal or upper ones are alone alluded to. These rounds, beginning at the lowest, are *Temperance*, *Fortitude*, *Prudence*, *Justice*, *Faith*, *Hope*, and *Charity*. Charity, therefore, takes the same place in the ladder of Masonic virtues as the Sun does in the ladder of planets. In the ladder of metals we find gold, and in that of colors, yellow, occupying the same elevated position. Now, St. Paul explains Charity as signifying, not alms-giving, which is the modern popular meaning, but love — that love which "suffereth long and is kind;" and when in our lectures on this subject, we speak of it as the greatest of virtues, because when Faith is lost and Hope has ceased, it extends "beyond the grave to realms of endless bliss," we there refer it to the Divine Love of our Creator. But Portal, in his Essay on Symbolic Colors, informs us that the Sun represents Divine Love, and gold indicates the goodness of God.

So that if Charity is equivalent to Divine Love, and Divine Love is represented by the Sun, and lastly, if Charity be the topmost round of the Masonic ladder, then again we arrive, as the result of our researches, at the symbol so often already repeated of the solar orb. The natural Sun or the spiritual Sun—the Sun, either as the vivifying principle of animated nature, and therefore the special object of adoration, or as the most prominent instrument of the Creator's benevolence, was ever a leading idea in the symbolism of antiquity.

It prevalence, therefore, in the Masonic Institution, is a pregnant evidence of the close analogy existing between it and all these systems. How that analogy was first introduced, and how it is to be explained, without detriment to the purity and truthfulness of our own religious character, would involve a long inquiry into the origin of Freemasonry, and the history of its connection with the ancient systems.

These researches might have been extended still further; enough, however, has been said to establish the following leading principles:

1. That Freemasonry is, strictly speaking, a science of symbolism.
2. That in this symbolism it bears a striking analogy to the same science, as seen in the mystic rites of the ancient religions.
3. That as in these ancient religions the universe was symbolized to the candidate, and the Sun, as its vivifying principle, made the object of his adoration, or least of his veneration, so in Masonry, the Lodge is made the representative of the world or the universe, and the Sun is presented as its most prominent symbol.
4. That this identity of symbolism proves an identity of origin, which identity of origin can be shown to be strictly compatible with the true religious sentiment of Masonry.
5. And fifthly and lastly, that the whole symbolism of Freemasonry has an exclusive reference to what the Kabalists have called the ALGABIL—the *Master Builder*—him, whom Freemasons have designated as the Grand Architect of the Universe.

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SIDNEY EGGLESTON, OF ROMEO, AN EXPELLED MASON.

An error occurred in our report of the proceedings of the Grand Lodge of Michigan, in the February number. We stated that Sidney Eggleston, who had been expelled by Romeo Lodge from all the rights and benefits of Masonry, was restored by the Grand Lodge. This was a mistake. The Grand body refused to restore him to the rights and benefits of Masonry, and SIDNEY EGGLESTON IS NOW AN EXPELLED MASON.

MASONIC JURISPRUDENCE—QUERIES AND REPLIES.

Bro. Weston:—In balloting for candidates, is it optional with each member whether or not he vote? Can the W. M. oblige him to vote? Please answer through The Ashlar.

Ans. It is the duty of every member to vote in balloting, and thereby assume his share of the responsibility. He has no right to shrink from the performance of a plain duty. Besides, if it were optional with each member, whether or not he deposited a ball, by a combination it might easily be discovered who cast a black ball. Thus the great principle of the secrecy of the ballot would be violated. Each member present should cast a ball, unless excused by unanimous consent.

Dear Sir and Brother:—Can the W. M. refuse to admit into the Lodge room, when the Lodge is in session, a Master Mason in good standing, who desires to be admitted?

Ans. He can, if he have good cause for so doing. He is responsible, however, for his action, to the Grand Lodge, which, for an unwarranted exercise of such power, would punish him.

Editor of The Ashlar:

Sir—Should the obligation be administered to a visiting Brother, before or after the examination? There appears to be a difference of opinion among our members.

Ans. It is entirely a matter of discretion with the Brethren who examine. We do not regard it as very material, whether the T. O. is administered before or after the examination. There are those, however, who contend that it should come after. We think it best to administer it at the commencement, and such is our practice.

My Dear Weston:—Will you publish in the next number of The Ashlar, (if there is no objection to so doing,) the T. O. to be taken by a visiting Brother at the time of examination?

Ans. We think that published by Bro. Mackey, in his "Principles of Masonic Law," includes every thing that is necessary. We sometimes put in a clause, that "I have not seceded or renounced Masonry;" but this seems to be included in the phrase—"and know of no good reason why I should not hold Masonic communication with my Brethren." The form given by Bro. Mackey, is as follows:

"I, A. B., do hereby and hereon solemnly and sincerely swear, that I have been regularly initiated, passed and raised to the sublime degree of a Master Mason, in a just and legally constituted Lodge of such; that I do not now stand suspended or expelled, and know of no good reason why I should not hold Masonic communication with my Brethren."

Bro. W., *Editor of The Ashlar*:—A Mason belonging to a distant Lodge, resides in the jurisdiction of our Lodge, and a Brother wishes to prefer charges against him for acts done here. Can he prefer them before our Lodge?

Ans. He can.

Dear Brother Weston:—Can a petition be withdrawn from a Lodge, after it has been balloted on, without a unanimous vote of the Lodge, or even then? A petition was presented to our Lodge, and the candidate was balloted for. Two black balls appeared against him. A motion was then offered, by one who recommended the petition, to reconsider the vote. This was carried by one majority. He then asked the privilege to withdraw the petition; and it was granted, by a vote of eight against seven.

Ans. The course pursued was highly unmasonic. After the ballot was taken, and the result known, the petition could not be withdrawn. The candidate was rejected, and should have been so declared. The course pursued effectually destroyed the efficacy of the ballot, that great bulwark of our Order.

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Demit.—A Mason is said to demit from the Order when he withdraws from all connection with it. It relieves the individual from all pecuniary contributions, and debars him from pecuniary relief, but it does not cancel his Masonic obligations, nor exempt him from that wholesome control which the Order exercises over the moral conduct of its members. In this respect the maxim is, *once a Mason and always a Mason*.—*Masonic Lexicon*.

THE G. G. CHAPTER OF THE U. S.

EXTRACT FROM THE ADDRESS OF M. E. SALATHIEL C. COFFINBERRY.

(*Continued from Page* 318.)

ANOTHER grave and important question now arises for your consideration and decision. Has the General Grand High Priest the right, power, or authority, by his edict, decree, or mandate, to suspend or clandestinize a Chapter of Royal Arch Masons duly constituted by a State Grand Chapter?

The only power he does possess, in this respect, must be derived from Sec. 2, Art. I, of the Constitution of the General Grand Chapter, as the proper executive head of that Body; and the provisions of this Section limit the exercise of this power to such subordinate Chapters only, as are not in the jurisdiction of a State Grand Chapter, and only then for a particular offence,—the violation, *knowingly*, of the provisions of the Constitution of the General Grand Chapter. Hence, there must be an end of the question, and it must follow, that whatever may be the offence of a subordinate Chapter, it is for the State Grand Chapter having jurisdiction of such subordinate to investigate the offence, and administer the necessary discipline.

But, to justify the suspension of Peninsular Chapter, it is claimed that the Grand Chapter had been guilty of a flagitious violation of the Constitution of the General Grand Chapter, in granting a charter to Peninsular Chapter. This is by no means conceded; but, to test the cogency of the argument, let us suppose that this charge is well-founded, and that the Grand Chapter of Michigan had, in granting that charter, *knowingly* violated that instrument. Would that circumstance confer jurisdiction or authority that is not granted by the Constitution? The proposition is absurd in the extreme. The most that he can do, is to suspend the Grand Chapter. He cannot visit the transgressions of the creating power upon the creature. After having exerted the *ultimatum* of his power, the newly created subordinate still stands fully accredited before the Masonic world, under the sanction of a charter, or warrant, giving them full power to work, under the authority of a Body fully competent to grant such a warrant. Under whatsoever irregularity the warrant or charter may have been granted, no cotemporary can have the right to review the action of the Grand Body granting it, with the view to its vitiation, to question its authority, or to look behind the sanction of its seal.

Let us examine the circumstances attending the extraordinary exercise of power by the General Grand High Priest, in attempting to suspend Peninsular Chapter.

It appears from the Proclamation of that General Grand officer, that Monroe Chapter, one of our subordinates, had filed a complaint before him, against this Grand Chapter, setting forth grievances, and praying the interposition of his official power to redress and discontinue those grievances. The very filing of such complaint, by Monroe Chapter, was an act of insubordination, on her part, to the Constitution, laws, and edicts of this Grand Chapter, and should have met with the prompt reprehension and summary rebuke of the General Grand High Priest, instead of his silent aid and encouragement in their rebellious disobedience. That high functionary, however, disregarding the edicts of the General Grand Chapter, and in open violation of one which had been so recently adopted that it was fresh in the mind of every intelligent Royal Arch Mason, declaring that that General Grand Body would not receive any paper purporting to be a complaint of a subordinate Chapter against its Grand Chapter, receives the complaint, and entertains it, and without notice to this Grand Chapter, or any of its officers, proceeds, *ex parte*, to judgment—upon what evidence, how, or when taken, or whether upon any, except the complaint of a rebellious Chapter, this Grand Body is not permitted to know. The first that is known of the whole matter, is the order to the High Priest of Peninsular Chapter to suspend, and the information that his Chapter is a clandestine body, the sanction of the Grand Chapter of Michigan to the contrary notwithstanding. If the General Grand High Priest had jurisdiction of a matter of this kind, and if he were clothed with full power to adjudicate it, there is no rule of equity or law, (much less of Masonry, which abounds in charity and lenient indulgencies,) that would justify a condemnation without a hearing in defence, much less such a judgment without even a notice of the complaint to the accused.

It has been claimed that the edict which was violated by this act of the General Grand High Priest, was an unsound and an unsalutary provision of the General Grand Chapter, and ought not to be entitled to any binding force; and that the General Grand High Priest did well in receiving, entertaining, and acting upon the complaint of Monroe Chapter. It seems that the General Grand Chapter thought differently as recently as September, 1856; for it was then, at Hartford, Connecticut, at its last General Grand Convocation, that its wisdom suggested and adopted it. But, admitting that the edict is impolitic and unsound, is it possible that the opinion can be sincerely held, that an officer who is bound by the most solemn engagements to maintain and support such an edict, can set it at naught, and trample it under his feet, because his judgment suggests that it is not founded in wisdom?

I am forcibly led to believe, however, that that edict is founded in wisdom, and, when truly interpreted, shows the experience and logical acumen of the mind which designed it. The doctrine, as I conceive, is this: That a subordinate Chapter cannot complain of its Grand Chapter, without a violation of its engagements to stand to and abide by the laws, rules, and regulations, and to maintain and support the Constitution, laws and edicts of its Grand Chapter; so, that if a Chapter by its complaints and refusal to submit to the ruling of its Grand Chapter, thus places itself in the attitude of rebellion, its complaints ought not to be heard or received, and its grievances ought not to be redressed; for, to hear, receive, or redress them, would be to encourage rebellion and insubordination, and to stultify the Grand Chapters in the execution of their laws and the enforcement of their edicts.

The most remarkable features of this circumstance of despotic usurpation, are the following:

First. That it presents the highest Royal Arch Masonic official functionary openly violating an edict of the august Body over which he presides, whose dignity he is bound to vindicate, and whose laws and edicts he has pledged himself, by the most solemn obligations, to respect and execute.

Second. That, by the violation of this edict, he did not only set a bad example in Masonry, but he did it to encourage and aid a subordinate Chapter in rebellion and contumacy against her Grand Chapter, thereby destroying harmony and creating discord.

Third. That this Grand Chapter was not permitted a hearing in defence of her action, contrary to all usage, legal and Masonic, contrary to common courtesy, and contrary to justice and equity.

Fourth. That it has ever been the usage and policy, in all Masonic bodies, to look upon all errors, committed in good faith, with Masonic charity and indulgence; and this usage, in carrying into effect the true spirit and genius of the Institution, has always found it expedient to legalize, heal, and sanction such errors, rather than to follow them with severe penalties and *ex parte* judgments.

Fifth. That if this Grand Chapter were even guilty of the offence imputed to it,—that of knowingly violating the Constitution of the General Grand Chapter—the punishment has been inflicted upon an innocent party. The Grand Chapter should have been the victim, not Peninsular Chapter No. 16.

This act of the General Grand High Priest appears to me to be an act of wanton tyranny. That functionary knows, full well, that he has no power to issue and enforce a mandate, except in those States, Districts, Territories and Republics where no Grand Chapters have been established, in any instance, under any circumstances, or under any pretence. That, only, can be a mandate, which is final and conclusive in its effect. That cannot be a mandate, which leaves an alternative to the subject, or an option to obey or not, as he himself may determine. That cannot be a mandate, which depends for its validity or effect upon the future determination of a higher power than that which issues the command, or the subsequent action of some other tribunal. And this is the difference between the orders of the General Grand High Priest and the orders of the Grand High Priest of a State Grand Chapter. Those of the Grand High Priest are imperative and sovereign, and from them there is no appeal; those of the General Grand High Priest are conditional, and dependent upon future events to give them validity—from them there is an appeal, and it is optional to obey or not, as the subject may elect. When these two powers come into conflict, no question can exist as to the duty of the subject. The lesser must yield to the greater. The order of the one is definite, absolute, and final—it is a mandate, and must be obeyed; while that of the other, at most, may become a mandate—it is not definitive, for it awaits the action of the General Grand Chapter, (if appealed to,) to confirm the order of the General Grand High Priest, to give it validity as a final command, and it is optional to the subject to obey or to appeal, as he may see proper. At the last convocation of the General Grand Chapter, the following resolution was adopted by that Body:

> *Resolved*, That an appeal does lie, in all cases, from the decision of the General Grand High Priest to the General Grand Chapter, which alone can, in the last resort, by a vote of two-thirds of the members present, determine what is the Masonic law or custom.

Thus it appears that the most that the General Grand High Priest could do, by his decision between Monroe Chapter and this Grand Chapter, even if he were not forbidden by a resolution of the General Grand Chapter to receive the complaint, was to moot a vexatious question for future contest and decision before the General Grand Chapter. It does strike me as an act of absolute folly, to call it by no worse term, for that high functionary to issue such document as his notorious Proclamation of the twenty-first of May, with the expectation of seeing it respected and obeyed, and an act of tyrannical and unlawful assumption for him to attempt to enforce respect or obedience to it.

With these facts before our Chapters, I cannot conceive what arguments can be adduced to palliate, much less to justify, a Chapter of this jurisdiction in obeying the orders contained in that Proclamation, when that obedience was in open violation of a mandate of the executive head of this Grand Chapter. It is a matter of congratulation to us, and of high commendation to our subordinates, that none, with one single exception, of them, have been seduced from the line of their·duty, by this specious attempt to subvert our legislative power, and to array them in open rebellion to the edicts of this Grand Body.

Considering these questions which have arisen, and which I have attempted briefly to discuss, and that they must, until definitely settled in some manner, create vexatious conflictions of authority and obstacles in the way of our Masonic administration, contrary to peace and good order; considering that neither this Grand Chapter, nor Royal Arch Masonry in our jurisdiction, are likely to receive any aid or benefit in the furtherance of the designs of Masonry, from the General Grand Chapter, and that our Institution would, therefore, flourish as prosperously without a connection with that Body as it is possible it can by maintaining that connection; and considering the overt act of oppressive assumption of the executive head of that Body, as exhibited in his attempted suspension of Peninsular Chapter, together with the misfortune and discord which has followed that unjustifiable act, I feel it my duty to recommend to you the appointment of a Committee to take all these questions into consideration, and to report upon them, as well as upon the wisdom, policy, and expediency of this Grand Chapter asserting her independence, by withdrawing from the General Grand Chapter, and thereby severing the connection which has hitherto subsisted between that Body and this Grand Chapter. If this step is not taken, fears may be well apprehended that encroachments will be continued by the officers of that General Grand Organization upon the rights of this as well as other Grand Chapters, until, as an act of self-protection, we will at last be forced, by necessity, to adopt such a measure. The sooner this Grand Chapter adopts this step, the less discord and disobedience will it have to mourn over among its subordinate Chapters.

Since the last convocation of this Grand Chapter, the Grand Chapter of North Carolina, and that of Kentucky, considering a continuance of their connection with the General Grand Chapter of no benefit to those Grand Bodies, or to Royal Arch Masonry in those jurisdictions, have formally severed their relations with the General Grand Chapter, have declared their Grand Chapters independent of it, and have absolved them from further allegiance to it. This circumstance, taken in connection with repeated expressions from other Grand Chapters unfavorable to the continuance of that General Grand Body, indicate a dissolution of the General Grand Chapter at no distant day. Such an event would be hailed with great satisfaction by many, as it is believed that questions have arisen in that Body, and that others have grown out of the relations subsisting between it and the State Grand Bodies, which have been sources of serious disagreements, if not of discords, between the State Jurisdictions, while they have been of no benefit to any one Jurisdiction, or to our Order generally. Juridical propositions and international questions of jurisprudence have vexed Royal Arch Masonry, which never could have disturbed its harmony had the General Grand Chapter never existed, or had it been abolished twenty-five years ago.

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Chamber of Reflection.—In the French and Scotch rites, a small room adjoining the Lodge, in which, preparatory to initiation, the candidate is enclosed for the purpose of indulging in those serious meditations which its sombre appearance, and the gloomy emblems with which it is furnished, are calculated to produce. It is also used in the degree of Knight Templar for a similar purpose.—*Masonic Lexicon.*

FAMILIAR COMMENTS ON ARCHITECTURE.

NO. VIII.

We have now to notice another distinct style of Architecture, having its rise also in Italy, and the offspring of the Basilican and Roman, which had preceded it.

The changes brought about in the several styles which had their birth in Italy, were the natural result of change of government and condition of the people, during a disturbed period extending over several centuries.

The Lombards, a fierce and warlike people, after a migratory existence of some four hundred years, made a descent upon Milan, A. D. 570, which place they conquered, and set up Alboin, their leader, as King of Italy. The whole of Italy soon after came into their possession by the right of conquest, and they continued their sway for over two hundred years. At the time of their acquisition of Italy, they were a cruel and relentless people, and they followed up the march of their conquests with marked barbarity, destroying the sacred buildings erected by their predecessors, murdering the priests, and depopulating the country for the sake of more effectually securing their possessions. Hence it became necessary to their security to erect, at all important points throughout the country, strongly constructed and fortified buildings, to shield themselves against the incessant attacks and violent opposition manifested by the cruelly oppressed natives. Their first productions had no pretensions to style of art, regularity or convenience of plan, or economy of arrangement; the only end aimed at, and result accomplished, was massiveness and almost impregnability. There was no improvement in the education or rule of the conquerors, and consequently none in the condition of the conquered, until about the year 590, when the administration of the whole country was united under the rule of Queen Theodolinda, who afterwards embraced Christianity, and gave great encouragement to the Arts and Sciences, erecting numerous ecclesiastical edifices all over the kingdom, and giving birth to that principle of design which was eventually elaborated, and its influence extended over the whole of Europe.

It is not claimed for the Lombardic style, that in principle and essence it was an original invention; but it is a more pure and consistent development of a style of art, arrived at through the Roman and Basilican forms. The arch, that great type of Roman architecture, is retained and used with all the boldness and freedom of which it is susceptible constructively, as well as with the taste and variety it possesses as a feature in ornamentation. The form adopted in their ground plans was an improvement both on the oblong square of the Roman Basilicas, and the equally armed cross of the Greek Byzantine churches. The plan used was the real form of the crucifix, usually having over the transept an octagonal cupola.

The more distinctive principles belonging to this style, are the better balanced effect between the columns and pilasters and the superincumbent portion of the structure resting upon them, where used as parts in construction, and the variety of proportion adopted where used as ornament; the great additional strength given to their buildings in the thickness of walls; and the addition of bell-towers, steeples or campanili to their buildings. The vaulted stone roof is decidedly a characteristic of this style; they were at first plain barrel vaults, afterwards groined cross vaulting was introduced. In those buildings which have no clerestory, the interior effect is not very pleasing, especially in their earlier attempts. The roofs were low pitched; the wall had few or no projections, giving the facade a tame and flat appearance; still the cross form of the ground plan was a great relief to the want of external character. As art progressed, they began to use external ornamental detail, until at last the Lombard architects fairly revelled in that luxury. The greatest amount of decoration was generally bestowed upon the west fronts of their buildings, the east usually having a semi-circular or octagonal chancel projecting from it. The cupola or lantern over the nave of the churches, was a feature of great beauty and effect to their edifices, and from its general use, appears to have been a leading characteristic in all their sacred buildings.

The Lombard campanile or belfry, was not at first a component part of the buildings, but stood adjacent to them, as though it was a distinct edifice, designed to carry a bell, or a peal of bells, which were at this time in general use. Afterwards they became an adjunct to, and ultimately were an incorporated feature in the building. The lower stories of these towers are always plain and unornamented, and the windows tall and narrow. The upper stories are mostly very much enriched, and the apertures more numerous; often, the only windows are in the top story; sometimes, composed of a row of two, three or four windows, united by shafts or pillars. The roofs are generally flat pyramids; but sometimes swelling into a low quadrangular spire, or stages of octagonal form are sometimes found capped with spires. These towers are in every respect a symbol of Christianity, and are never found attached to idol temples. There are no other people in the world, except Christians, who raise lofty towers for such purposes attached to sacred edifices.

In those churches which have the clerestory, the roofs are supported by tall shafts rising directly from the ground, and creating a fine effect. In the perfected examples of this style, the doorways were also a very principal feature. They are invariably constructed with semi-circular heads, the circles gradually receding back in the thick wall to the door, moulded and enriched in all the various and grotesque styles of art that can be conceived; the jambs mostly formed of straight or twisted shafts, surmounted by elaborately carved capitals, on which the arch mouldings rest; something in the form of the Norman doorways, but of more exaggerated and lofty proportions. The windows are usually tall and narrow, sometimes single,or with coupled, tripled, quadrupled openings, separated by shafts of various forms and proportions; and in the centre of the eastern gable is usually found the circular window formed of spokes radiating from a smaller central circle, or a centre, having their extremities connected by arches forming a splendid rosette, (or sometimes called the catherine wheel,) said to be in imitation of the rising sun. Some of their examples of these rosette or circular windows are truly magnificent, being often enclosed in rich circles, having symbolic figures carved all round them.

The application of constructive features, as a means of decoration, was much practiced by the Lombard architects. The whole facade is often covered with tiers of arcades resting upon each other; or arcades resting upon pilasters or shafts, single or combined, in every possible style of taste, twisted, fluted, scolloped, or plain, giving a sumptuousness to their buildings that is almost incredible. In every spot where sculpture can be introduced, it is found crowded in, in all the grotesqueness of wild and unnatural imagery, or with a finer taste, as suited the caprice of the designer. The rows of arcades will be sometimes divided by lines of string courses or corbel tables under them, or these features may be found without the arcades resting on the capitals of the columns. Some examples show the facades cut up into tall narrow pannels by flat, broad pilasters running up the walls, and the pannels filled with their peculiar style of ornament. The carving mostly represents scriptural or historical incidents, mixed up with beasts and monsters and mythological scenes—the statues of saints and founders, and imagery of every kind that could suggest itself to the fertile minds of its designers.

It will be readily seen that the Lombard buildings were worked out more to suit the caprice of the patrons, or taste of the architect, than from any careful study of the principles of construction, or educated feeling for the fine arts. The type of barbarity hung about them during the whole of their existence as a nation, in Italy. The thick walls of their edifices, the narrow, loop-hole windows, show that they retained many of their naturally ferocious pursuits and habits, which all the gloss of grotesque and exaggerated ornament could not conceal. The spacious and massive edifices were a sure sign that the inhabitants had but little idea of the comforts or elegancies of domestic life, and the use of ornament was much more barbarous than refined among them. It requires an educated taste for ornament and its proper application in connection with the well regulated laws which govern proportion, symmetry and beauty, to form a just conclusion that its authors are possessed of true judgment and refined taste. Still the style of architecture adopted by the Lombards exerted a powerful influence for a long time after the decline of its authors, and carried its characteristics even into the early Gothic period. It wrought, too, a great good in effectually breaking down the principles sought to be established in the Greco-Roman orders, using the column and arch more independently and legitimately than it had ever been before applied. Many examples of columns of larger or smaller proportions can be found, carrying similar burdens, the size of the column not only being regulated with regard to the weight and effect of the superstructure, but also in reference to the strength and tenacity of its own material. The Lombards also had fewer facilities to aid them in maturing their principles of architecture, and completing their designs, than the architects of the Basilicas, who had such abundance of ready wrought materials from the Roman temples at their disposal; and as they were not eventually behind them in the results effected, they are certainly entitled to quite as great an amount of credit as any other people that existed in Italy. They were also the possessors of the country by right of conquest, and it can be readily understood that the development of their peculiar tastes must have been much retarded on that account, as all their structures were erected with sufficient strength to serve as fortresses, and perhaps as much with that end in view, as to the purposes of civil and refined life. We have therefore the right to concede to them a considerable share of originality and activity; so also should we have the charity to believe that they might have left to future generations, monuments which may have been as valuable to science and art, and as well worthy of careful study and imitation, as those produced by any other nation, had their existence as a people been peaceful, and the opportunity for close study and application not been denied them by the turbulent opposition they had always to contend against.

ARCHITECT.

For The Ashlar.

MASONRY A MYSTERY.

BY FLORENCE.

What is the true Masonic tie
That binds as one so many minds,
To live as Brethren and as Brethren die?

WE who stand outside the beautiful Temple of Masonry can admire her perfect proportions, the beauty and strength of her pillars and the magnificence of her domes and parapets. We can see on every side pure fountains of living waters, perpetually gushing forth, inviting the care-worn traveller to rest, and lave the fevered brow and wearied feet, while Charity, like a lovely maiden, stands garlanded with flowers, to cheer, with sweet incense, the widow's withered heart, and to strew with roses the young orphan's crushed spirit.

We have only seen the outside of this stupendous edifice; but have breathed the sweet perfume with which the air comes laden from its altars, and have quaffed the nectar it sends forth in little rippling rills, throughout the length and breadth of the land, spreading its genial influence to earth's remotest bounds. We have seen it clothing the naked, feeding the hungry, and silently relieving human want, wherever want was found to exist.

Thus we have viewed the external of this great moral superstructure, and have drawn our deductions; we know that if the little rill is sweet, the fountain is not bitter.

But to look within the vail—to enter the Holy of Holies, is not for woman. Man has said, thus far shalt thou come; and we most cheerfully submit to the decree of that higher law of our nature, and believe that when woman assumes a position forbidden her by man, that she is untrue to her own nature.

But we may wonder, and rack our brains to discover, what is that secret tie which binds together as brethren, men of all nations, speaking different tongues; men pursuing different avocations, and of different intellectual capacities, and receive for an answer, What is it? We only know that it is so. This feature of Masonry has long been our study, but as yet our only answer has been, *it is so.*

We have seen love existing between two minds, as strong and pure as the love of woman, that were as widely different in respect to age, position in society and mental development, as it seemed possible for minds to differ, and yet they met as equals, as lovers. But we could not tell why. We reasoned, it could not be the obligations of an oath, or vow, for neither could beget love.

We have seen brothers estranged, until they had ceased to acknowledge the ties of consanguinity, after years of separation, meet upon the Masonic level. Old feuds were laid aside, or forgotten, the breach was healed, and a full restoration of fraternal confidence and affection was the result.

We have seen men living for many years in the same neighborhood, between whose minds there seemed no affinity, there was no subject upon which they could unite; both were good citizens, but like two positive magnetic poles, they seemed naturally to repel each other. In time we find them in different locations in the same county, and soon we learn that they are members of sister Lodges. Immediately the golden tie is seen drawing them together. There was reared a platform upon which they could meet.

We have seen the aged man, whose years had numbered three score, with a mind not above mediocrity, and the simple pursuits of whose life had not greatly tended to expand his intellect. After having faithfully performed all the requirements and duties which tend to perfect the sum of one human life, he finds himself standing alone in the world, without one care to while away the tedium of old age. What does he do to cheerfully and profitably pass away his few remaining years? He devotes himself to Masonry—makes it his religion, the pursuit of his life. There is no weather so inclement but that the old man's place in the Lodge or Chapter is filled, although he resides several miles from both. What thus binds the feeble old man to the Institution? There must be some charm not visible to those who see but its external.

We have seen the man of science and literature, whose hand could skillfully wield the pen or pencil, and who was equally at home when weaving garlands of poesy from life's sunniest side, or when tracing on canvas earth's most picturesque scenery. Whose master spirit struggled to encompass the earth in search of nature's hidden laws, and not content merely to read the present history of the human race, he reaches far back into the past, in search of ancient lore, then leaps into the future to read the progress of generations yet uncreated. Is there a silken cord within that sacred temple that can draw such a mind within its mystic influence? Where do we find him? Not merely has he entered the temple, but we find that he has ascended step by step, till he has attained to the greatest altitude of distinction Masonry can bestow.

We know a man who is best described by saying he is a good man, a carpenter and joiner by trade, who has become so much attached to one of the Masonic dignitaries of our State, that he seems really unhappy when circumstances oblige them to be separated. We knew him to shed tears when his friend was about to remove to a distant part of the State, and said now he had nothing more worthy of life; that his work was done; Masonry had been the light of his declining years, but he should never again find such a companion in Lodge or Chapter, and now he wanted to die. What so bound them together? One was old; the other was in the prime of manhood. The spirit of one had budded, and blossomed, and borne its fruit, and had withered; while his companion seemed but in the spring time of life. One stood alone; the other was surrounded by clusters of rarest fruit, with the companion of his youth by his side. One possessed a mind not above the mass of mankind, except in its integrity and firmness of purpose; while his friend's mind presented to the observer, a landscape in the highest state of cultivation, presenting to the view an abundance of fruits and flowers, fields of waving corn, and fruitful vineyards, with hills and dales, forests and glades, the rippling rivulet and mighty cataract, and over all is thrown a gorgeous, golden sunlight, softening every shade, and rendering the rough and rugged places like fleecy clouds in the summer's sunset, and converting even the thundering cataract into soft strains of harmonious music. To us it would seem that no affinity could exist between two individuals so widely separated by age, position and mental development; yet there we find a mutual love existing, stronger than which there is none other.

For many years we have been admiring the external of this great moral building, and observing its deeds of charity, and its chastening influences in society, and have noted its effects on the minds of men; but the hidden mysteries of the inner temple, we presume we shall never learn.

LAVELY LODGE No. 203, WILLIAMSVILLE, ILL.
February 5, 1858.

BRO. WESTON—DEAR SIR:

Pardon me for enjoying a spare moment by giving you some notes of our Lodge, which was chartered at the Sixteenth Grand Annual Communication of the M. W. Grand Lodge of the State of Illinois, Oct. A. D. 1856.

Our regular meetings are held on the Saturday after each full moon.

Our Officers for the ensuing year are—

Bro. H. VANMETER, W. M.
" WESLEY COUNCIL, S. W.
" THOMAS DEAN, J. W.
" BRYANT PURCELL, S. D.
Bro. A. D. VANMETER, J. D.
" A. W. BOTSFORD, Treas.
" JEROME B. JENKINS, Sec.
" P. AYLSWORTH, Tyler.

P. Q.

BIOGRAPHICAL SKETCH OF HARMAN G. REYNOLDS, GRAND SECRETARY, ILLINOIS.

By Bro. Rob. Morris.

The history of Masonic heroes has yet to be written. While the adepts in politics, science, religion, and war, have had their eulogists; while Cyclopedias and Histories are heavy with the details of human labors in all departments of life, the faithful whose services are performed "in quarry, hill and temple," and whose work is known only to Masons and to the Mason's God, have acted out their part, died, were buried, and left no trace on the page of history to mark their freedom, fervency and zeal, however disinterested and distinguished. There are not a few of the devotees of the Order who deem it high time to inaugurate a better, a more generous era in the history of the Masonic Institution. Should the conductor of The Ashlar be one of these, the following sketch of one of Masonry's worthiest sons, Harman G. Reynolds, Grand Secretary of Illinois, will be a welcome contribution to his columns.

Harman G. Reynolds, Grand Secretary of Illinois, was born in Moreau, Saratoga county, New York, Dec. 21, 1810; this gives him a title to 48 years of life. He was reared and educated in Berlin, Washington county, Vermont, and admitted to the bar at Montpelier in that State, Nov., 1836. In July of the next year he removed to Rock Island county, Illinois, where he remained for several years. In August, 1839, he was elected Probate Judge of Rock Island county. Oct. 25th, the subsequent year, he married Miss Louisa Thompson.

In January, 1843, he was initiated an Entered Apprentice Mason in Warsaw Lodge No. 23, which commences a career marked with uncommon devotion to those high interests which are cherished in Freemasonry. In October, 1851, he was elected Grand Secretary of the Grand Lodge and Grand Chapter of Illinois, and has continued ever since to enjoy an annual reëlection to the same posts of honor and usefulness. October, 1853, he was elected Grand Recorder of the Grand

Council of Royal and Select Masters, just then organized, and has filled the post ever since. In August, 1856, he was carried forward through the degrees of the Ancient and Accepted Rite as far as to the 32d in Occidental Sovereign Consistory at Chicago.

Bro. Reynolds has never been without those marks of popular favor which, in this great Republic, accrue so largely and naturally to a man of talent and integrity. In 1847, he was one of the Secretaries of the Constitutional Convention of Illinois; was Postmaster at Rock Island for several years, from 1847, and at Knoxville since 1856. Of the House of Representatives of Illinois he was Assistant Clerk in 1849, and State's Attorney of the Tenth Judicial Circuit in 1850. As he had filled the responsible and onerous position of Probate Judge of Rock Island county in 1839, so he was elected to a similar post in Knox county in 1853.

My own knowledge of Bro. Reynolds is that of a genial, sound, ripe man and Mason. He is a thoroughly earnest, go-a-head individual as becomes the age. His large head, coarse, strong features, quick, determined step, and straight forward, manly voice, are so many indications that denote the man for the times. It is no wonder then that he is popular among his acquaintance, or that he best enjoys the confidence of those who know him best. But, as a Secretary, as a recorder of other men's doings, it is my peculiar delight to describe him. He has three inestimable qualities which go to the making up of a first rate clerk—a quick perception of the main points of a subject, a facility to condense and synopsize the proceedings of the body for which he is recording, and a capital memory. The first two of these are displayed in all the printed records of the Grand Lodge and Chapter of Illinois for the last seven years, while the last is proved by the fact that he can call the roll of the Illinois Lodges, some 200 in number, *without looking once upon the catalogue*, and refers with incredible readiness to any paper or brief of proceeding which may be called for.

The industry of Bro. Reynolds in the details of the Secretarial, is one of his remarkable features. Some years since, it was proposed by his Grand Lodge, at his own instigation, we presume, to make a statistical table of the *avocations* of the Masons in his State. He gathered them out from the annual reports of the subordinate Lodges, and arranged them into tables exhibiting, at a glance, how many of each profession and department of life there are. It is the only work of the sort ever done under the auspices of the Masonic Order, and has been often quoted in my own lectures.

A foreigner can scarcely appreciate the importance attached in the United States to our Grand Secretaries. Owing to our unfortunate practice, unhappily too prevalent, of changing the Grand Master annually, or semi-annually, that office, in many jurisdictions, has become practically—whatever it may be nominally—*subordinate to the office of Grand Secretary*. Blank dispensations, ready signed, are left with the latter official, and all the workings of the Order, which should be particularly under the charge of the Grand Master during the recess of the Grand Lodge, are entirely under the Grand Secretary. So well are such men as Reynolds versed, however, in their duties, that the substitution is probably a benefit to the Order, whatever violation of landmarks may result from it.

There is a band of men, most of them old, many of them gray headed, whose services in the south-east of Grand Lodges entitle them to the lasting gratitude of Freemasons. Of such is Harman G. Reynolds. Of such are Wm. C. Barker (R. I.), John Dove (Va.), Horace Chase (N. H.), Ira Berry (Me.), Jno. B. Hollenbeck (Vt.), E. G. Storer (Ct.), A. O'Sullivan (Mo.), T. S. Parvin (Iowa), Joseph Robinson (Md.), A. G. Mackey (S. C.), Simri Rose (Ga.), J. B. Taylor (Fla.), T. D. Merrick (Ala.), C. A. Fuller (Te.), W. C. Smith (Wis.), Francis King (Ind.), W. T. Bain (N. C.), S. G. Risk (La.), etc. etc.,—and while such men are found calling the roll of the workmen, there is but little danger that the workmen will ever go materially astray. They are the very light and salt of the Craft. They dispense hospitality at home in boundless profusion. They carry the dignity of their respective Grand Lodges abroad whenever they travel. Ever prompt to correspond with any one who asks a correspondence; ready to communicate information to all inquiring Brethren; keen to detect impostors; stern to reject and denounce them when caught; the advocates of Masonic literature; the (gratuitous) agents of Masonic periodicals;—of such is Harman G. Reynolds. To such may these Masonic lines appropriately be applied:

One hour with you, one hour with you,
No doubt, or care, or strife,
Is worth a weary year of woe
In all that lightens life.

Your eyes with love's own language free,
Your *hand-grip*, strong and true,
Your voice, your heart, do welcome me
To spend an hour with you.

I come, when morning skies are bright,
To work my Mason's due—
To labor is my chief delight,
And spend an hour with you.

I go when evening gilds the West,
I breathe the fond adieu,
But hope again, by fortune blest,
To spend an hour with you.

One hour with you, and you, and you,
Bright links in mystic chain —
Oh may we oft these joys renew,
And often meet again.

DEATHS AND OBITUARIES.

At a regular communication of Hastings Lodge No. 52, of Free and Accepted Masons, a Committee consisting of Brothers Knapen, Sidmore and Goodyear, was appointed to draft resolutions expressing the sense and feelings of the members of this Lodge, on the death of our worthy Brother, Past Master O. B. Sheldon, who reported the following, which were unanimously adopted by the Lodge:

Whereas, It has pleased the Supreme Architect of the Universe to call our late worthy Brother, Past Master O. B. Sheldon, from labor on earth to refreshment in heaven;

Resolved, That in this dispensation of Divine Providence the Craft has lost a worthy Brother, society an ornament, and humanity a friend.

Resolved, That we condole with the widow and orphans of the deceased in their loss of a husband and father, and would encourage them to look to an eternal re-union in the Grand Lodge above, by the practice of those Masonic virtues—Faith, Hope, and Charity.

Resolved, That we, as a Lodge, will attend the funeral of our deceased Brother, paying the last tribute of respect to his memory, by interring his remains with the ritual of our Order, and wear the usual badge of mourning.

Resolved, That the Secretary transmit a copy of these resolutions to the widow of the deceased, and to The Ashlar for publication, and also to both the village papers.

By order of the Lodge.

D. STRIKER, Sec.

Northville Lodge No. 47,
Masonic Hall, Plymouth, Jan. 27, 1858.

Whereas, It has pleased the Supreme Grand Master and Ruler of the Universe, to call from labor on earth our worthy Brother, Dr. Lewis Carlisle, who departed this life on the 25th day of January, A. D. 1858, aged 69 years; and, *Whereas*, although gone from among us, he is not forgotten; those with whom he associated will ever remember his kind and pleasant manner, and we will think of him and cherish his name, when the world will have forgotten him; and when in council for the welfare of those who yet live, he will be remembered by us, and cherished as one who set an example worthy of being followed; Therefore,

Resolved, That in the death of Brother Carlisle, the Fraternity has lost a worthy member—the wife a kind and tender husband—the family a loving and indulgent father—and the community an upright, honorable and useful citizen.

Resolved, That as members of this Lodge we offer our condolence and tender sympathy to the bereaved family and friends of our deceased Brother, and that, in compliance with his special request, and in discharge of the duty imposed by considerations of brotherly love and esteem, we did, on the 27th day of January, A. D. 1858, proceed in a body and paid the last tribute of respect to his memory, as prescribed by the usages of our ancient and honorable Order.

Resolved, That the foregoing preamble and resolutions be entered upon the records of this Lodge, and a copy thereof be transmitted by the Secretary to the family of the deceased.

C. B. CROSBY,
JOHN KYNOCH,
JONA. SHEARER, } *Committee.*

C. B. CROSBY, Sec.

At a regular communication of Ancient Landmark Lodge No. 5, Free and Accepted Masons, held at their Lodge-room in St. Paul, on Thursday evening, Feb. 11, A. L. 5858, the following resolutions were unanimously adopted:

Whereas, It has pleased our Divine Grand Master to summon from an earthly to a heavenly Lodge, Brother James Simpson, whose funeral obsequies we have this day performed; Therefore,

Resolved, That in memory of this chastening event the following record be made:

That this Lodge recognized in Bro. Simpson "a just and upright Mason:"

That being such an one, he was of necessity respected as a citizen, valued as a friend, and beloved as a Brother:

That while we sadly feel the loss our Lodge has sustained in parting with one who lived observant of the principles of our Order, we bow in submission to the decree of our Great Chief Architect, and cry—"The will of God is accomplished—so be it!"

That the members of this Lodge tender to the family of our deceased Brother the assurances of our deep sympathy in this great affliction which has come upon them:

That the Lodge-room be clothed in mourning, and the Brethren wear crape on the left arm while in Lodge, for thirty days:

That this Lodge attend in a body at the funeral sermon of Brother Simpson, to be preached at the First Presbyterian Church, by Rev. Mr. Mattocks, on Sabbath afternoon next, at 3 o'clock; earnestly inviting all Free and Accepted Masons to join with us on that occasion:

That a copy of this record be properly engrossed and transmitted, under the seal of the Lodge, to the parents of our deceased Brother:

That the same be published in the papers of this city, and in The Ashlar, at Chicago.

GEO. W. PRESCOTT, W. M.

S. D. Gould, Sec.

EDITOR'S TABLE.

☞ We would call attention to the biographical sketch, in this number, of Bro. Harman G. Reynolds, from the pen of the distinguished Rob. Morris. It is a well-deserved tribute.

☞ A correspondent in Clinton, Ill., writes us as follows: "We had a very destructive fire on the 15th of January, and among the rest the Hall of De Witt Lodge No. 84, was consumed, with our charter, regalia, jewels, and all the other furniture in the Hall. Loss estimated at $500.

WOMEN—"They rule us is infancy—in maturity—in age. No other hand knows the tender, adroit, and proper mode of binding our brows in pain and sickness. They stand by us in the last agonies with untiring and undismayed faithfulness. They soothe our dying moments. They shed the choicest tears of memory that water our turf. They are purer, less selfish, less destitute of true moral courage, more susceptible of kind and generous impressions, and far more so of religious feeling, than men. Surely, then, every thing which concerns the education of this better-half of the species must be of intrinsic importance."

EXPELLED.

We have received official notice that on the 23d of Feb., 1858, JOSEPH P. WEBB was expelled, by Detroit Lodge No. 2, of Detroit, Michigan, from all the rights and benefits of Masonry.

MISCELLANEOUS.

Written for The Ashlar.

THE DANCING WATER.

By Bro. J. Eastman Johnson.

A low deep wailing is heard, as of a thousand voices. It proceeds from an assembled tribe of the Digger Indians. They are crossing the Stanislaus river. A white man manages the large float, by a rope ferry. The dusky forms of the heathen, men, women and children, cover it. Most of them are clad with a single, scant, ragged, dirty garment. The men are silent and look sullen, half-idiotic, listless. The women and children join in the wail. It is at one instant low, sad, and poignantly mournful, its cadence resembling the sound of a gentle breeze moving through the tops of a grove of white pines, at another it swells to a shriek of a gang of sinful wretches whipped by the Furies. Now, a single voice is heard, shrill and piercing. Now, another and another, nay, hundreds raise the peal till it drowns the roar of the Stanislaus.

I was travelling from Sonora (Southern California) to Stockton, and stopped at Knight's Ferry, Feb. 21, 1852. About to leave in the morning, that wailing greeted my ears, and that sight, some forty rods from where I was sitting on the portico of the hotel, greeted my eyes. Of course my attention was instantly arrested. On landing, the Indians moved forward in a confused procession. Near its head is seen a squaw, with a basket strapped across her shoulders. It was in form *a perfect cone,* about two and a half feet across the top, and about the same from the rim to the apex. It was made of willow osiers tightly woven together. It contained *the dead body of a child,* a lad of some ten or eleven years, doubled up in a mass; over it was thrown some rags. It contained also some of the lad's playthings. Other squaws had other similar baskets. The lad was well known to the residents of Knight's Ferry. He had indeed lived in a good family there for many months. He was (I was told) a very bright-eyed, intelligent little fellow, and had won, by his aptness to learn and his tractableness, the good will of the settlers. He sickened and died, of varioloid. The miners and settlers sympathized with his whole tribe in their lamentations for his loss.

The Digger procession moved up the hill which here hugs the banks of the Stanislaus, and moved back to a gorge in the winding of the river, where they came to a general and final halt.

This spot is one of very deep interest. Standing here, the observer marks with his eye a majestic semi-circular sweep of the noisy river, three-fourths of a mile from him—north, west, and south; the farther bank being a precipitous trap rock one hundred feet high; while, by two or three well defined benches or steps concentric with the precipice, the land descends from the observer to the water's edge. To the eastward lie the rough protruding spurs of the western terminus of Table Mountain, where, since that day, have been discovered such fabulous heaps of gold. Table Mountain is one of the Geological wonders. It rises abruptly above the general level of the adjacent country nearly one thousand feet. It cannot be doubted that it was protruded from the interior of the earth by volcanic action. It is one solid mass of trap rock, almost columnar in its structure, reminding one of the Palisades or the Giant's causeway. Time has, in places, sloped off its originally perpendicular sides toward the plains; but hundreds of feet of dark trap still erect their mural escarpments. The mountain sweeps circuitously through Tuolumne county, from Sonora to Knight's Ferry on the Stanislaus. Standing upon its top, as I have done, its entire sweep of thirty or forty miles is before you. It is perfectly level, and is nearly uniform in its breadth, which is about one-third of a mile. Its top is covered with black, volcanic scoriæ, so evenly scattered that I have stepped from stone to stone across its top, as I have also stepped across through the intervals between them. You here command, on the one side, a view of the far-famed Carson Hill, with its seams of gold-bearing quartz, traceable by the eye as you stand for miles, yielding their millions. On the other side, the beautiful, gently rolling valley of the Stanislaus, continuing westward until lost in the extended plains of the San Joaquin; while, looking westward, you see in the distance the crest of Monte Diabolo overlooking the Bay and City of San Francisco, and the Golden Gate. Looking down into the depths between you and Carson Hill, some ten miles off, you behold a wild and varied scene. Extinct craters, mountain heaps of black rock, white streaks of quartz veins, mountain gorges, patches of tamerack swamp, lakelets bordered by tall, reed-like grasses, the home of the Massasauga—such is the scene. Such are the surroundings of the spot where the Digger Indians have carried the dead body of their boy.

Here, where the Indian multitude have stopped, is a circle-like enclosure of perhaps forty yards in diameter, marked by an earthen wall some five feet high, old and partly broken down. Openings remain in three or four places, about six feet in width. In the interior, and for some distance on the exterior, the ground is trodden hard and bare. It is plainly a spot often visited for a purpose like the present. The Indian masses pass into the enclosure. The wailings, intermitted for a while, now re-commence. The basket containing the corpse is laid down near the wall. The Digger men now move off, separately and in squads of four or five, in all directions. They betake themselves to cutting down, with their stone, copper and rude iron hatchets, limbs and branches of trees wherever they can find them, near or remote, and after cutting them in pieces six or seven feet long, bring them into the enclosure. They make a pile of the wood in regular order, in the centre of the enclosure, placing the largest sticks on the ground. They lay another tier across them, filing the interstices with dry twigs, bark and splinters; and so, putting on smaller and smaller sticks, and finishing it smoothly with dry grass, about breast high, the altar is raised. On this funereal pile they lay, enveloped in his blanket, the dead body of the boy. The women raising their notes of sepulchral wailing, throw over this his buffalo robe, his bow and arrows, his hatchet, his playthings. They encircle the altar. An Indian brings a torch and applies it to the faggots. THE FIRE BEGINS ITS WORK, and the wild wail of the hosts comes back in echoes from the mountains. An old man, the boy's grand-father, is brought within the charmed circle. His cries seem to be attended with real tears; all gather around him, and embrace him affectionately. He hangs on their necks, one after another. Other relations meet similar greetings, except the mother. The boy was motherless. A squaw with wild eyes, her black, matted, untidy hair, streaming with the winds, her person from her waist upward uncovered, moves around the burning altar. She makes wild jesticulations. She gazes apparently upon some object in the air, and extends her arms earnestly toward it, making a wavy motion, as though beckoning. She turns her face toward all points of the horizon, repeating her motions. She was the chief mourner for the family, invoking the spirits of their deceased relatives, and imploring a kind reception for the boy. Her wailing is touchingly mournful, and this, in Digger language, is the burden of the weird woman's requiem:

"He 's gone. The Dancing Water has gone. His mother calls him. See, she is coming for him. The white man took the Dancing Water by the hand. The poison entered his vitals. He goes, mother, and he takes his gifts with him—his bow and arrows—ornaments for the neck, his moccasins, his buffalo robe, his cup that you gave him, mother. The tribe is here. We come to hail you—to see the Dancing Water leap into his mother's arms. The fire is beautiful; it buoys up the Dancing Water's spirit to the upper air. Fathers! Fathers! we come to the place where your spirits went up—the sacred place where your spirits hover over us, where our tribe always came to burn their dead, where our children will also burn our bodies in due time. We mingle here the Dancing Water's dust with your dust; so will our spirits, by and by, be mingled with your spirits. The Dancing Water is with his mother. Let us go home."

As the fire becomes languid, it is fed with new faggots. The dense smoke from the remains fills the air and affects the senses disagreeably. The corpse is but in part concealed by the burning embers. The wild chants, sometimes pretermitted, are resumed more vigorously. The intercourse with the departed spirits of the tribe is kept up by the wild squaw. The white race look on; the thoughtless, with merriment, the reflecting with no little sympathy, and surely with a deep interest. When fire had done its work, the few remaining charred bones were gathered and covered on the spot by the ashes of the funeral pyre. Thus passed to his fathers, the spirit and the body of the Digger Indian boy—THE DANCING WATER.

The evening of the following day, the 22nd February, I heard delivered from the stage of the Jenny Lind Theatre, at San Francisco, before the chivalry, the beauty and the wealth of the Pacific slope, an oration by Gov. Wm. Smith, of Virginia, in Memory of Washington. Thus, as it were, in one breath, I saw, by a striking ceremony, a memorial of the old and feeble race perishing, and a fitting symbol of the new, mighty in its power, its intelligence and its destiny.

White Pigeon, *Feb.*, 1858.

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THE ASHLAR.

VOL. III. CHICAGO AND DETROIT, MAY, 1858. NO. IX.

PROFICIENCY.

In these days of progress and of speed, it is the desire of every one to do whatever they undertake, with rail road haste. The consequence is, that many things are very imperfectly done, and those who perform them are thereby but little, if any, benefited. "What is worth doing is worth doing well," is a trite maxim and a true one. Few heed it, and in their anxiety to accomplish too much, they accomplish too little. They discover, when it is too late, that "haste makes waste," and are unable to recall time misspent, or not duly improved. The spirit manifested in the ordinary affairs of the world has been manifested in Masonry. Candidates have sought to receive, and their friends have sought to confer, the degrees in *hot haste*. The consequence has been that a habit prevailed of rushing applicants through the three degrees of the Blue Lodge with such rapidity as to preclude their gaining any considerable degree of knowledge respecting the work and lectures. Too often, when the brother was made a Master Mason, he could not work his way into an Entered Apprentice's Lodge, and really knew but little more of the Institution than the profane. He failed to see the moral beauties of the symbols, and his mind was not impressed with the lessons inculcated by their use. He became a stone in the building, but of such irregular shape and so badly proportioned, that he disfigured the stately and elegant edifice which he should have adorned.

So great was the evil to which we have alluded, that Grand Lodges found it necessary to interfere and require candidates to make a certain proficiency in the work and lectures before they were advanced. The result of this has been highly beneficial. At first the regulation was regarded as oppressive, and often disregarded. We are happy to see evidences, every day, that it is now regarded with favor, and very generally observed, and that a new order of things is thereby instituted. Under its salutary influence, newly made Masons give evidence of zeal and ability, and seek immediately for the best sources of Masonic light, and immediately become perfect ashlars—ornamental to the great moral edifice of Masonry. We are happy to chronicle this much desired and long wished change.

◆

Pot of Incense.—The "sweet smelling savor" of fragrant herbs, has, among all nations and modes of worship, been considered an acceptable offering, in sacrifice to the Deity, as an evidence of the desire of the worshiper to honor and please the object of his adoration. Masonry, however, like Christianity, instructs us, that the most pleasing incense that can be offered to the great I AM, is the incense of a grateful and pious heart. Hence, the pot of incense, with a view to remind us of this truth, has been adopted as an emblem in the third degree.—*Masonic Lexicon*.

For The Ashlar.

THE OLD MAN'S SOLILOQUY.

By Bro. Salathiel C. Coffinberry.

Oh! weary, weary earth,
Where flowers, 'mid sunshine ope to waste their sweet perfume,
And wither, fruitlessly, beside the lonely tomb,
Where spectres have their birth,—

Thou dark and lonely spot,
Where man doth struggle for a space, where is thy charm?
Are we not stealing swiftly downward to the worm,
There soon to be forgot?

O, for the hour of rest,
When I shall lay my weary head beneath the sod—
My spirit to ascend to the presence of its God,
And dwell among the bless'd!

Go, ask the widow'd one
To revel 'mid thy flowers—thy sunlight, smiling earth;
She'll raise her tearful eyes, and gaze upon thy mirth,
But still keep weeping on.

Go, ask the orphan boy
To send his joyous shout across thy flowery dales,—
He breathes a pent-up sigh far o'er thy sunlit vales—
He has no voice for joy.

Go, ask the gray hair'd sire
To dance, as he was wont amid the May-day laugh;—
He points towards the church yard with his broken staff,
And gazes at the spire.

Go, ask the matron, lone,
Which of earth's cherish'd spots her fondest hopes illume—
Her meagre finger points towards the silent tomb;
She answers with a moan.

Go ask, in trembling breath,
The grave—the end of beauty, greatness, every thing;—
It answers, with a hoarse and hollow whispering,
"The end of all is death!"

O, Earth, then let me die!
If it be death for my freed spirit to ascend
To realms of purer life,—with kindred souls to blend
Above the bright blue sky.

Yes, let me bid farewell
To earth, her gems, her beauties—to her sunlit bowers—
To her sparkling dew-drops—to her music-birds, and flowers,—
In brighter lands to dwell.

Constantine, Mich., Feb. 9th, 1858.

For The Ashlar.

REMARKS UPON MR. BAILEY'S POEM, THE MYSTIC.

By Bro. Rob. Morris.

DROPPING recently into a book-store, a place I love often to drop into, my eye fell on a little book, lately published by Tichnor & Fields, whose name, "The Mystic," naturally attracted my attention. Purchasing it for its *title*, I soon found, upon dipping into it, that I had gained a treasure. Any prejudices I might have formed against its author, P. J. Bailey, on account of the skeptical views expressed in his "Festus," were speedily removed, and admiration for his beautiful diction, profound doctrines, poetical thoughts, and inexhaustible imagery, took their place. My object, however, in reviewing the Poem here, is to point out to your readers the Masonic symbolism which pervades this poem. Whether Mr. Bailey is a Mason or not, he has the imaginative soul so essential to one, and this labor of his is worthy of a Mason's library.

The "Mystic" is filled with ancient legends, odd, quaint and startling. It is based upon that mythological doctrine so ancient and impressive, that each man now upon the earth, has lived or must live through a succession of existences, each one being nobler than the last. The character, whose various transformations fill the Poem, is styled,

> . . . . . "the Initiate of the light,
> The adopted of the water and the sun."

The idea of the Poem, divested of its fancies and imagery, is a precise analogue of the Masonic theory of progression. The three ancient degrees, expanded in "The Mystic" to seven, are illustrated in all their grand points by the rich treasures he has gathered from ancient traditions in every land and age, and presented here.

The progress of time, as taught so forcibly in the Masonic emblem of "The Hour Glass," is conveyed in these seven forms of expression in as many parts of the Poem:

"Time's sand-dry streamlet through its glassy strait
Flowed ceaseless."

"Time's arid rivulet through its glassy gorge
Lapsed ceaseless."

"Time's arid streamlet through its glassy gorge
Flowed pauseless."

"Time's arid runnel through its glassy gorge
Glode ceaseless."

"Time's sand-dry runnel through its glassy strait
Flowed checkless."

"Time's arid streamlet through its glassy gorge
Slid ceaseless."

"Time's sand-dry streamlet through its glassy strait
Rilled restless."

The passage of the sand through the gorge of the hour-glass was never before so expressively conveyed.

The "initiate of the light," who "lived a three-fold life through all the ages," is first presented to us as "first in the feasts of life and the Sun's son." He is said to have been,

"Born to instate mankind in veriest truths
By nature symbolled in gem, bloom and wing."

His wisdom is thus described:

"Grounded in Nature's sacred cipher, he
The myth-insculptured language of the light,
In templed tome and lay columnar read
The masque of gods."
"Initiate and perfect in mysteries,
He graduated triumphant. Thrice he set
His foot upon the mount of light divine,
And eyed the all beneath him."

His end in his first state of his existence is thus given:

. . . "having fought his way through flood and flame,
Helped by good demons, hindered by the bad,
. . . . . in the coffined core
Of the heaven-wedding pyramid, at last
He fainted in perfection; and discerned
How sweet was *truth, for death in truth was life.*"

His second condition of life was of increased glory:

"He of a damsel, sacred to the god
With fellow-maidens sporting, whom a cloud
Of sunset glory clasped and circumfused,
With vital brilliance dropping, next was born."

In this state, as a teacher of truth, it is said of him, that,

"Attached to things divine alone, as seal
To chart affixed, he all truth taught and sought,
Sweetly retired."

For his third degree he was "born of the tree blood-sapped," impregnated by the blowing thrice of a vital wind upon it; this tree stands "on the steep of knowledge, upon the royal rock four-faced." The sides of this mountain are said to be directed to the cardinal points. The eastern side is of pure silver, the southern of ruby, the western of beryl, "the dead north of glowing gold." In this state, however, "he sinned, in virtue of his nature, and sought the earth." There,

"In saintly destitution, sacred need,
He, light of time, his life-day harmless passed,
Sparing all life by charity; and since
All soul-sin seems a missing of the mark,
Resultant from imperfect force or aim,
Exhorting all to look and work for good
In the supreme beneficence of God."

Thus, grade by grade, he advances upward from perfection to perfection, his various existences affording the poet threads upon which to hang the richest jewels of thought.

In his fourth state, it is said of him:

"From him the holy learned
Religion, justice, temperance, wisdom, faith,
Outer and inner knowledge, endogenous truth,
The five-fold world and elemental lore;
All mysteries hidden and imperfect, all
Public and perfect secrets of the world,
Of heaven, earth, lightning, mountains, fire and clouds,
Water and wind, and when the end draws nigh."

His benevolence was of this sort:

"Alms gave he as an alchemist whose gold
Flows inexhaustless, or whose pearly draught
The potable perpetuity of life
Vouched to its proud possessor."

Passing through the fifth state, he encountered an array of perils, innumerable and mighty, but overcame them all. Then, arriving at the Throne of Light, the Divine East, he saw

. . . . "unrolled
Before his eyes the archives of heaven,
The original deeds of God's great government,
Star-writ, the golden-winged tongue of gods,
Time's charter and the fire-bound book of love,
And Heaven's all trinal lights."

His investment was glorious:

"Sword, sceptre, key, were given him, robe of white,
And ring of royalty, wherewith he found
Due worship of the golden-bearded kings." . . .
"They in his hands the volumed lightnings laid,
And bound him by an oath which all things heard
In thunderous echo of the unuttered word."

The great millennial day is noted:

"In after times man's home to be, wherein
Plain, perfect, shadowless, like a globe of glass,
Men shall be known of separate nations only
Because their lands of different jewels are."

One of the neatest Masonic thoughts is conveyed thus:

. . . . "the earth
Embraced him as a child in her dark breast,
And of her life the active passion taught."

His secret affiliations thus:

. . . . "Many a rite
Mysterious, secret, sacred, night and day,
With numbers, with a winnowed few, alone,
Yea, sole at last, he pressed through, till to him
The sun and moon, the glorious twins of light,
God's golden seal, God's silver seal, grew dim
To the self-luminous truth in Hadean halls,
Which, shining, showed the soul."

The last scene of his sixth act describes him as,

"Hallowed of heaven and consecrate of man,
He in his palm the eye-crowned sceptre swayed,
And belted sate enthroned and diademed."

In the last degree, the seventh,

. . . . "For thrice nine years,
Through fits of silence, loneness, fasting, toil,
He fought the foe of spirit, and subdued."

Inspired thus, he sang a hymn of the coming glories of earth and man, which ends in this wise:

"When in that vast volume penned of God,
Whose text is earth, whose margin is the main,
His everlasting service shall become
One hymn triumphant, jubilant; from all
Doubt or fear free, remorse or self-reproach."

His great expertness in the arts of wisdom is given in nervous and great words:

"Initiate, mystic, perfected, eposst
Illuminate, adept, transcendent, he
Joy-like lived and died, and again lived
Resuscitant."
. . . . "until possessed
Of all that could be known, the whole he knew;
Cropped where they grew the flowers of learning, massed
In meadowy beds and bright with fragrant dew."

The tradition of Enoch conveyed so expressively in the degrees of Royal Arch and the "Select of Twenty-Seven," is succinctly involved in this passage:

"Or if conserved, in purity conserved
Only within that temple subterrene,
Gem-pillared and nine-porched, from dust-doomed eye
Secreted by one deathless reared, ere yet
Translated to the bosom of his God."

His wisdom is again displayed thus:

"His eyes from constant converse with the stars
Conceived an astral virtue, and his brow,
Cooled with their fragrant breath, grew bright; his soul
One and compatient with the life of time
Rose cosmical with all God's great designs;
And so on earth their luminous life enjoyed
The unapparent and essential fates."
"All gifts were therefore given him, seals and signs
Of radiant force and triply-perfect power.

The spirit of earth to him his double key,
Defensive from all ills, all goblins, gave;
Wisdom her adamantine seal, and Truth
Her sapphire signet, Love his ruby ring."
"And one of angel charm would come . . . .
. . . . who, his eye
With spiritual clear-sight filling, showed
Truths past all search, all height, all depth, all bound,
Of interspheral orders and their rise,
Action and central end. She, in her own
Bright virtue him embracing, gave his soul
In secret, sweet assumption into heaven;
And both with filial and parental bliss
Imbued, bade wander through the golden plains,
With diamond blooms bestarred; but ere she left,
Lest he celestial pleasures might profane,
Commingling speech thereof with mundane things,
By the thrice-sacred seal of secresy
An adamantine oath his lips she sealed."

The grand secret of Freemasonry, in all time, in all rites, for all purposes sought, is thus alluded to, in the closing paragraph of the Poem:

"For even as darkness, self-impregned, brings forth
Creative light, and silence, speech; so beams,
Known through all ages hope and help of man,
One God omnific, sole, original,
Wise, wonder-working wielder of the whole
Infinite, inconceivable, immense,
The midst without beginning, and the first
From the beginning, and of all Being last."

I cannot leave this beautiful Poem, so suggestive of speculation to the well-read Mason, without quoting the catalogue of those trials which, in the fifth degree, are described as the probation of the initiate:

. . . . "on he sped
Through lions, wolves and dragons, men of might,
Open or secret enemies, sands of fire,
And storms of hail, the world's contempt or hate,
The spells of wine and gold, luxurious love,
Seductive beldames and adulterous ghouls,
Vices that flesh devour, defile the dead,
The sun-fowl, spirit of life-consuming time,
The demons that in mental darkness dwell,

The brazen fort of royal tyranny,
With sin-black hills engirthed, circumferent six,
Central the seventh, all-mastering, though half-spent;
Through threatening files of flamy ghosts and fiends
Created from primeval darknesses;
The horrors of all visionary hells;
Huge spectral demons, figurative of sins;
And clueless mazes to the mouldy abyss
Where, couched on rottenness and guarded sole
By pitfalls brimmed with crawling, weltering worms,
Lo! the white monster which appals the world;
Death, but not him. O'er moats of sanguine slime,
And towers where glared a green and ghastly light,
And battlemental walls of human bones,
He sprang triumphant on his shrieking foe;
Smote him, and from his heart three blood-drops black—
Black as the night the Son-God passed in hell—
Wrung; thence ascending by a starry stair,
Each step a bliss, a virtue, he emerged
Soldier of God and conquerer of all fear,
Therewith to purge the eyes of wisest men."

FAMILIAR COMMENTS ON ARCHITECTURE.

NO. IX.

WHILE dwelling upon the southern and oriental styles of Architecture, it may be well in passing to take a review of Arabian or Saracenic art, which, although much influenced by the Byzantine, has nevertheless many independent features and characteristics in its composition. It is doubtless an offshoot from that of Byzantium, so modified by new forms and principles, as almost to have lost all similitude to its parent. The original (the Byzantine) had its birth in Christianity, and was scarcely, either in form or detail, adapted to the necessities of the worship of the disciples of Mahomet.

The wide-spreading influence of this style forms an important page in the history of the art of Architecture, and to it belongs much of the credit of originating or preshadowing the Gothic. Such an event may have been purely accidental, or it may have been a connecting link in the chain of styles which, about this time, was continually changing, and appearing by natural processes to be approaching a climax in the art, which was eventually arrived at in the middle period of the Gothic. There is but little worthy of imitation or admiration in Saracenic Architecture, either in composition or construction, and its only value as an independent style is in a historic point of view. The religious restrictions of the Mahomedans, more arbitrary than a correct taste, deprived their sacred buildings of one of the chief aids to beauty. Their laws forbid every representation or approach to animated forms, either in sculpture or painting, and in this instance at least they fell far short of all their predecessors. This want must have been severely felt, and may have given rise to many of the absurdities which crowd each other throughout their edifices. The principal effect of their buildings arises from an excessive richness and gorgeousness—a fantastic and inconsistent form—a jumbled mass of barbaric magnificence, contrary to all just principles of taste, or laws of proportion—yet certainly delightful, enchanting, and at first sight creating the impression of a fairy palace rather than the productions of men; and this, added to the romance which invests all the works of the Moors, takes possession of the fancy, and almost robs the beholder of the power of criticism.

The characteristic features of Arabian Architecture are the colonnades, or arcades. The form of arch commonly used is the horse-shoe. Both these features are fatal defects to the development of the style among a refined and civilized people. The constructive arrangement is also wrong, inconsistent and inconvenient, besides being expensive and very much dependent upon local circumstances. In arrangement it necessarily happens that the spaces between the piers cannot be of uniform width, while the height may remain the same, and this causes the constant use of stilted arches, an unsightly feature, and still more so when of the horseshoe form. All æsthetical principles require the lines to continue upward from the pier on each side, and after passing the springing point, gradually to approach the centre either by circular or elliptical lines; and any form which carries the lines of the arch out of this direction, either approaching to or receding from the centre unduly, creates an unpleasant effect; in the one case, leaving an incongruous projection, and in the other, cutting away the arch-stones so as to destroy the effect of strength, and of proper mathematical construction—the arches appear to be bursting out from each other, or falling off the piers, and creating an unsightly effect.

In the early history of Arabian Architecture we find a studied intention to avoid the use of all forms applied to Christian temples, but their architects were not possessed of sufficient inventive genius to be enabled entirely to set them aside; although whole cities were destroyed, and new ones erected out of the material furnished by the ruins — and to the casual observer they so far succeeded by their gross system of decoration, as to leave the impression of an original style; but the student and the searcher after truth, cannot be so blinded, and sees in all their works the evidences of the originals from which they were copied, very often imitatated or concealed in a very imperfect and bungling manner.

While the Arabian style of Architecture has made less progress, during its existence, than any other style preceding or contemporaneous with it, while it was no improvement on the Byzantine, but on the contrary retains many of its incongruities with but few of its beauties, it has nevertheless had a very lengthened existence, and is still highly prized by the countries where Mahometanism prevails. The common form of the Mosque is an open space surrounded by a portico, and usually covered with a flat roof; sometimes having a series of bulbous-formed cupolas surmounting it — although this form of dome generally belongs to the tomb, the fountain, the palace, or minaret. The windows are mostly formed with round or pointed arches over them, either single, or, as in some cases, divided by shafts, with occasional attempts at tracery in them, as well as in the panels which are often used, the same as in the later Gothic style. The openings are mostly devoid of mouldings, for which reason they have a tame, insipid and lifeless appearance. In some of the earlier examples, the piers were formed of bricks, having rudely foliated capitals, nearly flat, and worked in plaster. The capitals lost all character for want of a requisite depth and projection, and giving no effect, are consequently worthless as ornaments. The absence of bases of any kind gave a weak and slender look to the piers, leaving a very unsatisfactory evidence and impression of the genius and talents of Arabian designers. In later times the stone column was more frequently used, sometimes square, but more usually octagonal, or square with the corners chamfered off. The flat and useless capital was dispensed with, which was certainly an improvement, but no bases were used. The stilted horse-shoe arch was used, with a span quite out of proportion to the size and height of the pillar, and rather increasing than diminishing the overwhelming and crushing weight they appeared to sustain in the building. In some examples a barbarous imitation of the Corinthian column was adopted, and an attempt at a base and capital introduced. Later still, and yet previous to the birth of Norman and Gothic Architecture, the obtuse and equilateral pointed arches are commonly found, mixed with the circular horse-shoe arch. These combinations have indeed a curious effect, the columns often employed being those taken from destroyed Christian temples, mixed with their own rude attempts in imitation of them. The arches, in all probability, of three or four different styles, obtuse, equilateral, or circular horse-shoe, all jumbled in together, some stilted and others springing from their natural centres, the want of mouldings to relieve the arches, and the flat, tame appearance consequently induced by their absence, can be well conceived to be an inharmonious and unsightly mass.

The tall and slender minaret, although a conspicuous feature, as are the campiniles of the Lombard style, yet they are a very useless and unnecessary appendage. The Moslem congregations are not called to worship by the sound of the bell, but are gathered by the human voice, and consequently, instead of being a symbol of Christianity, they are a badge of desecration. Their form is generally octagonal, and they are usually surrounded by a narrow gallery on the top, from whence the crier calls the faithful to prayer.

The elements of Gothic art are plainly to be traced in their works. The panelled walls, filled with trefoils and quarter foils; the complete crowding in of every vacant spot with carving and tracery, although rarely with any effective relief; the pointed arches of obtuse and equilateral form, all show that to this style of art belongs at least a portion of the credit of developing the Gothic style of Architecture.

The works of the Spanish Arabs were the material embodiment of our ideas of fairy palaces, and romantic visions of oriental gorgeousness; glowing in lavish splendor, with tinselled walls and exaggerated carvings crowded over without the loss of an inch of space. Their interiors, with countless rows of columns, diverging, crossing and recrossing in all directions, placed in tiers above each other, some antique even at that time, others in rude imitation of Grecian, or Roman, or Byzantine models, with or without bases and capitals, as accident or fancy decided, supporting a web work of grotesque and fantastically formed arches of all shapes and appearances; filling the mind with a mixture half of wonder and half of admiration, yet not leaving the slightest breath of that inspiration which is called into life by the beauty of the simplest classic model, and merely creating a feeling of surprise at the reflection, that so vast an amount of toil and thought and extravagance should be wasted to so little purpose. The palaces of the Alhambra are splendid specimens of the violation of pure taste and true principles. We cannot think of it and be divested of its magnificence, yet, nowhere in the world can there be found so complete a disregard for purity, or all that is beautiful and consistent in Architecture, either as an art or as a science, than in the palaces of the Moorish kings of Spain.

The interior of the Alhambra looks like an overwhelming mass of jumbled groin and arch, hanging suspended in the air without any apparent support, like Mahomet's coffin; so slight and stilt-like are the columns, that their presence is more painful and unpleasant to the eye, than would be their absence. A slender, reed-like pillar supports a capital far too large, and overlapping it all round, the arch above again overlapping the capital. In some places, double columns, or rather columns set in pairs, are used, the space between them even adding to the appearance of want of sufficient strength. This building is one gorgeous mass of fantastic decoration and ornament. The spandrels are filled with arabesques, and the lavish spread of ornament over the whole structure, goes far to counterbalance the many acts of violence committed against the true principles of decoration as well as of construction.

Another remarkable structure in this style of art is the tower of the Giralda at Seville, which is now a vast campanile, connected with the cathedral church built by the Christians after the expulsion of the Moors from Spain; but we have not space for enlarging on a description of this edifice; nor can we in this article trace the influence of Arabian Architecture throughout the East, into Persia and Hindoostan. It is sufficient for our purpose at this time to show, that through the influence of a superstitious religion, it has existed for centuries, side by side with purer and more perfect examples of art, all the time violating every rule of order and correct artistic execution, and remains to this day in all the lands where the shadow of the crescent is cast. Step by step, the light of the cross is battling back that crooked shadow, and onward must be the march of Christendom, until the mighty palaces which now exist in all the barbarous pride of false worship, shall be looked back upon, in the distance, as pages in the history of an infidel people, the ruins of whose works is all that is left to mark its results.

ARCHITECT.

MASONIC JURISPRUDENCE—QUERIES AND REPLIES.

ALLYN WESTON, Esq.:

Dear Sir:—In May, 1853 or '54, (I do not remember exactly which,) I was made an Entered Apprentice Mason by Duval Lodge, No. 99, at Bardstown, Nelson county, Kentucky. Shortly afterwards I left Kentucky and went to Missouri, unintentionally neglecting to pay my dues. (Apprentices at that Lodge were required to pay dues.) In about nine months I returned to Bardstown, and requested the Secretary of the Lodge above mentioned to give me an account of my dues to the Lodge, as I desired, (being ignorant of Masonic Jurisprudence,) to pay them up and get a demit. But before I learned how much my arrearage was, I was unexpectedly called off to Illinois, where I have remained ever since. Some months after I came to this State, by writing to the Secretary, I learned how much I was indebted to the Lodge—something over two dollars—and after having it paid, Mr. Benjamin Ellis, the then Secretary of Duval Lodge No. 99, sent me a certificate, under his hand, stating that I "was an Entered Apprentice Mason in good standing, having been initiated, &c., having paid all my dues, &c." (I do not recollect the exact wording of the certificate.) This certificate I gave to the Master of the Lodge at N. in this State, where I then resided, for the action of that Lodge, for I was very desirous of going ahead, and taking the other degrees.

The W. M., as well as other members of the Lodge, deeming the certificate insufficient because the seal of the Lodge and Master's signature were not attached, he, (W. M.) at my request, wrote to the Secretary of Duval Lodge aforesaid, enclosing the said certificate, stating wherein the Lodge at N. thought it was deficient, and requesting him (the Secretary,) to return to me a proper one. This request was not complied with, and, as I learn from a reliable source, Duval Lodge No. 99, and Major Barbour Lodge, the two Lodges then in Bardstown, Ky., sometime afterwards surrendered their charters, and, I believe, took out a new charter, embracing the members of both Lodges, under a new name, style, &c.

Will you be kind enough to instruct me in what manner I shall proceed to become prepared to apply for admission into the F. C. and M. M. degrees here?

ANS. All that is necessary to be done, is to furnish to the Lodge where you are now residing, evidence that you took the E. A. degree in a regular Lodge in Kentucky, and that that Lodge is no longer in existence. The best method to do this, would be to obtain from the Grand Secretary of Kentucky, a certificate of the death of the Lodge in which you were made an E. A., and evidence from the members that you there received the first degree.

MR. ALLYN WESTON:

Dear Sir and Brother:—A brother Master Mason petitioned for the degrees conferred in our Chapter and was duly elected, but, before the degrees were conferred upon him, information was brought that he had committed a very serious offence, one that would have debarred him at any time, if known. The question raised is this: Shall the Chapter reconsider the vote and place the petition back in the hands of the committee, with instructions to report, with a knowledge of the facts, that the Chapter may again ballot and reject him, or should they take some other course to perfect their minutes, and show that the business has been disposed of, and the applicant rejected? Would not the right to reconsider a favorable ballot imply a right to reconsider an unfavorable one? You will confer a great favor by giving this question your early attention, and replying as soon as practicable.

ANS. The ballot in the case cited could not be reconsidered. The proper course to pursue is, for the High Priest to refuse to confer the degrees, and if he deem it expedient, he can have his reasons for so doing entered upon the records.

A petition was received, with fee, and referred to committee as usual. At the next regular communication the committee reports unfavorably, the petitioner not being a resident of the State one year. Motion made, as usual, to receive report and spread the ballot; overruled by W. M., on the ground that the petition was *illegal.* Now Resolution XLI, Proceedings of Grand Lodge, forbid "any petition to be returned without the ballot." Should not this rule apply? Is not lack of age, as much a deficiency, as lack of the fee, or lack of good character, as far as any action of the Lodge can affect? A motion subsequently carried to return the fee.

ANS. We think our correspondent is correct. The forty-first resolution is as follows:

Resolved, That no subordinate Lodge shall be permitted to return a petition which has been presented for membership or initiation without first balloting for the candidate.

In accordance with this, the ballot should have been taken.

☞ "The last round of the ladder of the angels, the one nearest heaven, and farthest removed from the selfishness of the earth, is charity."

For The Ashlar.

MASONIC CHARITABLE INSTITUTIONS OF EUROPE.

Royal Freemasons' Charity for Female Children. St. John's Hill, Battersea Rise. Instituted in 1788, for the Maintenance and Education of indigent Female Children of Reduced Freemasons.

Right Hon. Earl of Zetland, M. W. G. M., President.

The Charity supported by voluntary contributions from the nobility, gentry and others, and from all the principal Lodges under the Constitution of England, and also by certain donations from the Grand Lodge.

Qualifications of Governors.

1. Every subscriber of *One Guinea* per annum becomes a Governor during the continuance of such subscription.

2. Every subscriber of *Ten Guineas* becomes a Governor for life, and a member of the General Committee.

3. Every person serving the office of Anniversary Steward to the Charity, and at the same time subscribing *Ten Guineas*, is entitled to two votes during life.

4. Every Lodge subscribing *One Guinea* per annum, thereby constitutes the Master thereof, *pro tempore*, a Governor.

5. Every Lodge subscribing *Ten Guineas*, thereby constitutes its Master, *pro tempore*, a Governor for fifteen years.

6. Every Lodge subscribing *Twenty Guineas* at one payment, or in several payments within three years, constitutes its Master, *pro tempore*, a Governor during its existence.

7. Every donor of *Fifty Guineas*, in one sum, or within three years, becomes a Vice President, and entitled to five votes during life.

⁂ All Governors and Subscribers have the privilege of voting by proxy, provided their respective representatives be Masons and subscribers duly authorized.

A Quarterly General Court of all the Governors is holden at the School House, on the second Thursday in January and July, and at the Freemasons' Tavern, second Thursday in April and October, at 12 o'clock.

A General Committee, consisting of all life Governors and thirty Annual Governors, meet at the Freemasons' Tavern on the last Thursday in every month, at 12 o'clock, precisely.

Children are admitted into the school between the ages of 8 and 11 years, and continue therein till they have attained the age of 15.

Particulars as to the mode of application for admission, etc., may be obtained at the School House.

Subscriptions are received by Benjamin Bond Cabbell, Esq., M. P., *Treasurer;* Messrs. Williams, Deacon & Co., 20 Birchinlaw; and by the Grand Secretary, Freemasons' Hall.

THE ROYAL MASONIC INSTITUTION; for Clothing, Educating, and Apprenticing the Sons of Indigent and Deceased Freemasons. Established in 1798. Office, No. 34 Great Queen street, Lincoln's-inn-Fields.

Her Majesty the Queen, *Patroness.*
The Earl of Zetland, M. W. G. M., *President.*

This Institution is supported like the former. Children of all religious denominations are admitted between the ages of 7 and 13 years, and are clothed and educated until the age of 15.

The General Committee meet at the office on the first Saturday in every month at 4 o'clock in the afternoon, precisely, to receive petitions for admission, forms of which may be had of the Secretary.

Quarterly Meetings of the Governors and Subscribers are held at the office on the third Monday in January, April, July and October, at 12 o'clock in the morning.

Building Fund.

It is proposed, as soon as sufficient funds can be obtained, to establish a school for the maintenance and education of a large number of the children, for which purpose half the surplus income of the Institution is set apart to form a *Building Fund*, and donations and subscriptions are received from those who are already life Governors or Subscribers.

Qualifications and Privileges of Governors, etc.

1. A donation of *Ten Guineas*, or upwards, constitutes a Governor for life, who is entitled to vote at all committees and meetings, with the privilege of two votes at elections for children; and every person serving the office of Anniversary Steward to the Charity, and at the same time subscribing *Ten Guineas*, is entitled to an extra vote.

2. A donation of *Five Guineas* constitutes a Subscriber for life.

3. Persons subscribing *One Guinea* annually, are eligible to be elected on the Committee.

4. A donation of *Ten Guineas* by any Lodge constitutes the Master, *pro tempore*, a Governor during the existence of the Lodge.

5. Lodges subscribing *One Guinea* annually, constitute Masters Subscribers, and render them eligible to be elected on the Committee.

6. The first named executor of any person paying a legacy of *Twenty Guineas* or upwards, is deemed a Governor.

Donations and subscriptions will be received by Benjamin Bond Cabbell, Esq., M. P., *Treasurer;* by the Grand Secretary; by the Secretary of the Institution, Mr. A. U. Thiselton; and by the *Collector*, Mr. George Paradice, 47 Prince's road, Kensington-cross.

PRINCE FREDERICK WILLIAM, THE MASON.

THE following account of Prince Frederick, who recently married the Princess Royal of England, is taken from the *Freemasons' Monthly Magazine*:

"It is proper to premise, that the patronymic of the young Prince, is *Frederick William*, and that he is the son of the present heir to the crown of Prussia. The ceremony of his initiation took place in the Grand Lodge of Germany, at Berlin, on the 5th November, 1853,—a special meeting having been called for the purpose, at the palace of the Prince's father, who is the Protector of the Order in Prussia. The M. W. Grand Master, Dr. Bush, presided on the occasion. The Grand Lodge having been opened, the Royal Protector informed the Brethren that his son, Frederick William, had long since expressed to him his desire to become a member of the Order, but as he was not at that time of the lawful age of twenty-five years, he had deferred complying with his wishes until the present time, not liking to extend the necessary dispensation too far. He had therefore delayed bringing him forward until he had attained to the age of twenty-two years. And he had to-day called the Grand Lodge together for the purpose of admitting his son into the Order, and he hoped he would be found worthy of it. 'His future,' he said, 'if his life be spared, will for a long time be a guarantee for his powerful protection of the Order, if it continues to keep and preserve the true principles of Masonry.' He had, he continued, selected the Grand Lodge of Germany for the reception of his son, because he had himself received his initiation in the same body; and concluded by requesting the M.W. Grand Master Bush to perform the solemn ceremony. The Prince Frederick William was then initiated and made a Master Mason, in due and ancient form. After which his Royal Father addressed him substantially as follows:

> 'It has been for some years your desire to be initiated in the Order of Freemasonry. Your wish is now complied with; and it was performed in the same manner, that I was made a Mason, and as I wished it performed on you. However, the initiation is only general, and aphoristically explained. It will, nevertheless, convince you, that the nature of the Order is a very serious, a holy, and sublime one. There is only one way in the life of man which brings him to comprehend real sublimity,—to the right understanding of this necessary way, the Order will lead you, if it is, and continually remains, your endeavor to take its holy lessons and bring them to action and truth. There are plenty of loud voices from outside of the Order, who take pains to obscure and suspect it; but I think no one is able to decide about the Order, who does not know anything more about it, and being myself convinced of the true nature of the Order, I shall never listen to such voices. May the future give proof, that you also, with a clear and unbiased eye, will decide and know to protect the Order. Men will

abuse the Order, because its mysteries are clothed with secrets, and they don't take the pains to convince themselves that it is necessary to be so; and just as it is the practice of those who are going to destroy, and look only at the outside appearance of things, so it is in this case—the opponents do not wish to look deeper into the principles of the Order, purposely not to become better informed. Be and become a strong protector to the Order: then not only your own future will be safe, but also you will bear in yourself the pleasant satisfaction, that you endeavored to concentrate around you truth and goodness.'"

THE WORK BEGUN.

From the Masonic Review.

THERE is an Encampment of Knights Templar in Detroit, Michigan. A few of its members were also members of Peninsular Chapter in that city, *the* Chapter which the G. G. H. P., Charles Gilman, Esq., pronounced a clandestine body. It will be remembered, however, that said Chapter received its charter from the Grand Chapter of Michigan, and is regarded by that body as legal as any other Chapter under its jurisdiction. Its High Priest, H. S. Roberts, Esq., a most excellent man and talented workman, was a member of said Encampment; so was Bro. Weston, Editor of THE ASHLAR; so, also, a Bro. Ensworth—all Masons in good standing.

To punish these men for their determination to abide by the decision of their Grand Chapter, which they deem it *their imperious duty to do*, and to encourage Companion Gilman in his proceedings, the Grand Master of the General Grand Encampment of the United States *issued his mandate* to Detroit Encampment, requiring that body to proceed against those of its members who were members of Peninsular Chapter, requiring them to withdraw therefrom, and on their refusal to do so, to expel them! These worthy brethren were accordingly summoned before said Encampment, and on their refusal to ignore said Chapter, were *expelled from the Encampment!!* We shall see where these proceedings will end.

STATISTICS OF MASONRY IN ILLINOIS.

BRO. HARMAN G. REYNOLDS deserves all the praise bestowed on him by Bro. Morris* for his assiduity in the performance of his duties as Grand Secretary of Illinois. The following is the table alluded to in Bro. Morris' sketch:

Number of Members in 232 Chartered Lodges returned	8,526
Estimate for 7 Lodges not returned	150
Estimate for Lodges U. D	50
Total	8,726
Estimated number of non-affiliated Masons	4,000
Grand Total	12,726
Number of Initiations reported	2,011
Number of Passings reported	1,871
Number of Raisings reported	1,659
Total degrees conferred	5,541
Estimate for 7 Lodges not reported	35
Grand Total	5,576

Cleveland Lodge No. 211, conferred	152	Degrees.
Wm. B. Warren Lodge No. 209, conferred	98	"
Trio Lodge No. 57, conferred	72	"
Peoria Lodge No. 15, conferred	67	"
Avon Harmony Lodge No. 253, conferred	66	"
Marengo Lodge No. 138, conferred	60	"
Oakland Lodge No. 219, conferred	59	"
Lafayette Lodge No. 18, conferred	58	"
Mount Joliet Lodge No. 42, conferred	57	"
Rockford Lodge No. 102, conferred	54	"
Lacon Lodge No. 61, conferred	54	"
Vienna Lodge No. 150, conferred	53	"
Bureau Lodge No. 112, conferred	52	"
Pana Lodge No. 226, conferred	52	"
Temple Lodge No. 46, conferred	51	"
Cedar Lodge No. 124, conferred	51	"

Belvidere, Central, Prairie, Metamora, DeKalb, Wabansia, Fort Armstrong, Dallas City, Fulton City, Freedom, Grandview, Homer, Lavely, Sterling and Farmers' Lodges, have conferred from 40 to 49 degrees each, being, in the whole, 657 degrees, averaging to each Lodge nearly 44.

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* See Bro. Morris' biographical sketch in the last number of THE ASHLAR.

The highest number Initiated in 1856, was	52
The highest number Passed, was	41
The highest number Raised, was	36
The highest number of degrees conferred, was	129

Of the Initiates whose avocations are reported—

Five hundred and twenty-nine are farmers.
Four hundred and thirty-eight are mechanics.
Three hundred and twelve are merchants, traders and druggists.
Thirty-four are ministers of the gospel.
Twenty-six are attorneys at law.
Sixty-nine are physicians and dentists.
Twenty-five hold county, city and judiciary offices.
Twenty are teachers of music or schools.
Six are editors of newspapers.
Sixty-six are railroad men.
Twenty-five are hotel keepers.
Eleven are bankers and brokers.
Eighteen are engineers.
One hundred and seven are clerks and accountants.
Seventy-five follow various other avocations.

SOVEREIGNTY OF THE GRAND CHAPTER OF MICHIGAN INVADED—MARTYRDOM OF TEMPLARS IN DETROIT.

From the Mirror and Keystone.

Any illegal assumption of power by those in authority, any act of injustice done to the humblest member of the fraternity by his peers, are both the one and the other subjects of the deepest interest to the whole Craft.

Both the one and the other, have, in our opinion, been clearly committed by the most unheard-of interference, on the part of a General Grand Officer, in the lawful legislation of the Grand Chapter of Michigan, which, if permitted to remain unexposed by the independent Masonic press, and the attention of the membership throughout the length and breadth of our land, not called to the same through its columns, a weightier responsibility than we should like to assume, would rest upon it.

From various documents just received, as well as from the pages of that excellent journal, The Ashlar, we find that the sovereignty of the Grand Chapter of Michigan has been invaded by the General Grand High Priest of the United

States, and as we think we shall prove most illegally; and that as a natural consequence of such unlawful assumption of power by that high officer, (notwithstanding the action of the Grand Chapter of Michigan,) three of the most enlightened Masons in that State, (two of them, Companions Weston and Roberts, personally known to us, the Associate Editor, to be "*sans puer*, *sans reproche*,") have been made to suffer martyrdom, by a conclave of their Companions, who claim as their highest boast, that they are Christians! and Knights Templar!!

The gist of the matter is this: *

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Had the address of the Grand High Priest of Michigan, or the able editorial of Comp. Weston in THE ASHLAR, touched the points we intend to allude to, we should not now refer to them, or probably to the subject at all. But as they prove clearly the illegality of the acts of the General Grand High Priest, we do so, to sustain by irrefragable proof, and from the proceedings of the General Grand Chapter, the assertion we have made. In the year 1851 we think it was, it may have been in 1852, Ancient Chapter No. 1, New York, protested against certain action had by the Grand Chapter of the State, and appealed to the General Grand Chapter of the United States, through the General Grand High Priest, for redress. The General Grand High Priest, Governor Dunlap, whatever may have been his opinions on the merits of the case, but probably from a knowledge of the fact that *he* had *no power* in the premises, did not act. He, however, in his address, as well as the General Grand Secretary in his report, alluded to the subject, when it was referred to a committee consisting of Comps. A. G. Mackey, C. A. Raymond, C. G. Storer, and Philip R. Schley, whose report, as far as regards the right of a subordinate Chapter to appeal from the action of its Grand Chapter to the General Grand Chapter, is as follows: †

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No one can question the Masonic ability as jurisprudists of the distinguished Companions composing the committee who submitted the above report, to decide on so important a question as the one referred to them. "The right of a subordinate Chapter to appeal to this General Grand Chapter from the decisions of its Grand Chapter," the committee said, and the G. G. Chapter *adopted* their views, "is a right for the declaration of which your Committee have in vain searched in the Constitutions of this G. G. Chapter—it is a right for the admission of which they can find no precedent in the proceedings of this body." The committee even went further, and declared that the acknowledgment of such a right, "would be furnishing a precedent that your committee believe would be productive of manifold, important and almost fatal evils in the legislation of Royal Arch Masonry." The G. G. H. Priest, therefore, in the action taken by him, as regards Peninsular Chapter in Detroit, on the complaint of a sister Chapter, deriving its authority to work from the *same* Grand Chapter, not only violated the law of the General Grand Chapter, but he illegally ignored, or attempted to ignore, the solemn acts of a sovereign Grand Chapter, by declaring a warrant granted by it to be irregular. The only power either he, or the body of which he is the head, possessed "to settle all difficulties which may arise," was decided by the G. G. Chapter in 1853, "to refer to difficulties which may arise between *State Grand Chapters*, and not to those occurring between *these bodies* and *their subordinates*."

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* Here follows a statement of the case which is familiar to our readers.

† We omit the report of the committee which we have published before.

This, we think, will, from the above report, appear conclusive to any and every Companion, and they will agree with us, that the thanks of all R. A. Masons are justly due to the enlightened Companion who presides over the Grand Chapter of Michigan, for the prompt action taken by him in the issuing, subsequently to the unlawful edict of the G. G. H. P., his proclamation "declaring Peninsular Chapter *regular*, and its acts valid," and commanding all the Chapters in his jurisdiction to respect it as such. We are glad to find that all obeyed, except "*Lansing Chapter*," which has been silenced for its refusal to do so. But the action of the G. G. Chapter of the United States, in 1853, conclusive though it was, seems to have been forgotten by some leading Companions in 1856, as has been the case by the G. G. H. Priest since that period. A reference to page 29 of the printed transactions of the G. G. Chapter, 1856, will show that Comp. Tucker, of Vermont, presented another complaint from Ancient Chapter, New York, against its Grand Chapter, when, on motion of Comp. Mackey, it was unanimously

"*Resolved*, That this Grand Chapter cannot receive any document purporting to be a complaint against a Grand Chapter."

We are much pleased to find that the Grand Chapter of Michigan sustained the noble and constitutional attitude taken by its High Priest. The General Grand Chapter having failed in many important matters, which it was supposed were lawfully within its supervision, and among others to adopt an uniform system of work, great and growing dissatisfaction with it has become more than apparent; for since its last convocation in Sept., 1856, two of its constituent Grand Chapters have withdrawn from it, and others are ready to follow, if we read correctly the signs of the times. Can it be doubted that a few more such invasions of vested rights, as that attempted to be perpetrated by its presiding officer in the case under consideration, will, before the close of the next triennial meeting, bring to his mind "*Cooper's*" lines, slightly altered:

> "Away went Gilman, neck or nought,
> Away went hat and wig;
> He little dreamt, when he set out,
> Of *running such a rig.*"

But it appears from the papers before us, that the members of Monroe Chapter, though foiled in their capacity as Royal Arch Masons to annul the warrant of Peninsular Chapter, determined to wreak their vengeance on their old Companions Roberts, Weston and Ensworth, by degrading (?) them as Knights Templar. Through their instigation, for they controlled it, Detroit Commandery No. 1, by some means not yet made known, conveyed to the General Grand Master of Knights Templar of the United States, a complaint, based upon the illegal edict of the G. G. H. Priest of the G. G. Chapter against Peninsular Chapter, informing him at the same time that some of their Sir Knights were attached to the latter body. As the General Grand Encampment in 1853, took the same ground in the matter of Columbian Encampment No. 1, New York, which the G. G. Chapter did as regards Ancient Chapter No. 1, we are led to suppose that the venerable *Frere*, the General Grand Master, was kept in ignorance of the true position of affairs, else we feel certain he would not have interfered in this matter, for he is too well versed in all the legislation of the several branches of the Order, to have made otherwise such a mistake.

Suffice it to say that he was informed by members of Detroit Commandery, the members of which as R. A. Masons, and members of Monroe Chapter, were the opponents of Peninsular Chapter, that several of the Companions of the latter body, which had been pronounced by the G. G. H. P. irregular, were Sir Knights on the roll of the former, when the G. G. Master, under date of October 19th, 1857, without any correspondence with the Grand Chapter of Michigan, or its officers, and probably forgetting the resolves of the General Grand Chapter of 1853 and 1856, admitted the legality of the action of the G. G. H. P., and by a mere dash of his pen, and upon *ex parte* testimony, declared that such members of Peninsular Chapter as were Knights Templar, should withdraw from the same. The Detroit Commandery (or in other words, Monroe Chapter,) thus armed, required Sir Knights Roberts, Weston and Ensworth, to withdraw from Peninsular Chapter, under the penalties. These *martyrs* appeared before the Commandery, in accordance with summons, and put in as a defence, or rather reply to the summons, a most able and unanswerable document. All, however, would not do. The matter was evidently cut and dried, and the axe sharpened. They had to suffer *temporary* martyrdom, for the followers of the meek and lowly Jesus in Detroit Commandery, although acting as that body professes, upon Christian principles, declared them expelled!! We would not exchange the present position of our three Freres for that momentarily enjoyed by the opponents of Peninsular Chapter in Detroit Commandery, for all the honors they could confer on us. Martyred Companions, we say unto you, be of good cheer, for

"The man resolved and steadfast to his trust,
Irreconcilable to ill, relying on the just,
Can the rude rabble's insolence despise,
Their vulgar clamors, and tumultuous cries."

◆

Wisdom.—One of the three principal supports of Masonry. It is represented by the Ionic column, and the W.·. M.·.; because the Ionic wisely combines the strength without the massiveness of the Doric; with the grace, without the exuberance of ornament of the Corinthian; and because it is the duty of the W.·. M.·. to superintend, instruct and enlighten the Craft by his superior wisdom. Solomon, King of Israel, is also considered as the column of wisdom that supported the temple.—*Masonic Lexicon.*

MASONIC ITEMS.

☞ A new Lodge, U. D., has been organized in Chicago. It is called Blaney Lodge, in honor of Bro. J. V. Z. Blaney, M. D. Its officers are,

George Cowper, W. M.
J. H. Gest, S. W.
Matthew Taylor, J. W.
Gilbert R. Smith, Secretary.
Orson Brooks, Treasurer.
H. C. W. Cowdery, S. D.
H. H. Scoville, J. D.
Russell Smith, W. A. Hendrie, Stewards.
Charles Biggs, Edwin Bean, Masters Ceremony.
T. J. Sherwood, Tyler.

Another Lodge, we learn, is soon to be started by our German Brethren in Chicago.

☞ The April No. of the *Masonic Review* commences its 19th vol.

☞ We have received the Address of Grand Master John T. Heard, delivered before the Grand Lodge of Massachusetts. It is a model document of its kind.

☞ Bro. J. W. Hunt, M. D., of Madison, Wis., has recently been presented by his Lodge with a P. M. jewel. The recipient is indeed worthy.

☞ We are pleased to learn that Greenly Lodge, at Adrian, Mich., is in a highly flourishing condition. It received a charter at the last communication of the Grand Lodge of Michigan. Bro. W. L. Greenly is W. M., Bro. J. V. Lyon, S. W., and W. S. Sears, J. W.

Adrian also has another Lodge of high standing, of which Bro. J. W. Turner is W. M. This, the parent of the other, is also in a very flourishing condition.

☞ A new Lodge, U. D., has just commenced working at Fentonville, Mich.

☞ The following is one of the resolutions of the Grand Lodge of Illinois:

Resolved, That a Masonic demit dates from the Lodge record, when the same was granted, and, consequently, membership ceases with said date.

☞ Bro. Rob. Morris is travelling, actively engaged in advancing the interests of his great design of the U. M. Library. He is indefatigable.

MARRIED.

We omittted to chronicle in our last number the marriage of Bro. Geo. B. Ensworth, W. M. of Ashlar Lodge, to Miss Kate O'Conner, of Monroe. The ceremony took place in the Episcopal Church at C——, before a crowded audience on the 10th of March. We are rejoiced that Bro. E. has lessened the number of the Benedicts, and united his fortunes with those of a lady of rare worth and large intellectual accomplishments. Miss O'C. wrote the beautiful and thrilling story of the "Suppression of the Order of the Temple," which appeared in our last volume. We wish them prosperity and happiness in the thorny paths of life.

DEATHS AND OBITUARIES.

On the 12th day of February, 1858, at the residence of John M. Leland, in the township of Lockport, Mr. John Gaskins, aged 79 years.

At a regular communication of Three Rivers Lodge No. 57, of F. and A. M., held at their Lodge room, Feb. 23, A. D.

1858, A. L. 5858, the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased the Great Architect of the Universe to terminate suddenly the earthly career of our worthy Brother, JOHN GASKINS, therefore be it

Resolved, That this Lodge has lost one of its brightest ornaments, and the Craft have lost a Brother, who, by his zeal, integrity, and unwearied exertions, had rendered himself beloved by all; that society has lost an honest man, a kind neighbor, and a friend who will be cherished long in the hearts of its members.

Resolved, That we sympathize with the family of the deceased in this severe dispensation of Divine Providence, and fervently pray that the God of Mercy in whom they trust, and "who chasteneth whom he loveth," may abundantly bless them with his cheering presence in this life, and that they may realize the hope of the righteous in the life to come.

Resolved, That the Secretary be instructed to transmit a copy of these resolutions, under the seal of the Lodge, to the family of the deceased, as an expression of our heartfelt sympathy with those who mourn his loss.

Resolved, That these resolutions be published in THE ASHLAR and *Three Rivers Herald*.

D. M. BATEMAN,
GEO. B. REED,   } *Committee.*
J. C. MORSE,

At a meeting of F. and A. Masons, held at the "Good Templars' Hall," in the town of Clinton, at which were present members of Dewitt Lodge No. 84, and Amon Lodge U. D., the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased Almighty God, in the dispensation of His providence, to remove from among us, our highly esteemed and much beloved Brother, Rev. DENTON D. HUGHES, late a member of Morgantown Union Lodge No. 93, State of Virginia, who, after a lingering and very painful illness,—which he bore with christian fortitude,—breathed his last on the morning of the 17th day of February, A. D. 1858: therefore,

Resolved, That in the death of Brother Hughes, the Masonic fraternity have lost an exemplary member, the church a zealous and faithful Minister; his family a kind father and devoted husband, and community a worthy and useful man.

Resolved, That the best evidence to the world of our appreciation of the worth of our departed Brother, will be a steady and zealous imitation of his Masonic and Christian virtues.

Resolved, That we deeply and sincerely sympathize with the bereaved family of our departed Brother, in their great affliction, and commend them to that Divine Architect of the Universe, who is a Father to the fatherless, and a solace to the afflicted.

Resolved, That we will attend the funeral in a body—join in the sacred ceremony of Masonic burial,—and wear the usual badge of mourning thirty days.

Resolved, That a copy of these resolutions be transmitted to the family of our deceased Brother, and Morgantown Union Lodge No. 93, State of Virginia, also Molla De Jacques Commandery No. 2, State of Pennsylvania; and that the *Central Transcript* and THE ASHLAR be requested to publish the same.

C. GOODBRAKE,
W. W. HICKMAN, } *Committee.*
L. ROBERTS,

Bodley Lodge No. 1, A. F. and A. Masons, (Quincy, Ill.,) held a special communication at 3 o'clock P. M., March 21st, 1858, for the purpose of conveying to their final resting place the remains of Brother JAMES H. LUCE, at which time the following preamble and resolutions were adopted:

Whereas, It hath pleased the All-wise Providence to remove from our midst our *well beloved Brother*, James H. Luce, whose many virtues and lofty qualities of integrity and uprightness won for him universal *esteem* and *confidence*, and whose practical illustration of the *true* principles of Masonry, during a period of twenty years, as a member of Bodley Lodge No. 1, has distinguished him as a member of our Order; therefore,

Resolved, That in the death of Brother James H. Luce, the cause of humanity has lost one of its strongest friends, our country an *honest* and *upright* citizen, our Lodge one of its most *useful* and *active* members, the Grand Lodge of Illinois one of its most *valuable* members, and Freemasonry one of its *brightest* ornaments.

Resolved, That while we bow with submission to the decree of an All-wise Providence which has called him hence, we sincerely and deeply deplore his loss, as that of a *warm-hearted friend*, and a *true* and *faithful* Brother.

Resolved, That in token of our sorrow and respect for his memory, we wear the usual badge of mourning for thirty days.

Resolved, That a copy of these proceedings, duly attested by the Master and Secretary of the Lodge, be forwarded to the mother, brother and sister of our deceased Brother, with assurances of our deep sympathy with them in their melancholy bereavement and irreparable loss.

Resolved, That a copy of these proceedings be furnished the city papers, and also THE ASHLAR, of Chicago, and the *Freemasons' Magazine*, of Boston, Mass., for publication, and that the same be entered at large on the records of the Lodge.

A. W. BLAKESLEY, W. M.

P. W. LANE, Sec.

Masonry in Turkey.—We learn from the *Mirror and Keystone*, that on the 7th day of September, 1856, sixteen Masonic brethren residing in Constantinople and its environs, held a meeting in Pera, for the purpose of forming a Lodge in Constantinople, when it was unanimously agreed to apply for a warrant, and the sum of £52 was at once subscribed for that purpose. Seven subsequent meetings were held, and a warrant applied for and accorded by the Grand Lodge of England, under the title of the Oriental Lodge No. 988. The Lodge was consecrated, and the first W. M. (Brother Silly) installed, on the 7th day of August, 1857, there being twenty-seven brethren present. There have been six regular Lodges and seven Lodges of emergency held, at which fifty-three gentlemen have been balloted for, thirty-five of whom have been elected; twenty-one initiations, fifteen passings, and six raisings have taken place.

Death.—We announce with more than ordinary regret, the death of Mrs. **Elizabeth Ann Tisdall**, wife of Brother Fitzgerald Tisdall, associate editor of the *Mirror and Keystone*. Bro. T. we have known for nearly three years, and although we never met his departed companion, we can realize, to a certain extent, how great a bereavement her death must be, not only to her husband, but to her little ones. She leaves five children to mourn the loss of their best friend and guide; and this loss must be most keenly felt when such a mother—possessing the most exalted qualities which adorn the character, and refine the mind, of woman—is taken away. Space will not permit us to reprint the beautiful tributes to her memory, which have come to us.

Sir Knight W. B. Hubbard and Detroit Commandery.—We have been informed by Sir Knight Wm. B. Hubbard, Grand Master of Knights Templar in the U. S., that he has not at any time issued any mandate, commanding Detroit Commandery to expel those of its members who belong to Peninsular Chapter, nor has he recommended or advised any such course. He thinks a Commandery has the power and the right to expel its members for belonging to an irregular R. A. Chapter, and that the Commandery can judge whether or not a Chapter is irregular; and this opinion he has communicated to Sir N. P. Jacobs.

EDITOR'S TABLE.

OPINION OF THE MASONIC PRESS.—We would call the attention of our readers to the opinions of the *Masonic Review* and the *Mirror and Keystone* respecting the action of Detroit Commandery, which we publish in this number. From every quarter we receive expressions of condemnation of the course pursued by the Sir Knights of that Commandery who carried the vote of expulsion.

☞ We frequently receive communications for THE ASHLAR which we do not think suited to our columns. Correspondents should remember that Masonry has nothing to do with religious sects, politics or social reforms.

☞ We would return thanks to those Brethren who have favored us with official documents.

☞ We must still crave the indulgence of correspondents whose letters are not punctually answered, as we are obliged to be absent from home a great portion of the time.

☞ We wish our agents to collect, as speedily as possible, what is due us, and forward the money, as we continue in great want of that necessary article to meet accruing expenses.

☞ "To make Masons," is an ancient term, and signifies "initiate."

☞ On a recent visit at Flint, we had the pleasure of meeting M. W. Grand Master, Wm. M. Fenton. We found him busily engaged in the law. He informed us that thus far the duties of his office had not pressed very heavily upon him, but communications were becoming quite numerous, and many of them asking questions which were fully answered by the constitution and edicts of the Grand Lodge.

For The Ashlar.

THE ANTI-MASON.

By Bro. Salathiel C. Coffinberry.

"My child, why are you so depressed this morning?" said Mr. Burnham addressing his daughter, as they met at the breakfast table one Monday morning in June, 1854. "It is a bright and glorious morning—the beginning of a new week—and every intelligent being should wear a cheerful countenance, expressive of a submissive thankfulness to the Great Giver of all good gifts, for the manifold blessings with which he has been pleased to surround us."

"Father," replied Lorina, "I have been reflecting upon the subject of the sermon you delivered to your congregation yesterday afternoon, and my reflections have made me melancholy."

"Why so, my child," returned the father; "I considered it one of my ablest and happiest efforts, and peculiarly called for in the present state of society. The curse of Freemasonry has been on the increase rapidly for the last few years, notwithstanding the martyrdom of the noble and pious William Morgan, who lost his life in exposing its infernal blasphemies. It is high time, my daughter, that the pulpit should shake with holy thunders against the infamous and sin-conceived institution. I, for one, will speak. I will keep silent no longer. Let the consequences fall where they may, I will speak."

"Father, you have spoken, and what you have said has depressed my mind."

"Why so, Lorina?"

"What other effect could you expect from the picture presented in your sermon, exposing the sin and vice of Freemasonry?"

"It is, nevertheless, a true picture, my dear child."

"Can it be? May it not be possible that your violent opposition to secret societies, supported by a few instances of moral derelictions on the part of a few of the Masons, and stimulated by your enthusiastic ardor in your holy calling, has betrayed you into too deep and dark a coloring of the picture?"

"No, Lorina, no never. It cannot be too darkly colored. Language is too meagre to present Freemasonry in all its hideous and horrible impiety."

"Father, you declared, in your sermon yesterday, that no Freemason can ever enter into the Kingdom of Heaven."

"Nor can there. I repeat it. No Mason can ever enter the Kingdom of God. It is an object of His Divine wrath. It is rotten outside and inside. It is rife with villainy and corruption. The sacred desk should be active in exposing it, and ridding society of its deadly curse."

"I am sorry that it is so, for many respectable individuals belong to the Lodge."

"It matters not how respectable they may appear outwardly; they are all profane and wicked libertines, seducers and murderers."

"Father, if this is so, do you wonder at finding me melancholy? Is it strange that my mind should be depressed on learning that many of our neighbors, our divines and statesmen—that many who stand high in the world's esteem for their supposed virtue and goodness, are the subjects of so terrible a malediction from the lips of my dear father? Can it be that you are mistaken in point of fact, or is it true that those great and good men who have passed off the stage of human action, and have left their memories embalmed in the bosoms of a nation of freemen as sacred household gods, were base and vicious deceivers, and that they cheated mankind into a belief of their pretended goodness, and defrauded them into an admiration of their pretended virtue and patriotism?"

"To whom do you allude, child?"

"To those sages and patriots who laid the foundation of our government; the Washingtons, the Franklins, the ——"

"Stop, child. You know not what you say. They were not Freemasons. It is a falsehood. This is but one of the specious inventions of the Masons, to give their vile institution popularity among the ignorant. They could not be Masons; they were good men."

"Father, do you know that old Mr. Wickham is a Freemason?"

"Yes, my daughter, I do. The graceless old wretch! I went, as his pastor, to admonish and rebuke him on the enormity of being a Mason, shortly after the Masonic procession last June, and he had the impudence and audacity to tell me, that if I knew more about Masonry I would not entertain so unfavorable an opinion of it."

"Well, is he not a member of your congregation?"

"No, thank God; he is not. He was a member till recently. I had placed so much confidence in him as an useful, a pious, and an exemplary man, that I thought of proposing him as a member of the "Session," when, the first thing I knew, he was caught in the Masonic procession last June. I told him that he must at once renounce Masonry, and confess his sorrow for his sin, or that he should become a signal subject for the most severe church discipline."

"What was his reply?"

"It was contumacious and sinful,—in fact, impious."

"What was it, father? Pray tell me."

"It was, that before he would renounce Masonry, or acknowledge sorrow for being a member of the Order, he would renounce the church."

"Well, father, what was the result?"

"I had him expelled from the household of God, summarily, and almost without ceremony. So he is no longer a member of my church."

"Father, perhaps your action may have been just, but may it not be possible that you may some day have cause to regret its precipitancy?"

"My daughter what is the meaning of this solicitude? I am surprised and indignant to find my only daughter defending the vilest and foulest institution on the earth."

"You mistake me, dear father. I do not wish to be understood as defending Masonry, for I know nothing about it, and, therefore, cannot have one word to say in its defense, while my ignorance of it is a sufficient justification for not uniting with you in denouncing it, and especially with such an example before my eyes as the apparently just and upright walk and conversation of poor old Mr. Wickham, through a long life of usefulness and apparent goodness. I sympathize with the poor, old man, upon being debarred from church privileges on this account, after having maintained his connection with the church from youth to his old age. Thus to see him cut off just when he has ripened for eternity, in the bosom of the church, makes my heart bleed for him."

"Silly child, no more. You do not know what you say. Yet, stay,—let me ask you a question or two, and Lorina, answer me truly under the penalty of my indignation and inflexible displeasure."

"Why, my dear father, you know that I would not answer anything but the truth."

"I believe you would not. Now answer me. Is George Ellwood a Mason?"

"I know not, my dear sir. I have never heard him mention the subject, nor have I ever heard that he was, or that he was not. But what if he were?"

"He should never be your husband. No Mason shall ever wed my only daughter. I would rather see you carried to the tomb, and hear the clods of the valley rattle on the lid of your coffin, than to see you wed a Mason. But let me ask you, has not your brother Lorin, in some unpropitious moment, through the seductions of the devil, joined the Masons?"

"Not to my knowledge, father. But why ask me these questions? How should I know?"

"You and Lorin, twin offsprings of a now faded flower,—reared as twin buds on a sapless stem, are united by a tie of confidence that would not have subsisted, perhaps, had your sainted mother have survived your birth. I am led by these considerations to believe that what one knows the other does also. I observed that Lorin, several evenings in the early part of last winter, while he was fitting out for California, was absent from the family circle till late at night. I thought nothing of the circumstance at the time, but have since thought that he may have been attending a Masonic Lodge. Lorina, if that boy has joined the Masons, he shall never cross my threshold again—he shall never again call me father, or you sister."

"Think not of it, father; it cannot be. Poor Lorin is now on his way from home, for the first time in all his life, and O, my dear father, let pleasant thoughts go with him. He must now be on the high seas, at the mercy of Him who alike protects the mariner and the landsman. How my heart longs for the society of my dear brother!"

Mr. Burnham and his daughter separated; Mr. Burnham to go to his library, and Lorina, with the morning paper in her hand, to go to her own apartment. The servants had not yet removed the cloth from the breakfast table, when a shriek from the young lady's room brought the whole household together in her *boudoir*. She lay unconscious, and apparently lifeless on the sofa. At her feet lay the morning *Herald*. While some of the domestics were busied in resuscitating Lorina, one of them dicovered the cause of her fainting in the following paragraph in the news column of the paper she had dropped:

"BRUTAL OUTRAGE.—The body of a well dressed young man was found this morning in a state of insensibility near the *Levee*. He had evidently been robbed, beaten and stabbed several times in the breast, and left for dead, as no money was found on his person. An empty pocket-book, and an empty *portmonia* were found near the body. The pocket-book was marked on the inside, with blue ink, 'Lorin

Burnham, Philadelphia, Pa.' As the victim still showed signs of life, he was conveyed to the City Hospital, but the physician informs us that there is but little hope of the young man's recovery, especially in the impure air and filthy condition of that horrible pest-house; but as the young man was entirely destitute, no other place was open for his admittance. Our municipal authorities should see that this miserable den of disease, wretchedness and vice, should be purified, for it is almost certain death for a healthy person to venture within the pale of its disgusting precincts.—*New Orleans Delta.*"

The following day Mr. Burnham and his daughter were on their way to New Orleans. Mr. Burnham had a difficult task before him. He had never been twenty miles from Philadelphia, his native city, since in his youth he returned from Princeton, the bearer of collegiate honors. It is to be regretted that the clergy are not, practically, men of the world. There is a class who know but little of their fellow-men, their moral necessities, and their intellectual wants, while it is their duty to minister to the one, and to endeavor to supply the other. They are too apt to consider themselves as sacred functionaries, set apart from their fellow-men, and thinking themselves as such, are too apt to lock themselves in their libraries, pore over old books, plunge into, and wade through the literary lore of an age gone by, and thus adapt their thoughts to the tone of society in the past, and to dole them out as precious morceaus of moral food, to congregations in the nineteenth century, as they have been prepared by them for a past age. They little dream of the rapid advances society has made in one hundred years, in knowledge, and in vice, and are, therefore, unprepared to add to the one or to rebuke the other. On plunging out into the struggling masses of the world, they are surprised to find themselves a century behind the age—obsolete cyphers in the world they live in. So it was with Mr. Burnham. He had no sooner gotten beyond the limits of his personal acquaintance, than he discovered, to his deep mortification, that his sedate and sapient conntenance, his habitually severe and measured tone of voice, and the sternly pious frown of his brow, so far from commanding respect and awe, failed even to attract notice. He discovered too, to his regret, that he was then receiving, in his gray decline, important lessons in relation to the world and mankind, which should have been inculcated in his youth, as the true bases upon which to erect the superstructure of knowledge and wisdom. The old man wept, (for he was a good man at heart; his greatest fault was that he neither knew himself nor humanity,) that his pursuits and habits, through a long life, had been such as to close each avenue that might have admitted to his mind a ray of light from the outer world—that he had veiled those crystal lenses which would have reflected upon his soul, as the panorama of busy life passed before it, a glimpse of those scenes in human action, whose lights and shades imprint upon our memories daguerreotypes, showing what man is, and what we ourselves are, as atoms in the great mass of the universe—individuals in the great family of man.

It was nine o'clock at night when the steamer Ben. Franklin touched the wharf in New Orleans. Weary and worn, travel-soiled and depressed, Mr. Burnham approached the master of the boat.

"Captain," said he, "I will thank you for my trunks."

"Go to the porter, sir," returned the Captain.

"Where is he to be found, sir?" inquired Mr. Burnham.

"In the room below, sir."

Mr. Burnham, after several inquiries and a good deal of jostling and elbowing, found that important functionary, the porter, generally the most important personage of the aquatic household, on occasions of landing passengers. After much difficulty he obtained an audience of the custodian of trunks, band-boxes, valises, carpet bags, baskets of champaigne, cigar boxes, *et cetera*.

"Mr. Porter," said Mr. Burnham, "I want my baggage."

"Checks, sir?"

"I say I want my baggage," repeated Mr. Burnham.

"Checks, sir?" repeated the porter.

"I do not understand you, sir," said Mr. Burnham.

"Where are your checks, sir?" inquired the porter.

"Pray explain yourself, sir," continued Mr. Burnham.

"Give me your checks. I can't get your baggage for you without your checks!" interposed the porter.

"I must confess," said Mr. Burnham, "that I do not know what you mean by saying 'checks, sir,' in reply to my repeated demand for my baggage."

"I mean, old feller, that if you've got any baggage in this ere porter's office, you've got checks for it in that ere pocket o' your'n, and when you shell out the checks, I'll dough over the baggage."

A gentleman present explained to Mr. Burnham, for the first time, the system of checking baggage.

"What!" said Mr. Burnham, in wonder and disappointment, as his mind comprehended the explanation, "Can it be possible? I had my baggage taken to the depot in Philadelphia. I saw it there on the platform, when my daughter and I entered the cars. I supposed they would see that it was properly taken care of, and duly sent along with us."

"Then," said the porter, "I guess you'll never see your baggage again."

"Surely," said the old man, "no one would be so base as to steal a minister's baggage! I am a minister of the Gospel, and I supposed, of course, they would attend to a clergyman's baggage. What is the world coming to, when ministers receive no more attention than the common herd, and have to become their own servants, and perform menial duties?"

The porter laughed heartily, which was echoed from half a dozen coarse fellows who appeared equally to enjoy the old clergyman's chagrin.

"Gentlemen," said the old man in consternation, "what can I do? My trunks contained all my money, except a sufficient amount to pay my passage and a few dollars of pocket money, which is now entirely exhausted."

"Well," said a rough fellow, one of a dozen who had stepped on board the boat on its touching the wharf, "Well," said he, "if you're a preacher you airned it easy, and you can soon pray your pockets full again."

"Gentlemen," said the old clergyman, appealing to the ruffians, with tears in his eyes, "Gentlemen, aid me! I pray you in the name of God to aid me! I am a stranger here. I am two thousand miles from home, with a helpless daughter looking to me for protection—without a dime in my pocket, or a change of clothing for either of us!"

"Is she pretty?" inquired one of the villains. "If she is, she can be provided for without much trouble."

"Rascal! scoundrel!" exclaimed Mr. Burnham, starting back with indignation.

"Father," said Lorina, making her way through the crowd of ruffians, her beautiful countenance contrasting in its purity and innocence with the rough and vicious features of the debauched crowd through which she passed, like a sweet little flower clinging in the midst of rude and blackened rocks and crags; "Father, come away," said she, seizing her father's arm, and in an instant they pushed their way through the crowd and left the boat, followed by a portion of the ruffians who joined another bevy of idlers on the wharf, which the old man, with his daughter leaning on his arm, at once approached, saying, "Gentlemen, could either of you direct us to the city hospital?"

"Yes," replied one of the company, winking meaningly to his companions, "we will go and show you the way."

"Thank you, thank you, gentlemen, for your courtesy," said the unsuspicious clergyman, and followed a party of the *loafers* into the city. After traversing several dark streets and filthy alleys, they stopped in front of a low building with the windows closely blinded.

"Go ahead," said one of the ruffians, addressing Mr. Burnham and Lorina, and at the same time throwing open the door.

Had the portals of the *infernal regions* been unfolded before them, Lorina and her father would not have received a greater shock of fear and surprise. A stench of tobacco smoke and whisky assailed their nostrils; a sound of discordant violins, mingled with laughter and hoarse curses burst upon their ears; a vision of fiends, in the forms of haggard, half-naked females, and bloated, blear-eyed men, reeling and dancing in drunken revels on the floor, met their gaze.

Lorina shrieked and fled, she knew not whither. Her father followed her at a distance. The ruffians were determined that she should not so easily escape them. They pursued her until having nearly escaped from the purlieus of vice, and just as she was entering the better and more civilized portion of the city, she was overtaken by them near a blacksmith shop, where the clank of the hammer on the anvil, accompanied by the loud whistling of the smith, sent forth the cheerful and familiar sound of honest industry. After struggling a moment with her captors, she escaped from them and rushed to the shop to seek refuge under its shelter. She shrunk back with horror as she glanced into the shop and saw the shaggy beard, the face begrimmed with soot, and glaring eyes of the smith, lit up by the glow of the red hot and sparkling iron which he was lustily hammering on his anvil. She again turned to fly, but again found herself within the grasp of her pursuers. Again she shrieked and cried for help. In an instant the smith was by her side. With a few strokes of his hammer he felled all the ruffians to the earth except one, who wielding a large knife rushed upon him. The smith thrust the red hot iron, which he still held in his hand, into the wretch's face, who instantly dropped his knife and fled screaming with agony, while wreaths of offensive smoke curled through the night air from the hot bar of iron, which had carried flakes of the villain's flesh from his face, that crisped and fried as they clung to it.

"My kind sir," said Lorina, falling on her knees before the smith, "you have saved my life, can I—may I trust you further?"

"Trust me, madam?" said the smith, "Certainly, trust me ever. A defenceless maiden never appeals to a *Templar* in vain. I will be a friend, a brother to you, madam. You shall not suffer. But who are you, pray?"

"I am a poor defenceless girl!"

"Not defenceless. But what is your name?"

"Lorina Burnham."

"Good heavens, no!" said the smith in astonishment. "Can it be possible? Have you a brother Lorin?"

"I have. Speak, for heaven's sake; do you know him? Is he still living?"

"He is. I will take you to him."

The smith seized Lorina, who was sinking to the ground, and bore her in his strong arms into his shop, just as Mr. Burnham arrived in pursuit of his daughter. "Henry," said the smith to the boy at the bellows, "go call a carriage, and make all haste."

"Father, we are safe," said Lorina, as her father followed into the smithy. "This good man has saved my life."

"Heaven be praised!" ejaculated Mr. Burnham.

A short explanation was sufficient to establish a mutual confidence between the parties, when the carriage arrived. Mr. Burnham and Lorina entered it, while the honest smith mounted on the outside with the driver.

Lorina busied her mind by fortifying it to sustain the shock of finding her brother in the midst of disease, wretchedness and misery, on a pallet of straw. The smith had barely told her that he was convalescing and out of danger.

At length the carriage brought up in front of a large and splendid private residence in the richest and most fashionable part of the city. In the midst of a rich flower garden, in front of a splendid building, fountains were throwing up bright columns of water which fell among the flowers like showers of pure pearl, as seen in the light of a dozen lamps suspended near them. The smith dismounted. With his sleeves still rolled up, his stalwart arms and bearded face still covered with the smut of his smithy, he assisted the young lady and her father from the carriage, and ringing the door-bell, awaited. A tall, fine looking, middle aged man made his appearance. "Ha! good evening, Brother Miller!" said he, warmly grasping and shaking the hand of the blacksmith.

"How is our friend this evening, Colonel?" inquired the smith.

"Still improving. He rode out with me in my private carriage to-day, and is much improved indeed."

"Is he sufficiently recovered to see some friends to-night?"

"I presume so, but as the Doctor is present, allow me to consult him. Walk in," returned the Colonel.

The party entered a large and gorgeously furnished apartment, where the smith, Lorina and Mr. Burnham were left alone a few moments. "Who are the individuals that desire to visit our friend?" inquired the Colonel, returning in company with another gentleman of a remarkably fine and prepossessing personal appearance, and who shook hands with the smith, addressing him as "Brother Miller."

"Pardon me, gentlemen, for my impoliteness," said the smith; "My excitement has made me forgetful of every thing. Allow me to introduce you to the father and sister of Mr. Burnham."

"Welcome, welcome, to my hospitality!" said the Colonel, shaking the old man's hand with unfeigned cordiality.

"I fear," said the Doctor, "that this unexpected meeting may prove too much for the weak condition of your son's nervous system."

While the Doctor was still speaking, Lorin rushed into the room and was clasped in the embrace of his sister.

"I thought," said he, "it was your voice, Lorina."

An hour was spent in explanations on the part of the father and the sister, during which time several other gentlemen who had dropped in at intervals, had been introduced by Lorin to his father and sister, and three of whom as clergymen.

"But, Lorin," said Mr. Burnham, "pray explain, if within your power, how it happens that we find you surrounded with these luxuries, the subject of so many kind attentions, the object of the solicitude of these kind friends, and in this hospitable mansion, instead of a miserable pest-house, where we expected to find you?"

"I will, father. I was robbed of every penny and left for dead on the street. I was conveyed to the public hospital. The governor had me removed from that horrible place, (where I must have perished,) to this hospitable roof, where I have been provided with the best medical and surgical aid of the city—where I have lacked for nothing—where kind friends have constantly watched by my bed-side."

"Lorin, my son, why all these attentions to a stranger?

Why should these good men, like good Samaritans, take you in, pour oil and wine into your wounds, and minister unto you as unto a brother?"

"Father, they are my brethren. I am a *Freemason*, and these my friends, and your friends, and Lorina's friends, are 'Brethren of the mystic tie.' The governor of the hospital, upon my recovery to consciousness the same morning that I was taken there, being a Mason, discovered that I, too, was one, and I was instantly removed to this home of the needy. Twenty mansions were opened for my reception, but the Colonel first claimed me as his guest, and he has proved a father to your son."

"Is it so?" said Mr. Burnham. "Can it be possible? Is this Freemasonry? And are these its offices, indeed? And is this the sacred mission of that institution which I have so often taxed the ingenuity of my mind to denounce as sin-conceived and hell-born. Oh! why have I been so blinded—so misled!"

"Even so, father. This is Masonry, and these are its offices."

"And my Reverend friends," said Mr. Burnham, addressing the clergymen, "are you also Freemasons?"

"We certainly are, Mr. Burnham," one of them returned.

"And this honest blacksmith?" continued Mr. Burnham.

"He is also one of our brethren. In fact he is chief of all of us," replied the same minister.

"O, our Heavenly Father," continued Mr. Burnham, rising to his feet, lifting his eyes suffused with tears upwards, and extending his arms in the attitude of deep devotion, "pardon the folly and wickedness of thy servant, a poor, weak old man, and enable him, in his few remaining years or days, albeit, to atone for the wickedness and folly of the past. He has left undone the things he ought to have done, and the things he ought not to have done, the same has he done. Enable him to do justice to that noble and glorious institution of benevolence and philanthrophy which brings the rich and the poor, the great and the small, the young and the old, upon one common level of fraternal equality—which teacheth the minister of God to sit down at the feet of the swarthy smith, and call him master, while he draweth lessons of wisdom and virtue from his ministering—which bindeth the people of every nation, tongue and clime in one common bond of brotherly affection—which throws the golden chain of union around men of every grade of intellect, and adapts and harmonizes each to the other—which restores the wounded dove to the parental nest—the stray lamb to the fold of the shepherd. O Lord, pardon my sins of transgression against this mysterious Order, for verily thy servant doth perceive the mystery of thy wisdom, and the fullness of thy Providence in its ministry—Thy blessing vouchsafed in its prosperity! Amen."

"*So mote it be*," was heartily responded to the old man's Amen.

"Gentlemen," continued Mr. Burnham, "pardon my enthusiasm, but I have done you all great injustice. I have all my life been a most bitter, and I now perceive, a most vindictive and inconsiderate anti-Mason."

"Never mind, my dear sir," said the Colonel. "It was not the fault of the heart. Command my purse, my hospitality—my house. They are all at your service. Masonry knows no anti-Masons in its beneficence. The common tie of humanity links the true Mason to the whole family of man. The only sign necessary to draw upon our hospitality is the cry of human suffering, first preferring the 'household of the faithful.'"

"Lorin," said Mr. Burnham, "you have taught your old father a lesson which he ought to have learned long ago. But I thank you for it, my son. I thank you for it from the depths of my soul. Lorina, Ellwood must become a Mason before he can become your husband; and as for myself, I will apply for admission upon my return home."

"And," said Lorina, "poor old Mr. Wickham——"

"Spare me, my child! Spare me! Ample cause have I had to regret my folly and injustice to that good man—he shall be restored—" and his chin fell upon his breast which heaved with emotion as tears traced his cheeks. After some minutes of silence he turned to his son, and asked, "Do you think Ellwood will be willing to join the Lodge, in order to secure your sister's hand? Perhaps I am unjust in requiring it, but I do feel that I could not now consent to give her away for life to any one that is not connected in this sacred bond."

"Have no fears on that account, father," said Lorin. "He is already a Mason. It is to him I am indebted for my introduction into its sublime mysteries."

In a few weeks Mr. Burnham, accompanied by his son and daughter, returned to Philadelphia. On the succeeding anniversary of St. John the Baptist, Mr. Burnham was seen in the Masonic procession, wearing *the lamb skin*, and participating in the ceremonies as orator of the day.

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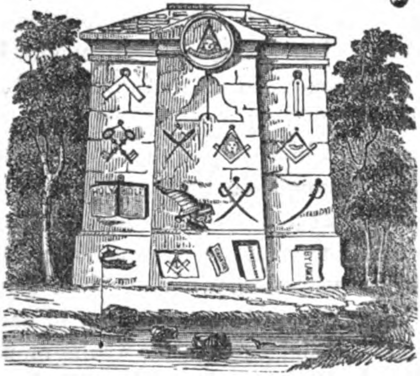

VOL. III. CHICAGO AND DETROIT, JUNE, 1858. NO. X.

MOUNT VERNON.

THE lives of great men teach important moral lessons. They are lights by which the steps of those who come after them are guided. Their virtues should be emulated and their vices shunned. It is not always that the example of a gifted and distinguished man produces a good effect on others. Too frequently the glare of greatness dazzles and misleads the weak-minded, the over-zealous and the vicious. Such a case is presented in the career of Napoleon Buonaparte. How many who read accounts of his brilliant victories, his numerous and grand triumphs, become fascinated with the man, and look upon his moral life as worthy of imitation! How many, under such an influence, regard his selfish ambition, and his destruction of human life in its gratification, as not only pardonable but praiseworthy! How many who read the beautiful poetry of Byron, become almost enchanted, as it were, by a mysterious influence, and look upon his life of vice as venial and romantic! The lives of but few great men who have fixed the attention of the world, and wrought great deeds. are free from prominent faults, not to say glaring vices. It is the lot of human nature to err; and where a man is gifted far beyond his fellows, and possesses a corresponding influence, he is beset with strong temptations which often overcome a firm will and strenuous endeavor. Unholy ambition often causes him to overstep the bounds of right and justice, and while inflicting an injury on others, to stamp his own character with a blot which can never be removed. History is filled with examples of this kind, and so numerous and familiar are they that none of them need be cited.

When there is an exception to the remarks which have been made, it deserves especial notice. When one appears on the stage of life, who occupies a large share of public attention, exerts a controlling influence in the affairs of men, and presents a life and character of illustrious virtue, his name, fame and example deserve the greatest prominence, and the loftiest tributes which those who survive him can pay to his worth. Especially may this be said of him who, entrusted with a nation's freedom, and holding in his power the destinies of a great people struggling for liberty, was faithful to the confidence reposed in him, and, having accomplished his noble work, left to his grateful countrymen, as a priceless legacy, a fame unsullied by the taint of public or private vices.

The greatest benefactor of the human race in modern times was GEORGE WASHINGTON. While living, he was preëminently distinguished as a statesman, a soldier and a patriot; and upon him as the leader of Freedom's forces in America, were the eyes of the whole civilized world riveted. He commanded by his purity of life, integrity of purpose and sound discretion, the love, esteem and admiration of his countrymen, and the respect of the lovers of constitutional liberty, throughout the world. We will not attempt to trace his career: it is the history first taught in the schools of the Republic, and almost all know it by heart.

It is a fact, well known probably to many of our readers, and established by incontrovertible testimony, that Washington was a Mason; that he loved and revered the Order, and placed upon record his favorable opinion of its usefulness. He was initiated in Fredericksburg Lodge, Va., on the first day of November, 1752, and his name still stands on the record, written in bold and legible characters by his own hand. We will quote but a single passage to show his opinion of the Institution after he had been a member nearly forty years. In 1791, in a written answer to an address from his Brethren of the Grand Lodge of Mass., he said: "Flattering as it may be to the human mind, and truly honorable as it is, to receive from our fellow citizens testimonials of approbation for exertions to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart are highly respected by a society whose *liberal principles are founded in the immutable laws of Truth and Justice.*"

Masonry has few names on her roll, known to the world, that the members of the Order can point to with as much pride as they can to that of George Washington. As he is honored and revered as a statesman and a patriot, does it not become us to honor and revere him as a Mason? It certainly does. Everything connected with his name should be dear to us; everything connected with his remains, inanimate though they be, should be regarded with reverence.

The bones of the Father of his Country repose upon the soil of his homestead at Mount Vernon, in Virginia. The place is worth little except from the fact that it contains such precious relics. The grounds have been suffered to show the hand of waste and decay, and were it not that they once belonged to George Washington, and now contain all that is mortal of that great man, they would possess no especial interest. As it is, they are not so much *valuable* as *sacred.* They should belong to the nation whose liberty he secured;

they should belong to the Republic which he brought into being. His relatives who own them, ought not to view them as an object of gain. But alas for humanity! the proprietor of the estate, who bears the honored and beloved name of Washington, possesses little of the spirit of the Father of his Country, and the national legislature has refused to possess itself of the estate, which—however cogent may be the reasons that have influenced it—has given, in the minds of many, a fresh evidence that republics are ungrateful. A step has been taken which bids fair to place Mount Vernon in the hands of those who will ever hold it as a sacred spot. On the 6th of April the title deeds of the estate were given by John A. Washington to the Ladies' Mount Vernon Association, in consideration of eighteen thousand dollars paid down, the balance, *one hundred and eighty-two thousand dollars*, to be paid in three instalments—in one, two and three years. It is expected that a great portion of this, if not the whole, will be raised by the Masonic Fraternity. The Craft in Virginia have taken the matter in hand with a zeal worthy the imitation of their Brethren elsewhere. But a small amount paid by each Mason in the country would be sufficient to effect the object.

We trust our readers will give the matter serious consideration, and that they will be willing to contribute their mites toward the accomplishment of the project in view. Indeed, we have so much faith in their willingness to aid in the purchase of Mount Vernon, and thus secure a permanent resting place for the remains of their departed Brother, the great and good Washington, that we deem it unnecessary to urge them on to the beneficent work. We shall from time to time speak of the progress of the undertaking, and keep the Fraternity advised respecting it. In the meantime, let them do all they can to promote the cause.

ON THE VANITY OF YOUTHFUL HOPES.

Selected.

In life's gay morn what vivid hues
Adorn the animating views,
    By flattering fancy drawn?
No storms with gloomy aspect rife,
To cloud the azure of the skies,
    No mists obscure the dawn.

With looks invariably gay,
Young expectation points the way
    To ever blissful shades,
Where odors scent the breath of morn,
Where roses bloom without a thorn,
    And music fills the glades.

Enraptured with the distant view,
Youth thinks its fictitious beauties true,
    And springs the prize to gain;
His grasp the gay illusion flies:
Experience thus the cheat descries,
    And proves his hopes were vain,

The path of life though flowers adorn,
Yet often will the rugged thorn
    Amidst the flowers arise;
Expect not then on earth to share
Enjoyment unalloyed by care,
    But seek it in the skies.

☞ "We never suffer any religious disputes in our Lodge, and, as Masons, we are members of the universal church, not narrowed to a sect. Whilst as Christians, we worship God through Christ Jesus, we believe that in every nation he that feareth God and worketh righteousness is accepted of Him. All Masons, therefore, whether Christians, Jews or Mahometans, who violate not the rule of right written by the Almighty upon the tablet of the heart, who fear him and work righteousness, we are to acknowledge as Brethren; and, though we take different roads, we are not to be angry with or persecute each other on that account."—*Extract from a Charge on the Festival of St. John.*

DEATH OF BRO. J. K. MITCHELL, M. D., GRAND MASTER OF PENNSYLVANIA.

It is seldom that we are called upon to record the death of those whom the Craft select to occupy the highest place known in Masonry—the most honorable position in the world. But Death spares not the distinguished or the honorable; the great and good, and the humble and wicked, fall alike before his breath. When an obscure individual falls by the wayside in the path of life, we heed it not, but when the mighty are laid low, it arrests our attention, and teaches us lessons of wisdom.

On the 3rd of April last, Dr. John K. Mitchell, Grand Master of Masons in Pennsylvania, died at his residence in Philadelphia, being nearly sixty years of age. He has been long and favorably known as a physician of learning and large practice, and held the position of Professor in the Philadelphia Medical College. He was initiated on the 15th of January, 1824, in Union Lodge No. 121, and four years after was elected Master. During his term of office he was a constant attendant, and is said never to have missed a meeting. He was elected Junior Grand Warden in 1851, and having held various intermediate stations, was in December last unanimously elected Grand Master.

As a man and a Mason, our departed Brother was respected and beloved. His intellect was of a high order; his mind was stored with valuable information; his views were liberal. He possessed a great heart, and charity was one of his chief virtues. Candor, integrity and firmness were his chief characteristics. These were eminently displayed by him in the anti-masonic excitement, when he stood proof against the waves of bigotry and fanaticism, proving himself worthy the illustrious name of "Mason."

We regret to learn that the family of the deceased desired his remains to be deposited in the earth without Masonic burial. It is when such men as Bro. Mitchell die, that the evergreen should be placed in their graves by sorrowing Brethren.

FAMILIAR COMMENTS ON ARCHITECTURE.

NO. X.

The origin of a distinct principle of Christian Architecture, may be said to have had its rise in the Norman, about the tenth century. This style is a modification of the Romanesque, adapted to the altered tastes and character of the Normans.

Preceding it in Britain was the Anglo-Saxon, also an adaptation of Romanesque, introduced from Germany into England, and regarding which but little is known with any degree of certainty; archeologists and antiquarians differing much about the character of their structures, but very small and solitary portions of edifices being left from which to form any definite theory or knowledge of the style. Much, however, may be conjectured within the bounds of probability, from a knowledge of the style which succeeded it, as well as from the remains which are still existing in some portions of the early Norman buildings. Little, however, can be said in praise of it, and in these necessarily limited comments, it can only receive a passing notice, and that, on account of it being a link in the connections of styles leading from those already treated upon, down to the Norman, the parent of Gothic Architecture, in which all that remains of the Anglo-Saxon is to be traced.

The chief characteristics appear to have been plain square piers, with small round arches over doors and windows; or an arch formed of two slabs of stone sloping toward and meeting each other, forming an angle over the opening. Sometimes the openings have straight lintels over them, or compound arches with pilasters, or an almost shapeless baluster between them; seldom any approach to a capital or base, and when any are used, they are of the rudest form. The masonry is of the most primitive character, and in many instances is piled up without any regard to the proper principles of construction. Many of the circular arches are composed of brick, as also the piers, having in some instances a single or double splay on the corners.

Like the examples of Irish churches of the same period, their religious edifices are mostly very small, and were in every respect very inferior to their cotemporaries in all that is worthy of study or comment in Architecture. Their mode of decoration was both rude and unprincipled, and appears not to have had its origin from any motives of utility or necessity, but merely from a desire for vanity. The chief decoration used in the plain walls is the pilaster strips on the corners, having but a very light projection. They are narrow, and intersected by horizontal strips mostly at each joint; clearly imitative of wooden construction, and something like what is known among builders of the present day, as long and short work.

The most remarkable feature of this style, and the only one deserving any commendation, are their towers, of which three or four examples still remain. The square tower of Anglo-Saxon Architecture, rears its hard and strongly marked outline against an evening sky, with an effect of rude and barbaric grandeur; no buttresses to graduate and taper it away from a sturdy base up its narrowing height, but starting up, with its square sharp development, marked with the rude detail and attempt at decoration belonging to the period, it gives an impression that they were erected under stronger feelings of reverence than usually were associated with church building. The manner of finishing these towers, whether by flat, gabled or hipped roofs, is not known, as but one example is left having a covering, and from its appearance, must in all probability have been tampered with, and therefore cannot be instrumental in leading to a correct result.

It is very unfortunate that so little remains of this style of Architecture, and that the general and domestic history of an era extending over a period of time greater than the duration of Gothic Architecture, should be expressed within the limits of a few rude and unsightly ruins, whose very rudeness seems to have been the means of saving them from destruction. It is, however, plainly evident that the style is an imitation of wooden structures, in a more durable material, and deriving its characteristic features from the German expression of the Romanesque.

The Romanesque of Northern France and England, more generally known as Norman Architecture, is wrapt with many associations that have charms to the student of Architecture, Archeology, and Antiquity. Here there are ample materials to work upon, many fine examples existing in a good state of preservation at the present day. The type of the Norman church is its form—always cruciform, with a short massive tower rising above the intersection. The towers are always low, except in one or two instances in France, which exhibit lofty towers surrounded by ornamental arcades, in stories over each other; but these are exceptions and not characteristics. The towers are usually gabled, or have low conical roofs over them, and surrounded by an embattled parapet. In some cases the walls do not rise above the ridge of the roof, but the majority of existing examples are one or two stories higher, and are invariably square.

Another feature original in the Norman style, is the sectional form of the arches; the rectangular outline is broken up, and over all principal openings the arches are deeply moulded, and are rich in every variety of form of which the style is so susceptible.

The western fronts of the Norman churches are always gabled, and however small or otherwise plain the edifice may be, it invariably commands a doorway of great richness and beauty: pilasters on the corners of the walls, an arcade above the doorway, either with single or intersecting ornamental arches, pierced for windows where necessary: the gable left plain or pierced, as may be required; and in large churches this front is usually flanked by towers, but in smaller edifices the angles are finished by the pilasters. The other elevations are usually plain, having the arcades divided by wide pilasters running up the walls, every existing example showing how much more study and labor were devoted to the west fronts. The chancel usually terminates without an apse, although in some instances they are added, and even examples of apses, or series of them, on all the fronts are to be found. Many fine specimens of plain gable ends with a triplet window, having all the openings of the same height, exist in a good state of preservation.

The plans of these churches usually show the chancel very much elongated, giving the interiors a much heightened and better effect, but on the exteriors it is almost a deformity, especially where the towers are very low. In the interior arrangements the clerestory is usually found; in large buildings also, the naves and transepts are mostly furnished with aisles, but there does not appear to have been any very general rule adopted in this respect. This may probably be attributed to the time, and the disadvantages under which many of them were built; numbers commenced in England immediately after the Norman conquest, when the country was yet in but a half subdued state; and this will account for the reason why some very inferior examples are found in many prominent places, as they would certainly be the first that were constructed after the conquest. In the largest and best churches, the leading interior features of the cathedral are carried out, namely, the arcade, triforium, and clerestory. In the management of the details of their arcades, great latitude is exercised in all its parts, and every variety of form and proportion is used in the columns, from the plain square pier, (which, however, is very rare,) to the circular column, with its grotesque capital. Sometimes the arcades are single, in others, in tiers or stories over each other; and it is worthy of remark, that no feature that has been produced in Architecture can surpass in effect the impression created by the stories of arcades in the naves of the larger Norman cathedrals. The column does not seem to have been treated by their architects with any reference to certain proportions, but more as a cylindrical pier, adapted to the superincumbent weight, as well as to the character of its own material, and the effect to be produced. They certainly have no approach to classical proportions, and are treated for themselves alone, aside from every other consideration.

The windows are found as various in form as the columns. In proportion to the buildings they are generally too small; either long and narrow, or short and wide, and very seldom attaining to a size which renders them ornamental features. The jambs are splayed on both sides, the larger splay being on the inside. In the belfries of the towers the double window under one arch, with a column for the mullion, is very frequently found, as also in the triforiums. There are some, but very few, examples of circular windows, usually small and quite plain.

The vaulted roof appears to have been a characteristic of Norman Architecture, at least in large churches; in early specimens the groins are finished quite plain, without ribs. but the later styles afford examples of very rich moulding. Many smaller buildings have timber roofs, which, although not in existence now, is apparent from the ruins, showing no provision for stone vaulting. The tower in some cases is left open up to its roof, crowning the transept with majestic effect. but where belfries are introduced, the internal beauty of the lofty finish is quite lost.

There is no portion of these buildings upon which so much study and labor have been spent, as upon the doorways. They are always of a most sumptuous character, and appear to have been preserved with great good fortune, where often all other parts have gone to ruin and decay. A cluster of shafts usually occupies the jamb up to the springing line, which recedes in the thickness of the wall, narrowing toward the door. The arch mouldings are always exceedingly rich, and decorated with all the ornaments by which the style is characterized. In some cases the jambs are moulded the same as the arch, and continued uninterruptedly down to the sill.

The general exterior enrichment and decoration of these edifices consist of the arcade, in tiers divided by strings, or resting on each other; the angles flanked by pilasters, and the sides divided by them into panels, which are filled up with these ornamental arcades. Shafts and columns are also used in all imaginable forms and proportions, to carry the arches of the decorative features, usually finishing with a square block abacus, moulded into the string course. The carving is generally rude—the devices common-place; yet, taken collectively, with the other ornamental features, it has a good effect.

There is much in this style to invest us with feelings of love and respect for it. It is a bold conception, even as an offshoot from the Romanesque, and among all adaptations which retain so much of the original, there are none which command the warm affections of a christian people to so great and deserved an extent as the Norman.

ARCHITECT.

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For The Ashlar.

"GOD TEMPERS THE WIND TO THE SHORN LAMB."

Dear Sir:—A few months ago I observed in a Masonic publication an inquiry as to the origin of the oft-quoted passage, "God tempers the wind to the shorn lamb." It has usually been considered a biblical extract, but upon searching, no one has ever been able to find it within the lids of the Bible. Did it not originate with Laurence Sterne? In his "Sentimental Journey," where he the second time meets with the crazed Maria of Monlines, she recounts to him the history of her peregrinations since they last met; among them she said, "she had travelled over all Lombardy without money, and through the flinty roads of Savoy without shoes; how she had borne it, and how she had got supported, she could not tell, but God tempers the wind to the shorn lamb, said Maria." As there is nothing to indicate its having been a quotation at that time and as *he* was one who would not appropriate the sentiments or expression of another without crediting, we may safely conclude it to have been original with him.

You may perhaps be unwilling to print in THE ASHLAR a communication not authorized by a Mason, but circumstances over which I had no control numbered me among the proscribed. It should be a partial passport to your favor, to know, that had I been a man, I would have been a Mason, provided I had "been weighed in the balance and not found wanting." Being unalterably a woman, I can only add my sincere desire for the prosperity of the Institution, and a whispered prayer that God's blessing will ever attend (as it will) the *worthy* Brethren of the "Mystic tie," for to be a *perfect* Mason, is to be a *perfect* man.

GRAND LODGE OF LOUISIANA.

THE Grand Lodge of Louisiana held its forty-sixth Annual Communication in February last. About one hundred and twenty-five Lodges were represented. The address of the Grand Master, Wm. M. Perkins, is one of more than ordinary interest. He approves of the representative system recommended by the Grand Lodge of New York.

REBELLION.

During the year, the following Lodges filed official notice of their *withdrawal* from the Grand Lodge, though none of them have returned their Charters:

ST. ANDREW, (late Disciples of the Masonic Senate,) No. 5;
PERSEVERANCE, No. 4;
POLAR STAR, No. 1.

In the previous year, the Lodge FOYER MACONNIQUE, No. 44, pursued a similar course. The reason given for this is that the Grand Lodge is arbitrary, and prescribes forms in conflict with the Scotch Rite. "Claiming existence," says the address, "as a Supreme Council of the thirty-third and last degree of the Ancient and Accepted Rite, now familiarly known as the Scottish Rite, though repudiated by the governing authorities of that rite in the United States, and not recognized by any organization whatever out of New Orleans, so far as I am informed, they are attempting to establish Lodges of Symbolic Masonry here. They commenced with the expelled members of FOYER MACONNIQUE LODGE No. 44, and secured the coöperation and assistance of deserters from our ranks, perhaps. I ought to call them, as I might with greater propriety, traitors in our camp, inasmuch as, whilst members of our regular Lodges, mixing in our assemblies, and participating in our labors, they were secretly assisting in the organization of Lodges in direct conflict with our Constitution and a general Masonic regulation well understood."

Of course the action of those who thus withdrew, and set the authority of the Grand Lodge at defiance, is nothing but rank rebellion.

A charter was granted to the members of the Polar Star Lodge, who remained faithful, and they elected officers who were installed during the session of the Grand Lodge.

OFFICERS FOR THE ENSUING YEAR.

Amos Adams, G. M.; Samuel Todd, D. G. M.; S. O. Scruggs, S. G. W.; A. J. Norwood, J. G. W.; Stephen C. Michell, G. T.; Samuel G. Risk, G. S.; Rev. C. S. Hedges, W. G. C.; Julius Aroni, W. S. G. D.; S. P. Solomon, W. J. G. D.; W. C. Driver, W. G. M.; Hy. Regenburg, W. G. S. B.; F. M. Goodrich, W. G. P.; L. R. Curtis, Emmet D. Craig, Bruno De Lucas and B. da Silva, W. G. S.; Joseph Chellet, W. G. T.

An address was delivered by Bro. Albert Pike. A large number of cases were before the Committee on Grievances. We regret to see so many causes of complaint among the Craft in this jurisdiction. Its interests, however, are in judicious hands.

POWERS OF A DEPUTY GRAND MASTER.

A DIFFERENCE of opinion has existed as to the powers of the officer bearing the title of Deputy Grand Master, as is manifested by the usages in different jurisdictions. This subject is now exciting a good deal of attention in New York. A short time since, the Deputy Grand Master of that State, for cause which appeared sufficient to him, arrested the charter of Adelphic Lodge No. 348, in the city of New York, where he resided. The members immediately sent a delegation to the Grand Master, who lives in Penn Yan, petitioning him to restore the Lodge to its proper functions; upon which he issued his edict, ordering his Deputy not only to restore the books, &c., to the proper officers, but "to respond within four days to him on the matter of complaint contained in the appeal of the other members of Adelphic Lodge against him." If we understand the facts rightly, and we think no one can fail to do so, the action of the Deputy Grand Master was, in our opinion, certainly very questionable, unless he derived explicit authority from the Grand Lodge of his jurisdiction.

In a late number of the *Mirror and Keystone* we find this question ably discussed by Bro. Tisdall. We take the following extract from his article:

"At the annual communicatiom in June last, the powers of the D. G. Master were defined by the Grand Lodge, to be neither more, nor less, than are contained in the book of printed Constitutions. *Section* 41 provides that, 'In the case of the death, *absence* or inability of the Grand Master, or a vacancy in his office, the Deputy Grand Master, Senior G. Warden and Junior G. Warden, will in succession succeed to his prerogatives and duties for all purposes.' *Sec.* 16 gives him the power to organize a Lodge, by granting his Dispensation, equally with the Grand Master. *Sec.* 19, the power to suspend a Lodge, upon *proper cause* shown, which suspension shall not extend beyond the next annual communication; and *Sec.* 22, the power of enabling a Lodge to confer degrees on more than five candidates at the same time, and to lessen the prescribed time for conferring the *third* degree by his dispensation. These are *all* the executive powers granted him, and unless acting under special authority *deputed* to him by the Grand Master, he has none whatever; for *Section* 10 expressly declares, 'All the executive powers of a Grand Lodge, when not in session, are reposed in its Grand Master;' meaning, of course, those permitted to be performed by the *Deputy, as well as others not granted to the latter officer, and for those permitted* to be executed by the D. G. Master, he is responsible to the Grand Master, as he was made in the case of the Adelphic Lodge suspension, &c.

The claims of the D. G. Master's powers and prerogatives, as has been by some advanced, would, if tenable, make him in the city of New York, its absolute and supreme head, and solely for the reason, that the Grand Master was a resident of another portion of the State. A residence in Penn Yan, in the interior of the State of New York, would by their construction of the meaning of the word *absence* in section 41, be sufficient to authorize the D. G. Master to 'succeed to his prerogatives and duties for all purposes,' in the city of New York. This is, in our opinion, a false and untenable construction of the meaning of the word. In pursuing this subject, the first inquiry would be, 'What are the powers of the D. G. Master other than those specifically named in the laws of the Grand Lodge of New York?' The words of the Constitution are, 'in case of the death, *absence* or inability of the Grand Master,' he shall succeed to his perogatives and perform his duties; and it is therefore essential to determine what is the meaning of the word '*absence*.' The word is capable of several constructions, as, 1st, Absence from the place where any official act is to be performed; 2nd, Absence from some place supposed to be connected with the official position of Grand Master; 3rd, Absence from his official jurisdiction, which are the limits of the State. We shall briefly examine each of these constructions. As to the first—if the *absence* referred to in section 41 means absence from the place where any act is to be performed, then in most cases there will be no one who can execute the powers of the Grand Master; for the provision disabling the Grand Master in case of absence, also disables any other officer who is to represent him on the same ground.

To illustrate—suppose some Masonic act, as the conferring the *third* degree within the prescribed period, and for which a dispensation is required, is about to be performed in a Lodge at Albany, where neither the Grand Master, the D. G. Master, or either Grand Warden resides, then all being absent, they are all disabled, and no one can perform the act. For it would be absurd to say, that (the rule being uniform) the objection of absence can apply to one officer and not to another. We hold it then obvious, that the first mode of construction referred to, is not the true interpretation of the word absence in section 41, and we would add here, that, when the law provides that in the absence of one officer, another is to perform his duty during that absence, the former is incapacitated. The second construction that may be put on the word *absence* is, absence from some place supposed to be connected with the official position of Grand Master. This construction is predicated upon the assumption, that the Grand Master is required to reside at some particular place. We look in vain either to the Ancient Constitutions, or the regulations of the Grand Lodge of New York for any such requisition. The office of Grand Master of Masons is a personal trust and confidence; it attaches to the individual, not to his location or place of residence. And the opinion, that whenever he is absent from a particular location, he ceases to be Grand Master, and is partially deprived of his powers and duties, is at war with all Masonic usage and precedent. For if absence in section 41 of the Constitution, means absence from New York City, (where, if the Grand Master be chosen from another section of the State, the D. G. Master must reside,) the Deputy succeeds to the place of the Grand Master; and, as when the latter is present, no one can exercise his powers, so when the D. G. Master succeeds to the authority, he has it as amply as the Grand Master had it, and no other can exercise it. To contend otherwise, would not only set aside the express words of the *section*, but would also establish the anomaly of two Grand Masters, with plenary powers, existing in one jurisdiction at one and the same time; which we presume even those who claim that the D. G. Master is supreme within ten miles of the New York City Hall, will not directly contend for. The third construction to be placed on the word *absence*, is absence from the jurisdiction, or from the State; and this we hold to be the true and reasonable meaning of the word. The Grand Master when he is installed, is proclaimed as the Grand Master of Masons in the State of New York—not over a part of the State, but over the whole State, and over all the Masons in the State. His jurisdiction is over every part and portion of the State. Wherever he goes within the State, his authority abides with him. As he is Grand Master over the whole State, he is not out of place in any part of the State. He loses no dignity or authority by being in one part of his jurisdiction instead of being in another part of it."

THE APPROBATION OF OLD MASONS.

SINCE we have been publishing THE ASHLAR, the favor with which our work has been received by Brethren who have grown grey in Masonry, and been numbered among its members for many years, has been particularly pleasing to us. We have received many communications from them, expressing their approbation, and speaking words of encouragement. Especially have they commended our conservative course, and our efforts to keep out new tests and crush spurious degrees. It may not be inappropriate to select for publication, from the number of communications alluded to, the following from one whom we only know by reputation as a zealous and worthy member of the mystic tie:

EAST SAGINAW, MARCH 18, 1858.

BROTHER WESTON,—

Inclosed you will find two dollars. If I had had the money to have paid up, I should have stopped this volume. Not because it did not please me, but because it was such hard times to raise money. No, no, my friend, I think THE ASHLAR to be the best Masonic publication I ever knew, and it would have been quite a privation to have done without it. It is not only very beautiful of itself, but it possesses intrinsic value. You may, if you please, allow me to be somewhat of a judge, as I have been a Master Mason more than fifty years, and a Royal Arch more than forty years. Not that I would presume to boast of my honors, but that I have seen something of the ups and downs, and then ups again, of that glorious Institution.

Yours, fraternally, A. J. HAYDEN.

MASONIC JURISPRUDENCE—QUERIES AND REPLIES.

BRO. AND COMP. WESTON:

Can a Lodge or Chapter refuse to deliver up its charter when demanded by the Grand Master or Grand High Priest?

ANS. It cannot; it has no discretion in the matter. Be the Grand officer right or wrong, the subordinate body must comply with his demand for the charter.

ALLYN WESTON, ESQ.—DEAR SIR AND BRO.: Can a Lodge ballot in the first or second degree for candidates?

ANS. It cannot. All business should be transacted when the Lodge is opened on the third degree. A resolution of the Grand Lodge of Illinois says:

> *Resolved*, That the Grand Lodge of Illinois would recommend to the Lodges under her jurisdiction, to do all their business in a Lodge of Master Masons, except conferring the first and second degrees.

EDITOR OF THE ASHLAR:

Suppose the *hour* of the regular communications of a Lodge are fixed by the by-laws, or that a Lodge closes a communication to meet at its next regular communication, at a specified hour. Can the W. M. call the Lodge together on the day of the election of officers at an earlier hour than the one specified, and proceed to the election of officers? Please to answer through THE ASHLAR.

ANS. The election of officers must take place at a regular or stated communication, unless by dispensation of the Grand Master or authority of the Grand Lodge to the contrary. If the Master *calls* the Lodge together, it is not a regular communication, but a *special* or *called* meeting. The election in such a case would be illegal and void.

BRO. WESTON: Please to inform us, through THE ASHLAR, whether a Lodge can move from one part of the town to another without the consent of the Grand Lodge, or that of the Grand Master.

ANS. It can. The question of removal can be decided by the Lodge.

LAYING CORNER STONES.

[Extract from an Address on the occasion of laying the Corner Stone of the new Custom House, Wheeling, Va., Sept. 17, 1856, by Bro. JAMES D. MCCABE, D. D.]

BUT why of all the Benevolent associations of the day, are you, Brethren of the Masonic Fraternity, called upon to take precedence in the interesting ceremony? Is it because of the antiquity of your venerable Order?—this might be a reason, but not THE REASON. Is it because you have numbered in your roll of mighty dead, the sages who planned, and the heroes who won, the liberties of this fair land—names that have illustrated the brightest pages of our country's history? This might in the public estimation be a *sufficient reason*, but it is not the true one! It is because to Masonry appertains the *exclusive prescriptive right to perform such service*. It is hers by inheritance! Masonic practice originated the custom, and has perpetuated it; it grew out of the very nature of the Masonic organization, and is *symbolically* illustrative of the *whole* system of Masonic teaching and work. No one can respect more highly than I do, the various Benevolent Orders to which the last half century has given birth. But candor compels me to say, that the performance of such an office by any one of them, is incongruous with the whole spirit of its organization. It illustrates nothing, and becomes a mere idle and unmeaning ceremony.

The *exclusive right* of the Fraternity to lay the first stone of every building—a right unquestioned until within comparatively modern times—is found in the *fact* of its ancient *operative* character. It was the sole repository of all the knowledge and science required for such work. Its Lodges furnished architects to the whole world. Its purely *speculative* character, is a self-induced *form* of its modern manifestation.

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From the period of the Temple we catch, occasionally, glimpses of the Masonic organization until we arrive at the middle ages, when we find it developed in the fraternity of Builders. In England its history is confused and indistinct, until the 6th century; thence onward, we follow it in its labors in the erection of the old cathedrals of Canterbury, of Rochester, Old St. Paul's, London, Westminster Abbey, and other buildings of note. We can trace a succession of Grand Masters from the days of Alfred the Great. From that sovereign to Henry VII, the office was filled by no less than seven Bishops, three Archbishops, one Cardinal and six Kings. But I will not weary your patience by historical prolixity.

When the condition of society, under the kindly nurture of religion and protection of salutary laws, rendered it no longer necessary to cultivate operative Masonry under the safeguards of the secret principle, the Fraternity laid aside that vocation, and assumed a speculative character, preserving the memory of its ancient form by converting the tools and implements it had formerly wielded, into symbols of wise and serious truth, and thus through a succession of years has been preserved its excellent tenets.

Among other ancient customs which it preserved, was the authority to lay the first stone of every public building, and thus, by a speculative ceremony, preserve the remembrance of its ancient operative office.

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In her speculative character also, Masonry claims the office she has this day performed. It is congruous with her whole system of symbolic teaching. The ceremonies of the day, the entire process of erection, until the *top stone* is carried up, is a physical symbol of the work. Masonry seeks to perform morally and intellectually. This has been her high function, at all times and seasons; like the coral insect, she has toiled on patiently and quietly, amid the gibes and sneers of enemies. She has braved the storms of centuries. She has bared her *brow* and her *bosom* to the lightning and the tempest, and stood unscathed and beautiful amid the moral and political earthquakes, that have shivered and cast down shrines and altars, and temples and thrones. To-day, as an indestructible relic of the past, with eye undimmed and natural force unabated, she stands among us as pure and as beautiful as when her Solomon and her Hiram laid the first stone of Moriah's Temple.

A NEW DISCOVERY OF A MASONIC SECRET.

A Paris correspondent of one of the New York papers, in a recent letter, says: "Why is it that the present century is so far inferior to the centuries of the dark ages in the harmony and sublimity of its architecture? For a long time it has been an opinion that the singular harmony which reigns in the proportions of the architectural monuments of that age was not the result of mere accident, and that there must have been some mathematical secret unknown to the present age. This secret, a German, Mr. Henzlemann, has found. It was a secret which belonged to antiquity as well as to the Greek and Roman epochs. It presided as well at the construction of Solomon's Temple as at the Parthenons of Rome and Athens. The discovery of Mr. Henzlemann was the result of study. With the plumb-line, square and compass, he travelled through Germany, Italy, France and England, measuring and calculating, and finding in all the structures of the different ages of the past the same harmonious lines. He has demonstrated beyond contradiction, the co-relation of the Greek with the middle-age architecture. This secret, which was the property of brother Masons (Freemasons of the present day) from the time of the building of Solomon's Temple down to the fifteenth, perhaps even to the sixteenth, century, was at last lost by them, and the sublime art of architecture entered its age of decadence. The Greeks and Hebrews took great pains to keep this secret. Pythagoras in Greece, and Moses, David and Solomon among the Israelites, were of the number of its possessors. The Freemasons, who are the descendants of the Israelite Masons, were undoubtedly the heirs of the art of Hiram, the great architect, but unfortunately they have lost it. In the *Paralipomenes* we see David giving to his son the plans and descriptions which he had received from God, to raise to him a temple at Jerusalem; and in the proportions and forms indicated by the different books of the Bible, we can trace the elements of the harmonious system recognized by Mr. Henzlemann. The discovery of the German architect has excited so much interest in France that Mr. Lenoir, an architect of that city, has made a report on the subject to the Minister of Public Instruction and Worship. This gentleman not only approves of the discovery of Mr. Henzlemann, but he supports its truth and correctness with additional proofs."

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Grand Lodge of South Carolina.—We have received the proceedings of this body at several Communications, special and quarterly. After a careful perusal of them, we find little of general interest, except in the report of the Grand Secretary, Bro. A. G. Mackey, which reviews the proceedings of other Grand bodies, and contains much valuable information. We have not space in this number to publish extracts from it as we would like to do, but may refer to it again in our next. The constitution was so changed as to establish an Annual Communication, at which the election of officers will take place, and all the business appertaining to the general interests of the Craft will be transacted. The report is singularly lacking in statistics, and we learn incidentally from its pages, that there are sixty-five Lodges in the jurisdiction. Resolutions were adopted in favor of purchasing Mount Vernon. We give a portion of them:

Resolved, That the Grand Lodge will appropriate the sum of one hundred dollars, and that the subordinate Lodges in this jurisdiction are earnestly urged to coöperate in this praiseworthy design, and that for that purpose the Worshipful Master of every Lodge is requested to invite, at the regular Communication, in April, a subscription of one dollar from each of the members.

Resolved, That the Masters are requested to remit forthwith the amount so collected, to the Most Worshipful Grand Master, to be by him conveyed to the proper depository of the general fund for the purchase of Mount Vernon.

Resolved, That a Committee of Five Master Masons be appointed by the Grand Master to carry these resolutions into effect, and to address the subordinate Lodges on the subject.

WASHINGTON.*

Brave old Virginia—proud you well may be,
When you retrace that glorious dynasty
Of intellectual giants, who were known
As much the nation's children as your own—
Your brilliant jewels, aye, you gave them all,
Like Sparta's mother, at your country's call!
The Senate knew their eloquence and power,
And the red battle in its wildest hour,
No matter whence—to glory or the grave—
They shone conspicuous, bravest of the brave;
One o'er the bravest and the best bore sway—
Bright is his memory in our hearts to-day!
His bosom burned with patriotic fire—
Virginia's son became his country's sire;
And in those lofty claims we proudly vie,
He was our Brother of the Mystic Tie!

Ere mature manhood marked his youthful brow,
He sought our altar and he made his vow—
Upon the tessalated floor he trod,
Bended his knees and placed his trust in God!
Through all his great and glorious life he stood
A true, warm Brother, foremost e'er in good.
His ready word a testimony bore,
Ennobling e'er the apron that he wore;
And when he died, amid a nation's gloom,
His mourning Brethren bore him to the tomb!
Well may we honor his dear memory;
Ne'er lived a truer, greater man than he.
Well may we glory in the tie that binds
His name forever to Masonic minds;
Well may we deem he stands among us still—
His heaven-born virtues death can never kill.
The speaking statue we have blessed to-day,
To pristine dust may crumble and decay,
The *name* of WASHINGTON can never die
Till the last trump dissolve our mystic tie!

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* Extract from a Poem delivered by Bro. B. B. FRENCH, at the festivities closing the celebration of the dedication of the Washington Monument at Richmond, Va., in February last.

CURTAIN LECTURES.

From Punch.

CAUDLE HAS BEEN MADE A MASON.—MRS. CAUDLE INDIGNANT AND CURIOUS.

"Now Mr. Caudle—Mr. Caudle, I say: oh! you can't be asleep already, I know—Now, what I mean to say is this; there's no use, none at all, in our having any disturbance about the matter; but, at last my mind's made up, Mr. Caudle; I shall leave you. Either I know all you've been doing to-night, or to-morrow morning I quit the house. No, no; there's an end to the marriage state, I think—an end of all confidence between man and wife—if a husband's to have secrets and keep 'em all to himself. Pretty secrets they must be, when his own wife can't know 'em. Not fit for any decent person to know, I'm sure, if that's the case. Now, Caudle, don't let us quarrel; there's a good soul, tell me what's it all about? A pack of nonsense, I dare say; still—not that I care much about it—still, I *should* like to know. There's a dear. Eh? Oh, don't tell me there's nothing in it; I know better. I'm not a fool, Mr. Caudle; I know there's a good deal in it. Now, Caudle, just tell me a little bit of it. I'm sure I'd tell you anything. You know I would. Well!

"Caudle, you're enough to vex a saint! Now don't you think you're going to sleep, because you're not. Do you suppose I'd ever suffered you to go and be made a Mason if I didn't suppose I was to know the secret, too? Not that it's anything to know, I dare say; and that's why I'm determined to know it.

"But I know what it is; oh yes, there can be no doubt. The secret is, to ill-use poor women; to tyrannize over 'em; to make 'em your slaves; especially your wives. It must be something of the sort, or you wouldn't be ashamed to have it known. What's right and proper never need be done in secret. It's an insult to a woman for a man to be a Freemason, and let his wife know nothing of it. But, poor soul! she's sure to know it somehow—for nice husbands they all make. Yes, yes; a part of the secret is to think better of all the world than their own wives and families. I'm sure men have quite enough to care for—that is, if they act properly—to care for them they have at home. They can't have much care to spare for the world besides.

"And I suppose they call you *Brother* Caudle? A pretty brother indeed! Going and dressing yourself up in an apron like a turnpike man—for that's what you look like. And I should like to know what the apron's for? There must be something in it not very respectable, I'm sure. Well I only wish I was Queen for a day or two. I'd put an end to Freemasonry, and such trumpery, I know.

"Now, come, Caudle, don't let's quarrel. Eh? You're not in pain, dear? What's it all about? What are you lying laughing there at. But I'm a fool to trouble my head about you.

"And you're not going to let me know the secret, eh? You mean to say,—you're not? Now, Caudle, you know it's a hard matter to put me in a passion—not that I care anything about the secret itself: no, I wouldn't give a button to know it, for it's all nonsense, I'm sure. It isn't the secret I care about: it's the slight, Mr. Caudle; it's the studied insult a man pays to his wife, when he thinks of going through the world keeping something to himself which he won't let her know. Man and wife one, indeed! I should like to know how that can be, when a man's a Mason—when he keeps a secret that sets him and his wife apart? Ha, you men make the laws, and so you take good care to have all the best of 'em to yourselves; otherwise a poor woman ought to be allowed a divorce when a man becomes a Mason—when he's got a sort of corner-cupboard in his heart—a secret place in his mind—that his poor wife isn't allowed to rummage!

"Caudle, you shan't close your eyes for a week—no, you shan't—unless you tell me some of it. Come, there's a good creature; there's a love. I'm sure, Caudle, I wouldn't refuse you anything—and you know it, or ought to know it by this time. I only wish I had a secret! To whom should

I think of confiding it, but to my dear husband? I should be miserable to keep it to myself, and you know it. Now, Caudle!

"Was there ever such a man? A man, indeed! A brute! —yes, Mr. Caudle, an unfeeling, brutal creature, when you might oblige me, and you won't. I'm sure I don't object to your being a Mason; not at all, Caudle; I dare say it's a very good thing; it's only your making a secret of it, that vexes me. But you'll tell me—you'll tell your own Margaret? You won't! You 're a wretch, Mr. Caudle.

"But I know why: oh yes, I can tell. The fact is, you're ashamed to let me know what a fool they've been making of you. That's it. You, at your time of life—the father of a family. I should be ashamed of myself, Caudle.

"And I suppose you'll be going to what you call your Lodge every night, now. Lodge, indeed! Pretty place it must be where they don't admit women. Nice goings on, I dare say. Then you call one another brethren. Brethren! I'm sure you had relations enough; you didn't want any more.

"But I know what all this Masonry's about. Its only an excuse to get away from your wives and families, that you may feast and drink together, that's all. That's the secret. And to abuse women,—as if they were inferior animals, and not to be trusted. That's the secret; and nothing else.

"Now, Caudle, don't lets quarrel. Yes, I know you're in pain. Still, Caudle, my love; Caudle! Dearest, I say! Caudle! Caud—"

"I recollect nothing more," says Caudle, "for here, thank Providence! I fell asleep.

"BROTHER" CAUDLE HAS BEEN TO A MASONIC CHARITABLE DINNER. MRS. CAUDLE HAS HIDDEN THE "BROTHER'S" CHECK-BOOK.

"But all I say is this: I only wish I'd been born a man. What do you say? *You wish I had?* Mr. Caudle, I'll not lie quiet in my own bed to be insulted. Oh, yes, you *did* mean to insult me. I know what you mean. You mean if I *had* been born a man you'd never have married me. That's a pretty sentiment, I think; and after the wife I've been to you. And now I suppose you'll be going to public dinners every day? It's no use your telling me you've only been to one before; that's nothing to do with it—nothing at all. I knew what it would come to when you were made a Mason: when you were once a 'brother,' as you call yourself, I knew where the husband and father would be;—I'm sure, Caudle, and though I'm your own wife, I grieve to say it—I'm sure you haven't so much heart, that you have any to spare for people out of doors. Indeed, I should like to see the man who has! No, no, Caudle; I'm by no means a selfish woman—quite the contrary; I love my fellow-creatures as a wife and mother of a family, who has only to look to her own husband and children, ought to love 'em.

"A 'brother,' indeed! What would you say if I was to go and be made a 'sister?' Why, I know very well—the house wouldn't hold you.

"*Where's your watch?* How should I know where your watch is? You ought to know. But to be sure, people who go to public dinners never know where anything is when they come home. You've lost it, no doubt; and 'twill serve you right if you have. If it should be gone—and nothing's more likely—I wonder if any of your 'brothers' will give you another. Catch 'em doing it.

"*You must find your watch?* And you'll get up for it? Nonsense—don't be foolish—lie still. Your watch is on the mantel-piece. Ha! isn't it a good thing for you, you've somebody to take care of it?

"What do you say? *I'm a dear creature?* Very dear, indeed, you think me, I dare say. But the fact is, you don't know what you're talking about, to-night. I'm a fool to open my lips to you, but I can't help it.

"*Where's your watch?* Haven't I told you, on the mantel-piece? *All right, indeed?* Pretty conduct you men call all right. There now, hold your tongue, Mr. Caudle, and go to sleep; I'm sure 'tis the best thing you can do to-night. You'll be able to listen to reason to-morrow morning; now, it's all thrown away upon you.

"*Where's your check-book?* Never mind your check-book. I took care of that. *What business had I to take it out of your pocket?* Every business. No, no. If you choose to go to public dinners, why—as I'm only your wife—I can't help it. But I know what fools men are made of there; and if I know it, you'll never take your check-book again with you. What! Didn't I see your name down last year for ten pounds? 'Job Caudle, Esq., £10.' It looked very well in the newspapers, of course: and you thought yourself a somebody, when they knocked the tavern tables; but I only wish I'd been there—yes, I only wish I'd been in the gallery. If I wouldn't have told a piece of my mind, I'm not alive. Ten pounds, indeed! And the world thinks you a very fine person for it. I only wish I could bring the world here, and show 'em what's wanted at home. I think the world would alter their mind then; yes—a little.

"What do you say? *A wife has no right to pick a husband's pocket?* A pretty husband you are, to talk in that way. Never mind: you can't prosecute her for it—or I've no doubt you would; none at all. Some men would do anything. What? *You've a bit of a headache?* I hope you have—and a good bit, too. You've been to the right place for it. No—I won't hold my tongue. It's all very well for you men to go to taverns—and talk—and toast—and hurrah—and—I wonder you're not all ashamed of yourselves to drink the Queen's health with all the honors, I believe you call it—yes, pretty honors you pay to the sex—I say, I wonder you're not ashamed to drink that blessed creature's health, when you've only to think how you use your own wives at home. But the hypocrites that the men are—oh!

"*Where's your watch?* Haven't I told you? It's under your pillow. *It's all right?* Yes; a great deal you know of what's right just now. Ha! was there ever any poor soul used as I am! *I'm a dear creature?* Pah! Mr. Caudle, I've only to say, I'm tired of your conduct—quite tired, and don't care how soon there's an end to it.

"*Why did I take your check-book?* I've told you—to save you from ruin, Mr. Caudle. *You're not going to be ruined?* Ha! you don't know anything when you are out! I know what they do at those public dinners—charities, they call 'em; pretty charities. Charity, I believe, always dines at home. I know what they do; the whole system's a trick. No: *I'm not a stony-hearted creature;* and you ought to be ashamed to say so of your wife and the mother of your children,—but you'll not make me cry to-night, I can tell you—I was going to say that—oh! you're such an aggravating man, I don't know what I was going to say!

"*Thank heaven?* What for? I don't see that there's anything to thank heaven about! I was going to say, I know the trick of public dinners. They get a lord, or a duke, if they can catch him—anything to make people say they have dined with nobility, that's it—yes, they get one of these people with a star perhaps in his coat, to take the chair—and to talk all sorts of sugar-plum things about charity—and to make foolish men, with wine in 'em, feel that they've no end of money; and then—shutting their eyes to their wives and families at home—all the while that their own faces are red and flushed like poppies, and they think to-morrow will never come—then they get 'em to put hand to paper. Then they make 'em pull out their checks. But I took your book, Mr. Caudle—you couldn't do it a second time. What are you laughing at? *Nothing?* It's no matter; I shall see in the paper to-morrow: for if you gave anything, you were too proud to hide it. I know *your* charity.

"*Where's your watch?* Haven't I told you fifty times where it is! In the pocket—over your head—of course! Can't you hear it tick? No: you can hear nothing to-night!

"And now, Mr. Caudle, I should like to know whose hat it is you've brought home? You went out with a beaver worth three and twenty shillings—the second time you've worn it

—and you bring home a thing that no Jew in his senses would give me five-pence for. I couldn't even get a pot of primroses—and you know I always turn your old hats into roots —not a pot of primroses for it. I'm certain of it now,—I've often thought it—but now I'm sure that some people dine out only to change their hats.

"*Where's your watch?* Caudle, you're bringing me to an early grave!"

We hope that Caudle was penitent for his conduct; indeed, there is, we think, evidence that he was so: for this is the only lecture to which he has appended no comment. The man had not the face to do it.

◆

GRAND LODGE OF NORTH CAROLINA.—The Annual Communication of this Grand Lodge was held at Raleigh, in December, 1857. There are in the jurisdiction nearly two hundred Lodges. Nearly all of them were represented. The chief feature of the report of the proceedings is the address of the Grand Master, which, though not long, is a very sound document. We make the following extracts:

"Sometimes two or more Lodges will spring up in a community under the propulsive effort of Masonic excitement, which is barely able to sustain one permanently. A system of proselyting next ensues, which ends, too often, by disgusting and driving off the observing portion of those whose accession would form valuable acquisitions to the Order, involving questions of perplexing difficulty as to which Lodge is entitled to a petitioner; unpleasant feelings are engendered among the brethren themselves, which are finally determined by the premature decay and extinction of the contestant Lodges. Another formidable injury from this spirit of rivalry is, the initiation of a class of men into the Fraternity, who bring, by their conduct, not only reproach upon themselves, but upas-like, inflict a withering blight upon the Order. The introduction, in any community, of one bad man into our inner temple, will bring more discredit upon Masonry than the high character and benevolent acts of a dozen upright and worthy men will counterbalance. * * * * * * We find, in this connection, another indication to which I would direct your attention. It is a sort of young Americanism that is becoming incorporated into the practical workings of subordinate Lodges, a method of making Masons according to the principles of manifest destiny, as well as a hastiness of Lodge procedure, as if it was necessary that everything should be controlled by the same laws which govern locomotion, through the influences of steam or the transmission of intelligence by the operations of the telegraph. This is wrong in theory and dangerous in practice. Masonry, it is true, in its practical application, is, to some extent, a progressive institution; its usages become modified to meet the customs and wants of the time. But to endeavor to incorporate into it any of the character and principles of modern institutions, not only detract from its beauty, but inflict a fatal wound upon its vitality. It is preëminently conservative in its character, has descended unimpaired by the revolutions of centuries, and old fogyish though its deriders may term it, yet the mirror is tarnished, and it is no longer Ancient Craft Masonry, whenever an innovation is incorporated. It knows no change, as regards her organic law, and this is so plainly elaborated in the ancient constitutions, as to admit of but few cases, even of doubtful construction."

The Board of Trustees of St. John's College made a report, stating that the building of the College had been completed, and cost *twenty-three thousand dollars*. The following officers were elected for the ensuing year: Alfred Martin, of Wilmington, G. M.; J. T. Alexander, Lincolnton, G. S. W.; J. M. Cox, Hertford, G. J. W.; C. W. D. Hutchinds, Raleigh, G. T.; William T. Bain, Raleigh, G. S. The Report of the Committee of F. C., is a dry affair. It does not allude to Illinois or Wisconsin, and says of Michigan, "The proceedings of this Grand Lodge are devoted principally to local considerations that do not require special notice at our hands."

WITHDRAWAL FROM MASONRY.

A Brother in Alabama stated to his Lodge that he wished to *entirely withdraw from Masonry*, as he had joined a church which forbid his belonging to any secret society. He had no ill feelings toward Masonry, and did not wish a *demit*, but wished to be considered as though he had never been initiated. The Worshipful Master of the Lodge addressed the Grand Master of Alabama, on the subject, who appears to have given a judicious reply. The Grand Master alludes to the matter in his address to the Grand Lodge, in the following language:

"I recommended the Lodge to grant him a demit, it being the only means of withdrawal known to our Institution; and to inform him that it was not in their power to change the past, or undo what had been already accomplished. There is no Masonic law forbidding his withdrawal from an active participation with his Brethren in Masonic duties, but no power could relieve him from his moral and personal obligation to perform them. And, indeed, it does seem, that anciently it was thought not to be consistent with the duty of a Mason to remain unaffiliated with some Lodge; for we find in the 'Old Charges,' Section III, 'of Lodges,' the last clause of the first sentence, these words: 'Every Brother ought to belong to one.' Owing, no doubt, to some yielding to the clamors of those who are not entitled to a better name than drones in our society, this old charge has, in that respect, been sadly neglected. There are many Masons within this State, who do not work at all, and yet claim the right to eat, which is contrary not only to the spirit and genius of Masonry, but to the precise words of the law, for it is written, 'He that will not work, neither shall he eat.'

"It is not, however, pretended that the case from Geneva Lodge, (which is not the only one, precisely similar, presented to me this year,) stands on the same ground with that of a common withdrawal. It occupies a far different position, and must be viewed from a different stand point. If the Brother who had connected himself with a church whose discipline forbade him to be a member of a secret society, felt that his conscience would not allow him to remain affiliated with the Lodge and a participant of its labors—if he believed that such an association was an impediment to him in his efforts to reach a happy home, after the toils of life are ended, 'where the wicked cease from trouble and the weary are at rest,' then it was his duty to withdraw, and we can only say, let him go in peace. Let him be informed that it was still obligatory upon him, to conduct himself in such a way as not to bring reproach upon us—that he was still required to obey the moral law, for having once freely consented thereto, what power on earth can absolve him from this duty. If there be any such power, where or when it has been maintained or advocated, I am unable to discover."

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Templarism in Illinois. — On the 27th day of October last, at a convention of the representatives of the several Commanderies at Chicago, a Grand Commandery for the State of Illinois was formed. We have just received the official report of the Convention. A Commandery of K. T.'s was opened in due form with the following officers: Sir Hosmer A. Johnson, as E. Com.; Clark B. Stebbins, Gen.; Reuben Taylor, Capt. Gen.; Robert H. Foss, Treas.; W. H. Turner, Rec.; H. L. Gaines, Sen. War.; B. F. Barry, Jun. War.; J. V. Z. Blaney, Stand. Bearer; C. R. Starkweather, Sword Bearer; E. J. Higgins, Sentinel; Thomas Shirley, P. C. Apollo Commandery No. 1.

The following named Sir Knights were present as members of the Convention: From Apollo Commandery No. 1—Sir Jas. V. Z. Blaney, John R. Case, Reuben Taylor, and Thos. Shirley, Past Commanders; H. A. Johnson, Com.; Chas. R. Starkweather, Gen.; Robt. H. Foss, Capt. Gen. From Belvidere Commandery No. 2—Sir Wm. H. Turner, Past Com.; Benjamin F. Barry, Proxy for Com.; Dewit C. Martin, Gen. From Peoria Commandery No. 3—Sir C. B. Stebbins, Past Com.; Henry L. Gaines, Com.; Thos. A. H. Smyth, Proxy for Capt. Gen.

The proper authority of Grand Master Wm. B. Hubbard for forming a Grand Commandery having been read, a constitution was adopted, and the following officers elected:

R. E.	Sir James V. Z. Blaney,	Grand Commander.
V. "	" Clark B. Stebbins,	Dep. Gr. Commander.

E. Sir	Benj. F. Barry,	Grand Generalissimo.
" "	Hosmer A. Johnson,	" Capt. Gen.
" "	Reuben Taylor,	" Prelate.
" "	Robert H. Foss,	" Treasurer.
" "	William H. Turner,	" Recorder.
" "	Henry L. Gaines,	" Sen. Warden.
" "	Dewit C. Martin,	" Jun. "
" "	James H. Miles,	Gr. Stand. Bearer *pro tem.*
" "	James E. Dalliba,	" Sword " "
" "	C. R. Starkweather,	" Warden.
" "	Ezra J. Higgins,	" Capt. of the Guard.

Presentation of a P. M. Jewel to Bro. J. W. Hunt.— A short time since, as we are pleased to learn, a beautiful Past Master's jewel was presented by Hiram Lodge No. 50, of Madison, Wisconsin, to John W. Hunt, M. D. A more worthy recipient could not be found. In his breast is the true Mason's heart. "The jewel weighed nearly three ounces of solid eighteen-carat gold, and is in the shape of a Past Master's emblem, being a compass opened on a quadrant, with a large gold sun in the centre, set with a brilliant amethyst—all richly embellished with appropriate engravings. On the back of the quadrant is the inscription, "*Hiram Lodge No.* 50, *F. & A. Masons, Madison, Wis., to Past Master John W. Hunt, A. D.* 1858." It was presented with an appropriate speech by Bro. P. M. Clark, to which Bro. Hunt replied in felicitous terms.

☞ We see it stated in the secular papers that Skandaugh, the Indian chief who was surgeon to Gen. Lafayette during the revolutionary war, is now living in Albany, N. Y., at the age of 106, as hale and hearty as most persons of 60, and bids fair to live many years longer. His recollections of the exploits of Lafayette are unimpaired. The Masonic Fraternity, of which he has been a member for more than 70 years, provide for him. The old Centenarian has two daughters living, one at Gibraltar, the other at Martinique, quite advanced in years.

The Grand Chapter of South Carolina.—This body met at Charleston, in February last. Ten Chapters were represented; and Comp. A. G. Mackey, G. H. P., presided. Charters were granted to the following Chapters U. D.: Hesperian, No. 17, at Abbeville; Signet, No. 18, at Newberry; and Keystone, No. 19, at Lancaster. By resolution, the right hand of fellowship was extended to the new Grand Chapter of Canada. A new work, by Comp. Mackey, (which is about to be published), entitled "The Book of the Chapter," was recommended, in high terms, as a *manual* for R. A. Masons. Resolutions were adopted, expressing the belief that the G. G. Chapter "is necessary to the prosperity and advancement of R. A. Masonry in the United States." Comp. A. G. Mackey was reëlected G. H. Priest, and Comp. Ebenezer Taylor, Grand Secretary.

◆

Masonry in Rhode Island.—There are in Rhode Island about twenty Lodges and one thousand affiliated Masons. We have received the official report of the proceedings of the Grand Lodge, for the year ending June 24th, 1857. They present few matters of interest to Brethren outside of the jurisdiction. We previously noticed the centennial celebration of St. John's Lodge, an account of which is given in the report. The Institution is in good hands in the little State of Rhode Island, and among the Brethren there are many wise and accomplished Masons.

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MASONIC ITEMS.

☞ Bro. Rob. Morris is preparing a "History of Masonry in Kentucky," under the express approbation of the Grand Lodge of that State. As the Grand Lodge archives have been twice devastated by fire, he is deficient in much material that he desires. He wishes to procure the proceedings of Kentucky for the years in which he is deficient. The following shows what he has: "All from Sept., 1800, to Oct., 1857, except 1815, 1816, 1818, 1820, 1821, 1824, 1825, 1826, 1827, 1828, 1829, 1830, 1831, 1832, 1833, 1834, 1835, 1836, 1837, 1838. Constitutions: 1808, 1818, 1847, 1850, 1853." Any Brother having the desired copies, would confer a favor by sending them to Bro. M. for his present labors.

☞ Masonry is rapidly progressing in Kansas, notwithstanding the political difficulties which exist there. This is a fresh evidence of the power and beneficence of the Institution.

Col. Santiago Flores.—A man bearing the foregoing name imposed himself on the Grand Lodge of Massachusetts in 1852 as the "Senior Grand Warden of the Grand Lodge of Peru." He turns out to be a grand humbug. There was no Grand Lodge in Peru at the time, and the fellow was not even a Colonel.

☞ Bro. Robert Davidson, *the first Mason made within the limits of Ohio*, died recently at Newark, in that State.

☞ It is reported by the secular papers that the Turkish Admiral now in this country is a Mason.

☞ A paper published in New Orleans called *The Delta*, claims Pierre Soulé as a member of the Supreme Council of 33rd, and an honorary member of the rebellious body, Polar Star Lodge No. 1.

DEATHS AND OBITUARIES.

At a special meeting of Unity Lodge No. 48, St. Charles, Kane county, Ill., held April 17, 1858, the following preamble and resolutions were unanimously adopted:

Whereas, In the events of Providence, the Grand Master of the universe hath suddenly called our Brother, Rolla French, from the labors of earth to those refreshments which are only found in that "Temple made without hands, high in the heavens;"

And, *Whereas*, our Brother has left behind a loved wife, and daughter of tender years, it is most meet that we here, in this earthly Lodge, of which our departed Brother was a consistent member, assemble, and as Brothers, express our sentiments of his Masonic virtues; therefore, by Unity Lodge No. 48, of Free and Accepted Masons, be it *Resolved*,

1st, That *inexorable Death* spares not even the most worthy, nor awaits the maturity of age. His coming is like the dread wing of the tempest; it was scarcely heard before he departed, bearing hence in his invisible yet terrible embrace, one of us, to the pale kingdom of the dead.

2nd, That in our departed Brother we have *realized* the highest Masonic virtues. Although not a *professed*, he was a *practical Christian*, when measured by that scriptural rule, "by their fruits ye shall know them." As a man, he was *honest;* as a friend, true and constant; as a husband, devoted; as a parent, solicitous and indulgent; as a citizen, respected and honored; as a Mason, he was a worthy example. Endeared to us all by his manly character, we will cherish his memory and emulate his virtues.

3rd, That to his relatives we but express our fraternal feelings when we say that we, too, have met with an irreparable loss, and with them mourn the death of a departed Brother; and to his wife and little one, our sister and protege, we would extend our sincere condolence in their sudden bereavement.

4th, That as a Lodge, we will attend his funeral; and as a tribute of respect to our Brother, we will wear the usual badge of mourning for thirty days.

5th, That the Master of this Lodge be requested to present a copy of these resolutions to the wife of the deceased, our Sister, and that a copy of the same be spread upon the records of this Lodge.

C. A. BROOKS, W. M.

GEO. A. DUNHAM, Sec'y.

Died, in Battle Creek, Calhoun county, Mich., on the 24th day of March, 1858, HOMER MARSH, aged 34 years. Bro. Marsh has filled the office of Secretary of Battle Creek Lodge No. 12; also that of Junior and Senior Wardens, and Master; and was also one of the charter members of Battle Creek Chapter No. 19, of R. A. Masons. He became a member of Battle Creek Lodge No. 12, in January, 1858.

At a Special Communication of Battle Creek Lodge No. 12, of F. and A. Masons, convened at their Lodge room, Saturday, March 27, A. D. 1858, the following resolutions were unanimously adopted by the Lodge:

Whereas, The Supreme Ruler of all events has been pleased in his all-wise providence to remove from among us Past Master Bro. Homer Marsh; therefore,

Resolved, That while we bow submissively to the affliction which deprives us of a worthy Brother, society of an exemplary man and citizen, and his family of a kind and devoted husband and father, we humbly implore the Giver of all good so to direct it for our welfare as to prepare us for an exchange of worlds, and companionship with the just.

Resolved, That we deeply sympathize with the family and relatives of our deceased Brother in this severe dispensation, and fervently pray that the God of mercy, in whom they trust, and who "chasteneth whom he loveth," may abundantly bless them with his cheering presence in this life, and that they may realize the hopes of the righteous in the life to come.

Resolved, That a copy of the foregoing resolutions be transmitted to the family of the deceased, and published in the journals of this village, and in The Ashlar.

Upper Alton, May 3, 1858.

At a called meeting of Madison Lodge No. 101, of A. F. Masons, the following preamble and resolutions were adopted, as a tribute of respect to our deceased Brother Douthit, and of condolence to his bereaved family:

Whereas, It has pleased the Almighty in his wisdom, to remove by death our beloved Brother, Jno. Douthit, W. M. of Madison Lodge No. 101, of A. F. Masons, thereby causing sorrow and lamentation in the bosom of his family, and sadness and gloom in the Lodge over which he presided; therefore,

Resolved, That in the death of Brother Jno. Douthit, Masonry has sustained a loss, and society has been deprived of a friend. We loved him for his attachment to the Order. As a man, he was honorable; trustworthy, as a Brother; affectionate as a husband, and humble as a Christian. As a Lodge, we feel the loss of a Master; as Masons, we lose a Brother.

Resolved, That this Lodge tender our heartfelt sympathies to the stricken widow and tender orphans of our deceased Brother; but as human sympathy is cold and dead at such an hour, we humbly and hopefully point you above, to the Great Dispenser of all our joys and sorrows, who, in his wisdom, has taken from us a Brother—from you, a Husband. But it is not for us to scrutinize the providence of God, "his ways are not our ways," but we may trust his promises when he says he will be a "father to the fatherless, and a husband to the widow."

Resolved, That we can offer no greater tribute to the memory of our departed Brother, than to exemplify the principles he so well loved in offering to our Sister, not only our sympathies, but our aid and succor in the hour of adversity and trial; and to the orphans, a home and protection, should adversity cross their path. And when again we meet in the "mystic circle" and miss the "light in the East," our minds will wander to the "loved ones at home," and our prayers shall ascend to the Great Architect of the Universe that we may all meet in the Grand Lodge above, where sorrow and parting are no more.

Resolved, That the members of this Lodge wear the usual badge of mourning thirty days, and that the papers in Alton, and THE ASHLAR at Chicago, be requested to publish the above.

CHARLES HAYS,
ORSON HEWITT, *Committee.*
JNO. T. DUFF,

JNO. T. DUFF, Sec'y.

Died, at Beloit, Wis., on Tuesday, April 20, Mr. HENRY KNILL, of enlargement of the heart.

Thus has passed away another upright, useful citizen. The loss will be deeply felt by a large and interesting family and a numerous circle of friends.

At a special communication of Morning Star Lodge No 10, of Free and Accepted Masons, held at their Hall in the city of Beloit, on Thursday morning, April 22nd, 1858, the following proceedings were had:

Whereas, It has pleased the Supreme Grand Master of the universe, whom we know to be too wise to err and too good to be unkind, to remove from among us, in the midst of paternal cares and usefulness, our beloved Brother and companion, Henry Knill, whose fidelity and integrity have ever been unflinching, and to whom death had no terror. Though gone from our midst, our memories will ever have in keeping his agreeable and affectionate manner, his kindly admonitions and counsels, and we will cherish his name, until, summoned by the same mandate, we shall be with him in the Grand Lodge above. Therefore,

Resolved, That in the death of Brother Knill the Fraternity has lost an upright and worthy member, his wife a kind and tender husband, his family a loving and indulgent father—humanity a friend, and the community a zealous and good citizen—one who regulated his life by the plumb-line of justice, and squared his actions by the square of morality and virtue.

Resolved, That we tender to the family and friends of our departed Brother, our warmest sympathies; and had we the ability to draw aside the curtain that hides the brighter and better world from our view, would point to him with admiration, as he stands arrayed in that bright robe which clothes the spirits of the blest in beauty fadeless and charming, and say, "let us meet him there;" and that we will so endeavor to practice those purely Masonic virtues, Faith, Hope and Charity, that when the summons of death comes, we may meet it as did our Brother—

> "Like one who wraps the drapery of his couch about him,
> And lies down to pleasant dreams."

Resolved, That as a token of heartfelt grief, our Lodge adopt the usual symbols of mourning, and each member wear the appropriate badge for thirty days.

Resolved, That the foregoing preamble and resolutions be entered upon the record, and a copy of the same transmitted to the widow of our deceased Brother, and to the city papers for publication.

[Copy from the Record.] JAMES COLLINS, Sec.

SUSPENDED.

Austin, Mich., March 23, 1858.

Allyn Weston—Dear Sir and Brother:

At a Special Communication of Austin Lodge No. 48, of Free and Accepted Masons, held at their Hall on the 9th day of March, A. L. 5858, John Ritchie, a member of this Lodge, was indefinitely suspended from all the rights and benefits of Masonry, for unmasonic conduct; and by the Lodge ordered published in The Ashlar.

Fraternally Yours, B. J. PHILIPPS, Sec.

EXPELLED.

Detroit Lodge No. 2, of F. & A. Masons,
Detroit, Mich., May 1, A. L. 5858.

Editor of The Ashlar:

I am directed to inform you, that on the 27th day of April, A. L. 5858, Bro. Thomas Anderson was expelled by this Lodge from all the rights and benefits of Masonry, for gross unmasonic conduct.

Respectfully and Fraternally Yours, W. C. SKIFF, Sec.

At a regular meeting of Trinity Commandery of Knights Templars, held at their Armory, in the city of Manchester, and State of New Hampshire, on Thursday, the 25th day of February, A. D. 1858, the following resolution was unanimously adopted:

Resolved, That for heinous violations of *all* the virtues of a *Man*, a *Mason*, and especially of a *Sir Knight*, Albert P. Colby is hereby expelled from this Commandery.

EDITOR'S TABLE.

Erratum.—For the word *vanity*, in the 7th line from the top, page 440 of this number, read *variety*.

Webb's Monitor.—We would call attention to the advertisement of Applegate & Co., who have just got out a new edition of Thomas Smith Webb's Monitor. We have received a copy, and can cheerfully recommend the book so long and favorably known among the Craft. The volume before us is printed on excellent paper, and the typographical execution, we are happy to say, is highly creditable.

Subscribers who have not paid for The Ashlar, will remember that the year is drawing to a close, and that we need money. Will each one send us the amount of his subscription, or hand it to our agent?

☞ In our next number, we shall give an account of the proceedings of the Grand Commandery of Michigan, which meets on the 1st day of June.

"Origin of Freemasonry: A History of the Time when, and the Place where, and the Persons with whom the Institution of Freemasonry originated, &c."—This is the title of a new little volume issued by Bro. Leon Hyneman, of the *Mirror and Keystone*, and containing one hundred and seventy-seven pages. As we have not had time to read it as yet, we cannot speak definitely of its merits, but the reputation of our distinguished and learned Brother is a sufficient guaranty of its value. We will endeavor to speak more fully after we have perused the volume. We trust the book will meet with a ready sale, and that the efforts of Bro. L. in behalf of the Craft will be amply rewarded.

☞ We are pleased to learn that Bro. D. S. Leavitt, of Grand Rapids, Mich., who has been very dangerously sick, is fast recovering.

MISCELLANEOUS.

☞ Upon the expected death of the King of Spain in 1759, the Duke of New Castle, who was then Chancellor of the Exchequer, gave orders to his servants that if any messenger arrived by express, even if it was at midnight, he should be instantly introduced to him. Pending this order, a man on horseback knocked furiously at the outer gate about three o'clock in the morning: he was instantly admitted, and brought up to the Duke's bed chamber. "Well, my good friend," says the Duke, (putting on his stockings, and surveying the man splashed all over with mud from top to toe,) "you must have rode hard!" "Most confoundedly! never once slept during the whole journey." "But you're sure he's dead?" "Oh! most certainly." "Ah! poor man, he's got out of a troublesome world at last. Pray when did you leave Madrid?" "Madrid!" says the man in amaze! "Lord! your Grace, I never was there in my life." "And where the devil else did you come from?" "Why, from Richmond, in Yorkshire, your Grace, and am come express to acquaint you of the death of Sam. Dickinson, the Exciseman, whose place, you know, your Grace promised me at the last election the moment the breath was out of his body."

☞ As Swift was fond of scenes in low life, he missed no opportunity of being present at them, when they fell in his way. Once when he was in the country, he received intelligence that there was to be a beggar's wedding in the neighborhood. He was resolved not to miss the opportunity of seeing so curious a ceremony; and that he might enjoy the whole completely, proposed to Dr. Sheridan that he should go thither disguised as a blind fiddler, with a bandage over his eyes, and he would attend him as his man to lead him. Thus accoutred, they reached the scene of action, where the blind fiddler was received with joyful shouts. They had plenty of meat and drink, and plied the fiddler and his man with more than was agreeable to them. Never was a more joyous wedding seen. They sung, they danced, told their stories, cracked jokes, &c., in a vein of humor more entertaining to the two guests, than they probably could have found in any other meeting on the like occasion. When they were about to depart, they pulled out their leather pouches, and rewarded the fiddler very handsomely. The next day the Dean and Doctor walked out in their usual dress, and found their companions of the preceding evening scattered about in different parts of the road and the neighboring village, all begging their charity in doleful strains, and telling dismal stories of their distress. Among these, they found some upon crutches, who danced very nimbly at the wedding; others stone blind, who were perfectly clear-sighted at the feast. The Doctor distributed among them the money which he had received as his pay; but the Dean, who mortally hated these sturdy vagrants, rated them soundly; told them in what manner he had been present at the wedding, and was let into their roguery, and assured them, if they did not immediately apply to honest labor, he would have them taken up and sent to jail. Whereupon the lame once more recovered their legs and the blind their eyes, so as to make a very precipitate retreat.

☞ Soon after Lord Chesterfield came into the privy council, a place of great trust happened to become vacant, to which the King and the Duke of Dorset recommended two very different persons. His Majesty espoused the interest of his friend with some heat, and told them he would be obeyed; but not being able to succeed, he left the council chamber with great displeasure. As soon as he retired, the matter was debated warmly, but at length was carried against the King, because if they once gave him his way, he would expect it again, and so it would rise to a precedent. However, in the humor his Majesty was then in, a question arose who would carry the grant of the office for his Majesty to sign? The lot fell upon Lord Chesterfield. His Lordship expected to find his Majesty in a very unfavorable mood; it happened so; wherefore he prudently forebore to incense him by an abrupt request, and instead of bluntly asking him to sign the instrument, very submissively asked whose name his Majesty would be pleased to have inserted to fill up the blanks? The King answered in a passion, "*the devil's, if you will.*" "Very well," replied his Lordship, "but would your Majesty have the instrument run in the usual style, 'Our trusty and well beloved cousin and councellor?'" The King laughed heartily, and with all the good nature in the world set his name to the paper, though to promote a person not very acceptable to himself.

☞ During Sydney's stay in France, one day hunting with the French king, and being mounted on a fine English horse, whose form and spirit caught the king's eye, he received a message that he would oblige the king with his horse, at his own price. He answered, that he did not choose to part with him. The king was determined to have no denial, and gave orders to tender him the money or to seize the horse; which being made known to Mr. Sydney, he instantly took a pistol and shot him, saying, "that his horse was born a free creature, and had served a free man, and should not be mastered by a king of slaves."

☞ The following appeared in the newspapers in the early part of the present century:

An extraordinary phenomenon happened in the river La Platte, in South America, in April last. An impetuous wind rose, and blew with violence so extreme, that it drove the waters of the river ten leagues distant from its banks. All the neighboring country was inundated—the bed of the river was left dry. This terrible eruption discovered vessels which had been lost for thirty years. They found, among others, an English ship which was wrecked in the year 1762. Many persons went to the place and walked all about the bed of the river with dry feet, and returned loaded with the silver and spoils which had been swallowed up in the vessels. This phenomenon, which ought to be remarked in the number of the grand revolutions of nature, lasted three days, at the end of which time the wind ceased, and the waters returned with great impetuosity to the natural bed of the river.

☞ The following remarkable instance of the failure of volition is extracted from Dr. Crichton's *Essay on Mental Derangement:* "A young lady, an attendant on the Princess of ———, after having been confined to her bed for a great length of time with a violent nervous disorder, was at last, to all appearance, deprived of life. Her lips were quite pale, her face resembled the countenance of a dead person, and her body grew cold. She was removed from the room in which *she died*, was laid in a coffin, and the day for her funeral was fixed on. The day arrived for her funeral, and, according to the custom of the country, funeral songs and hymns were sung before the door. Just as the people were about to nail on the lid of the coffin, a kind of perspiration was observed on the surface of her body. She recovered. The following is the account she gave of her sensations: She said, 'it seemed to her as if in a dream, that she was really dead; yet she was perfectly conscious of all that happened around her. She distinctly heard her friends speaking and lamenting her death at the side of her coffin. She felt them pull on the dead clothes and lay her in it. This feeling produced a mental anxiety which she could not describe. She tried to cry out, but her mind was without power, and could not act on her body. She had the contradictory feeling as if she were in her body and not in it at the same time. It was equally impossible for her to stretch out her arm or open her eyes, as to cry, although she continually endeavored to do so. The internal anguish of her mind was at its utmost height when the funeral hymns began to be sung, and when the lid of her coffin was about to be nailed on. The thought that she was to be buried alive was the first which gave activity to her mind, and enabled it to operate on her corporeal frame.' "

☞ When Doctor Donne, afterwards, Dean of St. Paul's, London, became possessed of the first living he ever had, he took a walk into the church-yard, where the sexton was digging a grave, and had thrown up a skull. The Doctor took it up to contemplate thereon, and found a small sprigg of headless nail, sticking in the temple, which he drew out, secretly, and wrapped it up in the corner of his handkerchief. He then demanded of the grave-digger, if he knew whose skull that was. He said he did, very well: declaring, it was a man's who kept a brandy-shop, an honest, drunken fellow, who, one night, having taken two quarts of that comfortable creature, was found dead in his bed the next morning. Had he a wife? Yes. What character does she bear? A very good one; only the neighbors reflect on her because she was married the day after her husband was buried; though to be sure, she had no great reason to grieve for him. This was enough for the Doctor—who, under pretence of visiting his parishoners, called on her. He asked her several questions, and, amongst others, what sickness her husband died of;—she giving him the same account he had received, he suddenly opened the handkerchief, and cried in an authoritative voice, "Woman, do you know this nail!" She was struck with horror, at the unexpected demand, and instantly owned the murder.—*London paper.*

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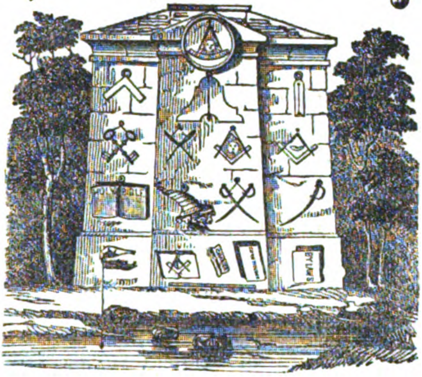

VOL. III. CHICAGO AND DETROIT, JULY, 1858. NO. XI.

VISITING BRETHREN.

THERE is one pleasant feature about our Institution, which none but those who have travelled where they were unknown can fully appreciate. The man who has not the talisman of the mystic tie, which binds together as a band of Brothers the true Masons, is often, when away from home, a stranger in a strange land. His character is unknown, and his word has little weight. But the member of our Order, wherever he may be, among civilized or even among semi-barbarous people, finds those who will give him welcome and aid. It is indeed a keen pleasure, when travelling in our own country, to spend an evening with men before unknown to us, but who receive us with a Brother's greeting and the kindest attentions; it is a pleasure to see ceremonies and forms as familiar to us as household words, and which cause us to forget that we are not, for the time being, among familiar faces. This enjoyment every Mason should be able to attain.

Such is the want of proficiency, too frequently, that many who would like to visit Lodges when away from home, dare not present themselves for examination. Far more discretion does this class have than those who have made but meagre proficiency and yet have the hardihood to seek admission at the door of a Lodge. It is the imperious duty of every Mason to acquire sufficient knowledge to pass a ready examination in all the *essentials*. If he cannot do this, he should not be admitted. If the benefits of Masonry are worth anything, they are worth the little time and trouble requisite to gain a thorough knowledge of the essential portions of the lectures and work; and he who will not acquire this much, should be kept without the portals, unless he is fortunate (?) enough to have some one to vouch for him.

Examinations on the essentials cannot be too strict. On *these* the person presenting himself for examination should be required to be perfect. We fear that there is sometimes a proneness not to adhere to the stringent rule necessary for the protection of our Institution, and the prevention of imposition. Every Brother should carefully consider this subject.

* * *

LIBERTINE.—The man who lives without the restraint of conscience, licentiously violating the moral law, and paying no regard to the precepts of religion, is unworthy to become a member of that institution which boasts that its principles are intended to make all its members *good men and true;* and hence our Old Charges lay down a rule that "a Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine." The word "libertine," in this passage is used in its primitive signification of a free-thinker or disbeliever in the truths of religion.—*Lexicon.*

For The Ashlar.

THE PEARL DIVER.

By J. Eastman Johnson.

Far in the West, where California's bay,
With limpid waters, laves old Mexic's shore;
Where fierce volcanoes 'mid the Andes roar;
Where Francis Drake, the English pirate, lay;
Thence Isle of Pearls her glittering baubles brings,
To gratify the pride of beauty's queens.

Adown — adown the caverns of the deep,
The oyster lies, unconscious of his wealth,
Till, by the Diver's bold and reckless stealth,
'T is waked 'mid branching corals from its sleep,
And to the light of open day reveals
The pearl — the riches which its shell conceals.

Adown the deep the Diver sinks apace —
(Will he behold the Heaven's blue arch once more?) —
Adown where ocean's grottoes round him pour
The monsters of the murky, danky place.
Ah, see! around him now with horrid stare,
Their eyeballs like phosphoric meteors glare.

'T is said the dolphin, when she is expiring,
Will rival well the rainbow's softened hues,
As boys of Acapulco, if you choose,
Will prove for five-pence, to your great admiring;
But, maddened in her cavern home of waters,
Her teints outvie in sheen the mermaid's daughters.

The mermaid coy is filled with fear and wonder,
At such invasion of her bed of pearls,
And vainly she displays her flowing curls
And blandishments to save the precious plunder:
The frightened mermaid sees the Diver flout
And triumph in his spoil, — the graceless lout!

The black-fish, too, is swelling with delight;
He thinks — this stupid, gross, disgusting fish —
Thy flesh and bones would make a dainty dish:
His rows of ready teeth, how purely white!
But, Diver, touch him with thy well-ground knife,
He 'll flee apace to save his coward life.

Oh! reckless man, beware of coming ill.
Hast thou no terror for the sword-fish scorned?
Or of the sperm-whale wilt thou not be warned?
If thou her playful, curious calf shalt kill,
Then, reckless Diver, thy last pearl is taken;
No more thy loved ones to thy sŏng shall waken.

The sperm-whale's wrath, 't is like the lightning's flash;
Her spouting tells you of Niagara's spray;
But when her calf a prize is borne away,
She will, in frenzied rage, to atoms dash
The boats and gear and men, and on the water
Lies one commingled mass of reddened slaughter.

The Essex staunch, her crew to fear a stranger,
Thus chafed a sperm-whale in her own domain:
The Essex ne'er will rouse her ire again.
The whale, so seamen say, her own avenger,
Head on, in fury, stove the Essex' side:
The Essex lies below Pacific's tide.

Alas, poor Diver, thou art but a slave,
Thy guerdon mean, as slave's must ever be,
And still the waters of that crystal sea,
For others' wealth, thy limbs do ever lave,
While pearls you fish up from its briny deep,
On the unconscious breast of beauty sleep.

The booming knell sweeps Sinaloa's shore,
The last poor Diver sleeps in ocean's bed,
While placid waves roll gently o'er his head,
The pearl and coral's boast forevermore.
The sea-dog's whelps hold revel round the spot
Where erst the Diver toiled — to be forgot.

Forgot — by all save Aztec's maidens. They,
As summer twilight fades in night away,
Oft to the margin of the sea repair,
And, meekly kneeling with their Padre there,
The Virgin's help, the Diver's soul to save
From further purgatorial fires, they crave.
Her worshiped image and *her* hallowed shrine
With pearls refulgent, did *he* not entwine?
The while — responsive to the theme — to them
The murmuring sea-shells chaunt his requiem.

For The Ashlar.

MASONIC ADVANCEMENT.

By C. H. B., Chicago.

The rapid strides with which the cause of Masonry has advanced within the last quarter of a century speak most significantly of the powerful influence the Institution is exerting upon society, and are to a degree prophetic of its potency, under benign auspices, for performing an incalculable work of good to generations yet distant in the vista of coming years.

In almost every State of the Union we hear that Free Masonry is annually bringing multitudes under the ample folds of her banner of universal brotherhood. We discover that a season of prosperity quite unprecedented in the history of this most ancient and honorable of human institutions, is at hand. New Lodges are ushered into being with almost the celerity of magic. We find ourselves in the midst of an epoch of unalloyed prosperity, giddy with a gloze infatuation, heeding no admonitory voice, but onward we glide with a mighty and impetuous speed.

The "old heads" predict and nod, in vague apprehension that although every precinct of our country is detonating with a lively exultation at the gratifying aspect of things, still, in this strong enthusiasm to spread the extent and augment the *numerical* power of Masonry, there has been left a work undone, which, unless speedily repaired and rigidly and vigilantly executed in future, will, in the blindness that must ensue, bring this time-honored fabric in crumbling fragments to its base.

But, says one, *we* see no foundation for such grave prognostics. There is now no boisterous tumult, no visible sign of the disruption of this our favored Institution; but, on the contrary, are we not surrounded with every concomitant of success? The fears we hear expressed are certainly but the vagaries of fogyism, or the vain hallucinations of a demented intellect.

Let those who take this trivial idea of the matter contemplate the miscellaneous accessions which daily swell our ranks, and see if there is not *some* ground for apprehension, and if there is no appositeness in such queries, as, are these *all* good men? — are they all *worthy* of the solemn trusts reposed in them? — are they *all* possessed of those intrinsically good qualities of heart which are so inseparable from their becoming Masons of the pure stamp? — would we be pleased to take them by the hand as brothers, welcome them to our social firesides, and have them with us ministering to our feeble wants at the couch of sickness, " when our dissolution draws nigh " ? — or have these solemn and imperative considerations been lost sight of in the all-absorbing passion to acquire numbers? And have we not too frequently accepted the specious and deceptive outward appearances of affluence, forgetful of the priceless internal worthiness of the true *man?* Alas, the many discreditable, not to say really pernicious, characters — who have invidiously stolen past our unwary sentinels into the fold, and are pointed at triumphantly by the enemies of our Institution, as " specimens " of the exalted tendency of Masonry — answer these questions but too pertinently.

Let us not, however, vainly presuppose these abuses attributable to the delinquencies of our neighbors alone, nor idly wrap ourselves up in the garments of our own rectitude, contented that *we* are very good, and that " down East," or " out West," they are very bad fellows, and highly censurable. " Render unto every man his just due, without distinction," and take a diagnosis of the occasional impolitic management of Lodge affairs in our own exemplary city, and see if a reformation is not wanted here.

The frequent complaints we hear of anti-Masonic conduct — Brother forgetting the duties and obligations he owes his Brother; the dissensions and strife which not infrequently divert the workings of fraternal feelings from their peaceful and harmonious channels—speak to us in language that cannot easily be misunderstood.

There is another matter in this connection to which we might prudently refer, and that is the highly improper demeanor frequently exhibited before the world at large. Under this caption a volume might be written, but we will let a simple allusion here suffice.

There are men, and we blush to own it, guilty of the worst vices, who are, by their loud babbling, or the wearing of some well-known emblem upon their shirt-bosom, taken for Masons, their conduct criticized, and reproach brought upon our Institution. Now, to successfully triumph over these insidious obstacles, we need have recourse to very simple means. Let our investigating committees — the detective police of the Institution — exercise a more resolute inquiry and discrimination in selecting, from among a promiscuous population, those whom we are to receive with us into the sacred bonds of fraternal brotherhood. Reject all who have not intelligence, morality and humane hearts, and receive such only as manifest their willingness and desire to coöperate with us in the great cause of philanthropy and love which Masonry acknowledges the corner-stone of her stately superstructure. Let all our Lodges consider this matter in the serious light that it should be ; view with solemnity the baneful consequences of being derelict in investigating the character and *antecedents* of those who seek to know our mysteries. Be sure you know them, and be not deceived by appearances. A plausible exterior may conceal the most scientific knave.

There is another point that has a bearing upon this subject: that is, the *extravagance* of Lodges — a vain, suicidal love of pomp and show. The injury done here, direct and indirect, is not easily calculated. In the first place, a new Lodge starts, and is at once emulous of rivaling in internal grandeur the oldest and wealthiest in the State. They draw immense designs, neglectful of *utility*, and forgetful of their *ability*. They put upon themselves unheard-of expense, with no perceptible means of meeting and defraying it, but by a course of initiations by the wholesale, (a happy expedient! so far as the money goes,) and in a short time, they have a congregation of riff raff that would have been black-balled in pandemonium and sent to a lower depth! To sum the matter up, they save themselves from the auctioneer's hammer, preserve their Lodge tawdry, and plunge headlong into the vortex of moral bankruptcy.

MASONIC JURISPRUDENCE—QUERIES AND REPLIES.

Bro. Weston: — Will you answer me one question, in the next number of The Ashlar? When a candidate has been balloted for and elected to receive the first degree in Masonry, can the ballot be re-considered at a next communication?

Ans. The ballot cannot be re-considered. If the candidate is elected without fraud, there is an end of the matter, as far as the petition is concerned. It is the duty of the Master, however, not to confer the degree, on sufficient objection being made.

Bro. Weston: — Please answer: Is it Masonic to spread the ballot *twice* if there is a black ball? After inquiry, it was found that the Tyler cast the black ball; the Brethren went out and talked to him. He gave his reasons, which they said were false charges. He said he had other reasons. The W. M. refused to declare the ballot, and laid it over. In the meantime Brethren go to the Tyler and talk to him. He does not attend the next meeting. The candidate is elected and initiated. Is it Masonic?

Ans. When but one black ball appears, it is customary and proper to spread the ballot a second time, *not to re-consider it*, but to ascertain, beyond a doubt, that there was no mistake made in taking the first ballot. In the case presented by our correspondent, the proceedings appear to have been irregular. The Tyler had a right to cast his ballot as he saw fit, without being questioned by the Brethren, and it was unmasonic to ask his reasons for his action. The ballot should have been taken and declared without being laid over.

◆

Justice.—One of the four cardinal virtues, the practice of which is inculcated in the first degree. The Mason who remembers how emphatically he has been charged to preserve an upright position in all his dealings with mankind, should never fail to act justly to himself, to his brethren, and to the world. This is the corner stone on which alone he can expect "to erect a superstructure alike honorable to himself and to the fraternity."—*Lexicon.*

FAMILIAR COMMENTS ON ARCHITECTURE.

NO. XI.

We now arrive at a period in the history of Architecture, where the lover of art may well take a stand and reflect carefully upon the rise, progress and development of every individual style that had before existed, tracing the aims of the authors and their success—the advance or retrogression of each style during its lifetime, and, after careful investigation of the claims and merits of each in order as they appeared, ask himself the question, is any one of them adapted to the sacred or domestic wants of a Christian people?—have they, in their design or conception, an influence over human minds, to aid in exalting our aspirations or inspiring us with a reverential awe, such as should invest the true believer when treading the threshold of sacred places?—have they not each had their origin in various necessities which do not exist among a Christian people?—and are they not accessories to the cause for which they were reared? The temple of the heathen gods of Greece is as much an expression of heathenism now, if rightly executed, as it was in the palmiest days of Grecian art. The light cannot be made to penetrate through the solid, unbroken wall of a Grecian temple, without destroying the very principle of its design, and all the perfection reached by that wonderful people is blotted out by the simple introduction of side windows in their edifices. In short, in this, as in all other cases, the architecture of the country was adapted to the habits and education of the people, governed by religion, custom, climate, &c., and their examples cannot be duplicated in other countries and degrees of latitude, and made to retain the same effect and character, even if the same material is used.

From the stand-point at the period before mentioned, it is not surprising, in reviewing the succeeding style, that we find a new and totally different organization, a system inaugurated upon principles absolutely opposed to everything which had preceded it, and from the massive grandeur expressed in the Egyptian, Hindoo and Grecian styles, we find a change to the light, lofty and aerial conception of the Gothic minster, breathing a spirit of joy and hope, as its upward and ever heavenward tendency raises and reanimates everything within its influence. It is peculiarly the conception of a Christian people; one of the great results achieved from the teaching of that parent of art—necessity. Christianity cannot live where there is not light. The crushing influence and overpowering reserve of the heathen temple is no place for the votaries of the living God, whose very expression must be the embodiment of light, and whose earthly tabernacle must be worthy the service of the Deity — must tend to exalt and rekindle our spirits, and, by ever pointing upward, signify the tendencies of the true believer's faith.

The definition "pointed," as applied to this style, is peculiarly applicable. The term "Gothic" is in one sense a misnomer, as it had not its origin from the Goths. Still it is the usually accepted term, and will in all probability be the name of the style for all future time, although such a name applied to the only true principle of Christian architecture which the world has yet seen, is certainly an anomaly.

The characteristics of Gothic art are the carrying out of the vertical principle in its lines and leading details; the bold and fearless exposure of its constructive principles, and the use made of them as decorative features. Everything here is exposed, and its application accounted for — no screen, no needless secondary work, to conceal the constructive members of an edifice. Of its principal details may be mentioned the pointed arch, the clustered column, the high pitched, open roof, the pointed, arched vaulting, the peculiar forms of the mouldings, &c.

The origin of the pointed arch has long been a matter of speculation among antiquarians and archæologists, and has been attributed to various causes, as, for instance, to the intersection of the arches in the ornamental arcades of the Norman style, a desire for change from the circular form which preceded it, and other equally ill-judged conclusions. It cannot have been that its introduction and common use were the result of such causes or accidents. We look upon the pointed arch as almost the essence of the style, and question within ourselves what it could possibly have arrived at without it. We know that the whole life and perfection of it have been, to a great extent, dependent upon this pointed and vertical principle, and no mere chance or accident could have suggested its use or adoption. It is in fact a part of the spirit of the style, and is as inseparable from it as breath from animal life. We can conceive of no other form which can be substituted for it, and the purity of the style still retained. Each successive era in the lifetime of Gothic architecture may be followed, from the original simple germ, the result of great necessity, when perhaps its authors saw faintly foreshadowed the ultimate triumphs of their conceptions, up to its manhood of perfection and inimitable execution and effect, down to the later debased forms when the luxury of the riches of art had begotten a weakness — we say, all this can be traced by the gradations in the form of the arch, commencing in the early English, when the centres from which it is struck are outside the opening, and the arch sharply pointed. From this period the arch gradually flattens, until at the highest style of art it became equilateral, having the centre upon the springing points, and descending into a debased taste as the centre came within the arch—the four-centred arch used, and, this feature gradually becoming more depressed, dying away from the vertical tendency it had been so instrumental in originating. To the architect, therefore, the arch in the Gothic style is a great and speakingly distinct expression in the history of this art, and is looked upon as the best and most reliable chronology whereby the successive eras in its existence may be timed, and the state of advancement in the knowledge of the arts and sciences thereby determined.

The clustered column, although to some extent adopted in the Romanesque, nevertheless is nowhere else found so legitimately applied and developed. In all other styles it is so peculiarly an independent member, receiving no aid from any other to give it force of character, but, as in the Grecian and Roman orders, standing alone, dependent upon no other resource but its own beautiful and gradually tapering proportion to impress us with the majesty of simplicity. In this respect it receives more than its meed of observation and praise, and is so difficult of any other than simple treatment, that to the uninitiated it would seem impossible within the limits of pure taste to use and treat it as an adjunct or connecting part of a mass, and thereby destroy its individuality. But in the Gothic style it is so treated, and with most admirable effect. The grouping of several reeds into one shaft, or the channeling out of a shaft into sharply defined mouldings, is legitimately a part of the vertical principle, which does not, as the flutings in other styles, stop at the capital and separate the column as a member from the mass which it supports, but it is carried up the soffit of the arch to the vertex, and, where the ornamental capital is used, it does not break the continuity of effect, but merely marks, at the springing line, the point where the arch commences. It is this union of column and arch, this continuation of the vertical principle and expression, which constitutes the success of the lover of Gothic art in the treatment of this member.

The open-framed roof was to some extent used in the

Romanesque, but it was left to the Gothic to develop it in its full effect and truly mathematical construction. In the Romanesque the pitch of the roof was flat in comparison with the Gothic, and where the framing was exposed, no attempt was made at any unusual style of finish. It became, in the Gothic, a very prominent and ornamental feature in the interior of the building, during the early periods of its existence and before groining was so extensively used. Some existing specimens are surpassingly beautiful, and exhibit in their designers a thorough acquaintance with the highest principles of mathematical construction and engineering. Taken only as examples of scientific combination and ornamental woodwork, apart from their intrinsic constructive merits, they are unequaled by any similar modern works of art. Of these examples there may be instanced the roofs of Westminster Hall and the Hall of Eltham Palace, from many which exist among public, ecclesiastical and private buildings in England.

Examples of vaulted and groined roofs are numerous, both in England and on the continent, and no description can possibly do justice to the beauties and merits of these ornate and wonderful compositions. By some it is averred that this style of roofing is a copy from the ornamental avenues of large trees so commonly seen on old estates abroad, whose overhanging branches have been carefully trained and interlaced into each other from each side over the space which they cover, and that the idea emanated from the Druids, who performed all their sacred rites in the forests, and who becoming christianized still longed to retain, in their new structures, the expression of the verdant forest temple. The trunks of the trees are compared to the shafts; the arching branches, spanning over the intermediate space and intertwining with each other, to the branching ribs on the angles and faces of the vaults and groins; the clustered and pendent foliage, to the carved bosses and pendants, all of which are foliated: and the similitude appears to be very complete and very pretty, but has not a foundation in fact to support it. The Druids had ceased to exist before the first conception of Gothic architecture; and it must be borne in mind that this form of Gothic art was not the first or second development of the style, but was ultimately arrived at after the previous necessary gradations had been passed through. Besides, where is the mind fertile enough to adopt a comparison between Stonehenge and Peterborough or Gloucester cathedrals?

The mouldings of the Gothic style are very important features in a building, and are always auxiliaries in carrying out its characteristics. With the exception of the labels over the door and window openings, and the string courses, it is an invariable rule that Gothic mouldings do not project beyond the main surfaces, but are formed by channeling in and grooving, forming vertical lines of deep shadow, up which the eye readily traverses until it reaches the vertex of the arch, and is again carried down on the opposite side. The mouldings of the labels are always so formed as to cast off the water that may run down the wall, turning it aside from the door and window openings; and the same principle is studiously carried out in the projecting drips on the haunches of buttresses, and in the string courses. The forms of the mouldings are also very beautiful, and applicable to any position where they are found — light and shade being studied in the most minute details and particulars, and the varied effect produced adds a charm to the whole which rivets the beholder's gaze; and in his admiration of its many and ever increasing number of beauties, no mind, capable of grasping at or comprehending so sublime a composition as a pure Gothic example, can stop short in his praise of expressing his conviction that he feels it to be the highest emanation of the human intellect. ARCHITECT.

LAYING THE CORNER STONE OF THE NEW CUSTOM HOUSE AND POST OFFICE IN DETROIT.

THE national government is now erecting, in Detroit, Michigan, a magnificent structure, which is designed for a post office and custom house. The work is under the direction of the well-known architect, Bro. A. H. Jordan,* who stands among the first in his profession.

The corner stone of the new edifice was laid, with Masonic ceremonies, on the 18th day of May last, by M. W. Wm. M. Fenton, Grand Master, assisted by the grand officers. The gathering was very large; a procession was formed at the Masonic Hall, which marched through the principal streets to the place of the ceremonies. The Mayor and Common Council of the city, and many other public officers, were present. The ceremonies were solemn and impressive.

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* Bro. Jordan is Senior Warden of Ashlar Lodge No. 91, and Captain of the Host of Peninsular Chapter No. 16.

The following articles were deposited under the stone: copies of THE ASHLAR; the coins of the United States, in gold, silver and copper, from one cent to one dollar; an Egyptian coin of the time of Anthony and Cleopatra, presented by Robt. H. Brown, Esq.; Detroit Directory, 1858; Michigan Session Laws, 1858; New City Charter of Detroit; "Sketches of Detroit;" Memorial of Van Dyke; Reports of the Board of Water Commissioners of Detroit, for five years; Report of Detroit Young Men's Society, 1858; Royal Arch Chapter Proceedings, 1858; Masonic Grand Lodge Proceedings, 1858; Statistics of Detroit Trade and Commerce, by M. D. Hamilton, Esq.; Common Council Proceedings, 1857; daily and weekly papers of Detroit; Charter of the Lafayette Benevolent Society; Charter, By-Laws and Scale of Prices of the Detroit Typographical Union; Charter and By-Laws of the Fire Department of Detroit; Parchment Record of the building, and ceremonies of laying the corner stone.

The chief feature of the occasion was a beautiful and excellently well-written address delivered by Bro. J. Adams Allen, M. D., of Kalamazoo, Deputy Grand Master of the State. We regret that our space will not permit us to give it entire. We make the following extracts:

"In the living body of man there is a wonderful system of delicate fibres, which, raying out from central parts, permeate every part of the frame. Mazy enough are those fibres— bound up in tiny bundles, or separating into filaments, undiscoverable except by the microscope; here, woven into a seemingly inextricable web, and there lost utterly in surrounding structures. Insignificant enough they seem in their minuteness and obscurity, and even to accurate students, they are seen to create nothing — of themselves they add nothing to the forces of the animal system. But destroy one of these little bundles, and the part which it supplies, although it may still live, has no longer the characteristics of animal life. From thenceforth it is but an inanimate vegetable existence; the arm, or the limb, or the organ of sensation, responds no more to the will of the living sense. These are the conducting fibres, the *postal system* of our own bodies; they bind the otherwise independent, or, it may be, even discordant parts, in an inimitably harmonious whole. Without them, the mind itself would still exist; the reason and understanding might still remain perfect; even the nutrition of the mass of the body might still go on, but life would only be chained to a corpse.

And thus, without a postal system in this vast country, though in each section there might remain intelligence and thought, science and art, yet the whole would be essentially paralyzed, for the progress of the race is secured only in small part by individuals, but rather by the combined and concentrated efforts of all thinking minds, which this system can alone effectually secure.

A hundred years or more ago, and ideas, even events, were scarcely to be generally known, until the actors had passed from the stage of life. Our ancestors could read but little of history, which came within fifty years of their own time. As the outgoing earth-light beam can meet the coming light of a distant star a thousand years before that ray itself will reach the earth, so this system enables us to meet and study the events of a few days past, as some centuries ago could only be done after the lapse of scores and scores of years. Thus we literally annihilate, in so far, the distinction between present and future time. There is no necessity for a Rip Van Winkle sleep, to bury years of time, so that we may wake up and see what posterity say of us and our works. By the aid of the press and postal route, without which the press would be comparatively powerless, we become, in this respect, the observing and criticising posterity of our own time! Think of this power, and ponder it well. Time and space are but modes of human thought, and lo! the genius of the age is destroying all our scientific definitions of them.

And what shall we say of that other freight which disembarks to us from the Post Office hatchway? Not this history of national wars or diplomacy, of Senatorial debates or Congressional broils; not of moving accidents by sea, or flood, or flame; not the rich treasures of science and learning, eloquence and poetry—but the richer, costlier and rarer burden of human affections, hopes, joys, fears, happiness, sorrows and exultations, which ever cluster around domestic life. Here is a letter from the brave son, who, far away upon the sea, contending with storm and wave, sends greetings homeward; and here from another, whom disease and death have marked for their own, now vainly seeking life in the sunny South, fanned by the perfumed breezes of the tropics; and here from the father, who, upon the distant border, is planting a home for the loved ones of his heart; and here another which brings a blush and a smile both to the face and the heart of the fair receiver, and the contents of which it will not do for us to suggest, although the most of us can dimly surmise. And thus — and thus! All this is not mere word-painting, nor useless. To the profound statesman these things are matters of pervading interest, and must receive serious attention."

* * * * * * * * * * * * *

"Let him who complains of the law's delays, and the 'law's uncertainties,' look a little into the past, and consider upon 'the trial by battle,' and the law of the stronger arm, which once, and for ages, settled all disputes. When titles to estates were written in blood, and swords and gunshots were the brief, emphatically *brief*, arguments relied upon.

A good rule enough, perhaps, when there is no other, but another than that is to be spoken without voice by these solid stones. No mail-clad warrior shall toss his sword into the judicial balance, neither shall a queasy sentimentalism allow the weight of falling tears to disturb its nice adjustment. The 'perfection of human reason' will here be applied to the facts, and from the chaos of conflicting statements, the cool, clear mind of the accomplished jurist shall evoke light and order.

If we but think of it a moment, this is a wonderful change from ideas the world has known, and, alas, still knows, in many less favored lands.

Here we shall see, as we have seen, a single individual, with a word and the dash of a pen, transfer immense estates and Crœsus-wealth from the possession of one party to another. A prison receives this one, whilst the other goes out from the tribunal without the smell of the fire of justice upon his garments — and all at the word of this one person sitting alone and unarmed by any physical instrument of power. Strong men bow in silence and submission at the requirement — before the simple mandate of one who bends beneath the snows of more than three-score winters — although the accumulations of long years of patient toil and anxious thought are swept away in a moment, leaving not a wreck behind. They turn away, perhaps, deeply sorrowing, but well they know it were vain to resist — sooner attempt to control the ocean wave.

Behind and around that single unarmed man are seen, as it was given to the prophet's servant in olden time to see, an army more magnificent and mighty than any which the despot of any age could command to his bidding. For the time, that solitary man is the embodiment of the national power, not only of arms, but of that public intelligence and moral sense before which armies and cannon are as easily dispersed as morning shadows by the rising sun. That is an idea which our times only can fully appreciate.

And here we believe it permissible, with the nicest sense of the proprieties of the occasion, to say one word of him* who for many years has gracefully and with easy dignity worn the honors of this high position in our midst. Associated by his age and acquirement with those whom history has already embalmed in the transparent amber of memory, and the recollection of whose high worth and eminent services to their country and their time, will go down to the latest coming ages — it is eminently fitting that he, their surviving peer, still lingering among men of another generation, should receive the just meed of long, faithful and meritorious service. We will not wait to weave a chaplet to hang upon his tomb, but will crown him whilst living with the worthily won and richly deserved laurel.

By learning and experience, by the generous gifts of nature, and the abundant labor of study, he has become

'Deep, comprehensive, clear, exact and elegant;'

whilst a life of spotless integrity, ennobled by the practice of every virtue which adorns and elevates the human character, combined with the graces of the Christian gentleman, take captive all hearts and circle him with the love, reverence and honor of all who hear and know him.

'Serus in cœlum redeat!'

May the young men of Michigan long have the benefit of his pure example, and when that venerable figure is seen no more upon our streets, and that voice is heard no more from the judicial station, may the day of his life pass without a physical pang through that twilight of death, which to him, we are assured, will prove but the morning beams of a brighter and glorious day!"

☞ "Do good unto all," is one of the chief maxims of Masonry. Brother, do you remember this when abroad in the world? If not, then you fail to live up to the teachings of our Order.

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* Hon. Ross Wilkins, Judge of the United States District Court.

GRAND COMMANDERY OF MICHIGAN.

The Grand Commandery of Knights Templars of the State of Michigan met in Detroit, on Tuesday, the first day of June last, at 6 o'clock, P. M. Sir Kt. John Gilbert, Jr., presided. After the Commandery was opened, he read an address, and appointed the standing Committees on Credentials, on Charters and Dispensations, and on Grievances. The Committee on Credentials reported, forthwith, that representatives from the following Commanderies were entitled to seats: Detroit, Pontiac, Hillsdale, Monroe and De Molay (at Grand Rapids). This comprised all the Commanderies acting under charters, except Peninsular No. 4, at Kalamazoo. Immediately after the Committee on Credentials reported, the Committee on Charters and Dispensations reported in favor of granting charters to two new Commanderies, one at St. Clair and one at Romeo, which had been acting under dispensations. The report was adopted, and the representatives of the new Commanderies were admitted as members of the Grand Body, with the right to speak and vote.

The Commandery then proceeded to the election of officers, with the following result:

Sir	Kt.	N. P. Jacobs,	Detroit,	Grand Commander.
"	"	Wm. P. Innis,	Grand Rapids,	Deputy Gr. Com.
"	"	Francis Darrow,	Pontiac,	Gr. Generalissimo.
"	"	T. A. Flower,	"	" Captain General.
"	"	Rev. D. C. Jacokes,	Trenton,	" Prelate.
"	"	L. R. Atwater,	Grand Rapids,	" Senior Warden.
"	"	John Clark,	St. Clair,	" Junior Warden.
"	"	Wm. Barclay,	Detroit,	" Treasurer.
"	"	G. W. Wilson,	Lyons,	" Recorder.
"	"	A. B. Ayres,	Romeo,	" Standard Bearer.
"	"	A. C. Baldwin,	Pontiac,	" Sword Bearer.
"	"	H. M. Case,	Romeo,	" Warden.
"	"	Bela Coggswell,	Austin,	" Instructor.
"	"	C. D. Howard,	Detroit,	" Capt. of Guard.

Sir Kt. Jacobs was then installed as G. C.

A vote was passed, appropriating money for the purchase of a jewel for Sir Knight Gilbert, and thanking him for his services as G. C.

Peninsular Commandery, at Kalamazoo, holds its charter from the General Grand Encampment of the United States; it has not, as it claims, given up its allegiance to that body. It contends that it has the right to remain as it is, and work under its present charter. Its principal officers were present, with discretionary power, as we understand, but did not see fit to place their Commandery under the jurisdiction of the Grand Body of Michigan.

APPEAL OF SIR KNIGHTS ROBERTS, ENSWORTH AND WESTON.

One of the most important matters which it was well known that the Grand Commandery would be called to act upon, was the appeal of Sir Knights Roberts, Ensworth and Weston, who were expelled by *Detroit Commandery*, because they were members of Peninsular Chapter which was chartered by the Grand Chapter of Michigan. The appeal was referred, as a matter of course, to the Committee on Grievances. This Committee, appointed by the Grand Commander, Sir Knight John Gilbert, Jr., was composed of the following members:

Sir Knight Francis Darrow, of Pontiac Commandery.
" " N. P. Jacobs, " Detroit "
" " Wm. Barclay, " " "

This Committee, after Sir Knight Jacobs was elected and installed, was changed, and, in the place of Sir Knights Jacobs and Barclay, Sir Knights Innis, of Grand Rapids, and Eldridge, of Mount Clemens, were appointed. The expelled Sir Knights appeared before the Committee, who, after a short hearing, reported that the defendants be permitted to appear before the Grand Body, and make their defence. This report was adopted, and the case was made the special order for Wednesday evening, at 7 o'clock. The defendants then appeared. Objection was made to proceeding, on the ground that the case was not properly before the Grand Body. A notice of appeal was given at the time of expulsion, and that fact appeared on the records of Detroit Commandery. A written appeal had been given to Sir Knight Gilbert, the Grand Commander,—the Grand Recorder, Thos. Anderson, having run away, and been expelled from the Order. The defendants thought, and still think, their appeal was properly placed before the Grand Commandery, and they give no credit to the representatives of Detroit Commandery in objecting to the hearing of their case, and then saying, as they did, that they "*waived irregularity.*" After the action of Detroit Commandery, in expelling the Sir Knights, had been discussed about two hours, a motion was made to lay the matter over till the next annual meeting, and was carried. The case, therefore, lies over one year, till the next session.

It is a matter of regret that a decision was not given on the merits of the question. The matter is as well understood now as it will be a year hence, and we looked upon it as the duty of the Grand Body to take the responsibility and decide the matter.

A committee was appointed to examine into the condition of Peninsular Commandery, at Kalamazoo, and report to the Grand Commander.

The session closed on Thursday noon.

COUNT CAGLIOSTRO, THE IMPOSTOR.

Extract from the Revelations of a Square.

"DURING Capt. Smith's Mastership," the Square continued, "the celebrated Masonic impostor, Balsamo, or, as he styled himself, Count Cagliostro, flourished. He had already attempted to make London the scene of his charlataneries, but without success. His revelations respecting the Egyptian Masonry, which you will not forget was Androgyne, were discredited, and he was obliged to return to the place from whence he came. On the continent he was more successful, and found many credulous and munificent patrons. His pretensions, however, becoming at length suspected, he resolved once more to try his fortune in the English metropolis; and he inserted a public circular in the 'Morning Herald,' dated Nov. 1, 1786, in which he proposed to introduce into England his new system of Masonry, and invited the Craft to meet him for that purpose. It was thus expressed:—

"'*To all true Masons.* In the name JEHOVAH. The time is at length arrived for the construction of the New Temple of Jerusalem. The advertiser invites all true Masons to meet him on the 3rd instant, at nine o'clock, at Reilly's Tavern, Great Queen Street, to form a plan for levelling the foot-stone of the true and only Temple in the visible world.'

"It so happened," said the Square, "that our Lodge met on the evening of the day when the above advertisement was inserted; and it was publicly read by the R. W. M., who observed that the matter was warmly taken up by all the Brethren with whom he had conversed; and after some deliberation, it was finally agreed that a deputation should be appointed to meet him at the time and place indicated, which would consist of all the leading Members of the Lodge, and it was expected that many other Brethren would be present, which proved to be the case.

"Cagliostro was a man of good address and of unbounded assurance. He exhibited all the cunning he was master of, propounded his plan in a flourishing speech, boasted of his knowledge of the hermetic science, the philosopher's stone, and elixir of life; referred to the Czarina and the Grand Sultan as his most eminent patrons; extolled his researches into futurity, through the medium of animal magnetism; and exhibited a variety of legerdemain tricks in proof of the extraordinary powers conferred by his system of Masonry, which imposed on a few members of the deputation, and astonished others. But he had encountered talent superior to his own, and in the end he was effectually exposed, and obliged to leave the country. His life was afterwards published, his schemes were laid bare, and he came to an untimely end."

OFFICIAL COMMUNICATION OF M. W. HARRISON DILLS, GRAND MASTER OF ILLINOIS.

QUINCY, ILLINOIS, MAY 26, A. L. 5858.

To the Worshipful Master, Wardens and Brethren of ——— Lodge No. —.

DEAR BRETHREN:—It has been repeatedly represented to me, that several Lodges within this jurisdiction have permitted lecturers from other States, and lecturers not appointed by any lawful authority in this State, to lecture in such Lodges in the three first degrees of Masonry.

This is all wrong. It is the great desire of the Grand Lodge, that all the Lodges in the State should work as near alike as practicable. Complete uniformity cannot be expected, but such uniformity may be attained, that there will be no essential variation in the mode of work. To promote so desirable an object, the Grand Lodge, some years since, adopted the following regulation:

> "*Resolved,* That it is the sense of this Grand Lodge, that Subordinate Lodges under this jurisdiction should not employ travelling lecturers appointed by Grand Lodges of other States, or those claiming to be appointed by any authority, except by the M. W. Grand Master of this State, nor permit them to lecture in their Lodges."

In order to further the views of the Grand Lodge, and promote uniformity of the work, I divided the State into three districts, and appointed R. W. Bro. THOS. J. WADE, of Ottawa, Grand Lecturer for the Northern District; R. W. Bro. CHAS. FISHER, of Springfield, for the Middle District; and R. W. Bro. THOMAS MOORE, of Metropolis, for the Southern District; and M. W. Bro. LEVI LUSK, of Sylva, Schuyler county, Grand Lecturer at large.

I feel a great hesitancy about interfering with the local and private affairs of the Subordinate Lodges, but it is my duty to insist upon substantial obedience to the edicts and regulations of the Grand Lodge.

I regard this matter of agreement, uniformity and consistency in work, as essential to our prosperity and harmony; as of primary importance to every Mason, to every Lodge, and to the Fraternity generally, for reasons which every intelligent Mason will understand.

It is not for any Mason to inquire, what is the work of the Grand Lodge of Ohio? of New York? of Kentucky? or of any other jurisdiction? but, simply, what is the system of work and lectures of the Grand Lodge of Illinois? This jurisdiction has adopted a system of work, and, although no pretensions to perfection are put forth, still our old Masons and our old Masters think our system a good one, and as much in accordance with work generally, in the United States, as any other.

I must, therefore, *insist*, that no lecturers be employed, but such as are appointed by authority of the Grand Lodge of Illinois. In case it should be inconvenient for the regularly appointed lecturers to visit, when their services may be desired, then I will appoint any competent Brother whom you may select, provided that he is recommended to me as being qualified to instruct, by some Mason or Masons of well-known Masonic skill and character.

This is not intended to prohibit that interchange of courtesies so common and commendable between Lodges, nor to prohibit a comparison of views and work between Masters and Brethren in this State. I do most sincerely wish that our Brethren would compare work, lectures and ritual, more is usually practiced. Besides being of good service to the Craft generally, it would promote a good degree of brotherly confidence and mutual affection between Lodges and Brethren, which is very desirable.

Fraternally, HARRISON DILLS,
Grand Master.

ORDERS IN ARCHITECTURE. — They are five: the Tuscan, Doric, Ionic, Corinthian, and Composite. Every Mason should make himself familiar with these. They are an interesting and instructive study, which cannot fail to interest the dullest scholar.

THE MASONIC REVIEW.

From the Mirror and Keystone.

" 'ORIGIN OF FREEMASONRY: A history of the time when, the place where, and the persons with whom the institution of Freemasonry originated, and the occasion and necessity for the establishment of the mystic brotherhood.'

"The above is the title of a new volume by Bro. Leon Hyneman, Editor of the Masonic Mirror and Keystone, Philadelphia. It is a large octavo of 177 pages, and is forwarded per mail by Bro. Hyneman, on the receipt of one dollar.

" Bro. Hyneman says he 'has read nearly everything that has been written' on the 'origin of Freemasonry,' and that 'the various writers have failed in giving a sufficient or a reasonable cause for originating an Institution of so noble and exalted a character as that of Freemasonry.' He further says that, for the proper consideration of this subject, 'our views of God and of humanity should not be circumscribed within the narrow limits of a sect or creed.' Of course we must believe that Bro. Hyneman is free from 'the narrow limits of a sect or creed,' and is, therefore, fully prepared for the task. With this *freedom from sect and creed*, it is no wonder that Brother H. thinks that Freemasonry, in '*its creed embraces the only tenets which give a proper conception of the Deity, and the relation which man sustains towards his God.*'

" We are sorry to differ from Bro. Hyneman, but we must beg leave to dissent entirely from both his premises and conclusions. That he has made a discovery of 'the time when, the place where, and the persons with whom Freemasonry originated,' etc., we are compelled to doubt, as we do his translation of the first chapter of Genesis. Bro. H. believes himself to be correct in these matters; and he has a kind heart and most genial nature, however much he may be mistaken in his opinions. The book may do good by inducing thought and investigation. It is for sale by Bro. Hyneman, at the office of the Mirror and Keystone, Philadelphia."

We copy the above critique of Bro. Moore from the June number of the Masonic Review. In justice to our esteemed cotemporary we publish the whole of his article, so as to give his views the widest circulation. We knew that we differed with Bro. Moore in our views of Freemasonry. We believe the Institution to be *universal* and open to *all good men and true* who believe in the existence of the great I AM, and that "good men and true" are to be found among all people on the habitable globe—that Freemasonry, as legitimate and pure, exists among the Arabs, the Turks, the Chinese, and red men of America, as among the denizens of Cincinnati, Philadelphia, or any other place in Christendom—that it is of ancient origin and of the most noble and exalted character. Bro. Moore's views are, that Freemasonry is *not universal*, that a belief in God and a life of virtue and the practice of all the duties of humanity are not alone such qualifications as Freemasonry requires, but that a belief also in a particular tenet is essentially necessary, in order to qualify a man to become a Freemason. Here, as a Freemason, we most decidedly take issue with our Brother. In the social relations of life Bro. Moore is a most estimable man, and practically exemplifies the principles of Freemasonry. We have the highest regard for our Brother, and believe him to be most sincere as a Mason in his intentions and purposes, but as a Mason we must declare that his views of Freemasonry are erroneous. No sophistry can make Freemasonry a sectarian institution. Bro. Moore is right in saying, "of course we must believe that Bro. Hyneman is free from 'the narrow limits of sect or creed;'" but here Bro. Moore does not give his readers to understand that we say so in reference to Freemasonry; no. He omits to quote all that we say—"In the consideration of this truly sublime subject," meaning Freemasonry, "it is necessary that the mind should be divested of the shackles of prejudice, and that our 'views of God and humanity should not be circumscribed within the narrow limits of a sect or creed.'"

Come, Bro. Moore, if you can give a *more* consistent "origin" of our Institution, if you can prove a higher motive than the conservation of a belief in God, or prove that Freemasonry had no such exalted object, let us have the authorities, the proofs, and you will do us, as well as the Craft universal, a service, and we will be ready to bow at your altar. These, in our opinion, the book *most conclusively proves*. It is no argument to say, "we are compelled to doubt," and "dissent entirely from both his premises and conclusions." Bro. Moore says, "the book *may* do good by inducing thought and investigation." We say, *must and will do good*, because it will give the reader a more consistent and truthful opinion of Freemasonry than any other Masonic publication upon the subjects of which its treats.

MASONIC STATISTICS.*

GATHERED FROM VARIOUS GRAND LODGE PROCEEDINGS.

Names of Grand Lodges.	Date of last reported Communication.	No. of Lodges reported.	No. of Members reported.	No. of Initiations.	No. of Expulsions.	No. of Deaths.	Grand Lodge Revenue.
Alabama	Dec. 1, 1856	201	6,888	.....	27	102	$3,031.50
Arkansas	Nov. 5, 1856	103	3,048	462	214	36	2,065.00
California	May 12, 1857	113	4,282	903	11	38	7,106.00
Connecticut	May 13, 1857	54	4,463	455	7	45	455.00
Delaware	June 27, 1856	10	372	.....	...	...	60.00
District of Columbia	Feb. 20, 1856	10	521	96	...	11	442.00
Florida	Jan. 12, 1857	32	1,405	145	2	25	1,497.00
Georgia	Oct. 28, 1857	205	12,310	1,247	39	110	9,246.48
Illinois	Oct. 6, 1857	250	7,388	1,803	...	...	6,409.60
Indiana	May 25, 1857	220	7,903	1,251	41	115	9,617.50
Iowa	June 2, 1857	111	3,178	854	17	24	2,888.45
Kansas	Oct. 20, 1856	4	74	.....	..	...	....
Kentucky	Oct. 12, 1857	290	9,979	128	45	119	12,113.79
Louisiana	Feb. 9, 1857	106	3,629	483	7	56	5,064.44
Maine	May 5, 1857	80	3,288	497	6	31	1,886.50
Maryland	May 11, 1857	33	1,395	.....	...	24	4,208.50
Massachusetts	———, 1856	96	......	879	...	...	....
Michigan	Jan. 14, 1857	94	......	.....	23	...	1,944.89
Minnesota	Jan. 7, 1857	22	525	.....	...	...	1,100.40
Mississippi	Jan. 19, 1857	197	7,568	929	24	131	7,918.25
Missouri	May 25, 1857	163	5,810	761	15	50	6,105.25
New Hampshire	June 9, 1857	32	1,570	319	...	...	512.50
New Jersey	Jan. 14, 1857	49	1,939	.....	5	21	1,126.25
New York	———, 1857	371	19,316	3,878	48	262	14,753.25
North Carolina	Dec. 1, 1856	126	4,908	606	13	72	1,691.50
Ohio	Oct. 20, 1857	301	10,913	2,078	138	156	7,150.00
Oregon	June 8, 1857	16	490	87	3	2	927.81
Pennsylvania	Dec. 1, 1856	...	......	.....	...	...	....
Rhode Island	———, 1856	14	......	72	...	17	350.25
South Carolina	Dec. 27, 1856	66	......	.....	3	...	5,919.18
Tennessee	Oct. 6, 1856	188	7,750	982	43	103	3,354.75
Texas	Jan. 19, 1857	193	6,047	.....	19	94	7,505.20
Virginia	Dec. 8, 1856	147	4,856	.....	10	71	2,450.00
Wisconsin	June 9, 1857	83	2,634	684	1	23	3,030.64

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* **From the report of the Committee on Foreign Correspondence in the G. L. of Vermont.**

VERMONT.

WE have received the Proceedings of the Grand Lodge of Vermont for 1858. This body commenced its annual communication at Burlington, on the 13th day of January. About *forty* Lodges were represented. The address of Grand Master Philip C. Tucker is an able and well-written address, as is everything from the pen of that distinguished Mason. On Canadian matters, however, his spirit is somewhat ruffled. He accuses others of being uncharitable, and yet the spirit which he manifests is not the most desirable. We regret to see our distinguished Brother exhibit a spirit so unbecoming.

APPEALS.

The Committee on Grievances made a report, from which we make an extract:

"After examining the appeal of the accused, and his alleged reasons for dissatisfaction with the decision made against him by his Lodge, and, after a full examination of the charges and written testimony as previously taken, we were naturally led to inquire whether, upon a Masonic appeal, additional testimony (not testimony newly discovered) was properly admissible before us. To avoid all justifiable liability to complaint, in the absence of written Masonic law for our guidance, we judged it best to admit further inquiries to be made, and the result is that disagreement in statement and proof have very naturally arisen. Such, we think, as in a court of law or equity would furnish grounds for a continuance of a case.

"The inquiry then forced itself upon us: if the case is to be continued for a further investigation, should it continue in this Grand Body as an appellate tribunal, or be remitted back to Passumpsic Lodge for a further investigation by that body? In the last event, it would be still open to appeal, after another hearing; and, in the judgment of the committee, if a new trial were ordered, nothing would be saved as to time, in the final disposal of the case. This view of the subject has led us to the conclusion that the case had better remain before the Grand Lodge, for final adjudication, and there are some reasons, at least of a plausible character, for giving the fullest extent to the investigation, as disagreements as to statements of fact now exist, and as it is alleged that there is other evidence in existence, properly applicable to the inquiry, which has not yet been heard, either at St. Johnsbury or here.

"Your committee have, upon the whole view of the case, *concluded to recommend that it lie over until our next Annual Communication*, for further hearing by a committee of the Grand Lodge."

Philip C. Tucker was re-elected Grand Master, and John B. Hollenbeck, Grand Secretary.

ROYAL ARCH MASONRY IN MISSISSIPPI.

THERE are nearly seventy Chapters in the State of Mississippi, with one thousand eight hundred and thirty-three members. The Grand Chapter of the State held its annual convocation in January last. The proceedings give evidence of prosperity among the Craft. M. E. J. M. Mowry, G. H. P., in his address, said:

"The question whether the General Grand Royal Arch Chapter ought longer to be continued in existence, I think, deserves the most serious consideration.

"It will scarcely be pretended that it has answered the purposes of its institution; certainly it has failed to secure uniformity of work throughout its jurisdiction, (and this was the main object of its creation,) and, according to the best information I have received upon the subject, those who profess to dispense its work, not agreeing among themselves, go on to originate new diversities rather than obliterate those which they were expected to remove. Unless the defects of the existing system can be remedied by some organic change, it would seem that the General Grand Chapter, as a useless and inconvenient incumbrance, might as well be discontinued, and to this end, deferring with much respect to the opinions of the enlightened body over which I have the honor to preside, I would recommend the appointment of a committee of enlightened and experienced Masons to investigate the subject and report at a subsequent meeting of this Grand Chapter. I certainly can have no other motive in suggesting this inquiry than that which is common to the Craft, namely, to promote its permanent interests, and to preserve and perpetuate those great principles which lie at the foundation of our Masonic superstructure, both in *substance* and in *form*."

This part of the address was referred to a special committee, to report on in January next.

MASONIC ITEMS.

TEMPLARISM IN VERMONT.—There are in Vermont four Commanderies: Mount Calvary No. 1, Middlebury; Burlington No. 2, at Burlington; Lafayette No. 3, at East Berkshire; and Vermont No. 4, at Windsor. D. S. Potter, of Middlebury, is Grand Commander of the Grand Commandery, and J. B. Hollenbeck, Grand Recorder.

CONNECTICUT — *Officers of the Grand Lodge.* — Geo. F. Dockam, G. Master; John C. Blackman, Deputy Grand Master; Howard B. Ensign, Senior Grand Warden; Frederick P. Coe, Junior Grand Warden; Horace Goodwin, Grand Treasurer; Eliphalet G. Storer, Grand Secretary.

FREEMASONS' MONTHLY MONITOR.—This magazine, published at Carleton and St. Johns, New Brunswick, has recently entered on its second volume, which gives evidence of its popularity and success. It contains much valuable information.

MAINE — *Officers of the Grand Lodge.* — Hiram Chase, of Belfast, Grand Master; Josiah H. Drummond, of Waterville, Deputy Grand Master; G. F. Sargent, of Bangor, Senior Grand Warden; S. B. Dockham, of Portland, Junior Grand Warden.

Officers of the Grand Chapter. — C. Stevens, of Bangor, G. H. P.; Moses Dodge, of Portland, D. G. H. P.; E. P. Burnham, of Saco, G. K.; John J. Bell, of Carmel, G. S.

Officers of the Grand Council. — Joseph C. Stevens, Gr. Puissant; Freeman Bradford, Dep. Gr. P.; Hiram Chase, Gr. Th. Ill.; A. B. Thompson, Gr. Pr. Cond. Work; T. J. Murray, Gr. Capt. Guard; Charles Fobes, Gr. Treas.; Ira Berry, Gr. Recorder.

Officers of the Grand Encampment. — Freeman Bradford, Gr. Master; John Williams, Dep. Gr. Master; A. B. Thompson, Gr. Generalissimo; Timo. J. Murray, Gr. Capt. Gen.;

C. Cummings, Gr. Prelate; Jabez True, Gr. Sen. Warden; J. D. Warren, Gr. Jun. Warden; Chas. Fobes, Gr. Treas.; Ira Berry, Gr. Recorder.

THE AMERICAN CRAFTSMAN. — This is the title of a new Masonic paper, published and edited by Bro. F. G. Tisdall, late associate editor of the *Mirror and Keystone*. The number before us is excellently well printed, and the matter gives evidence that our Brother's reputation as a member of the Order will be enhanced by this new undertaking. The *Craftsman* is published in New York. We wish Bro. T. success, and doubt not he will achieve it.

CHANGE OF EDITORSHIP. — Bro. Tisdall has retired from the post of associate editor of the *Mirror and Keystone*. His successor is Bro. W. H. Milnor, P. G. M., of New York, who is widely known as a wise and accomplished Mason.

IMPOSTORS. — Bro. Moore, of the *Review*, very appropriately says: "We are tired of publishing notices of impostors, and we have come to the conclusion to change our mode of procedure in such cases. The country is full of travelling loafers, sometimes well-dressed, and genteel in appearance, who make it a business to live off the Fraternity — and *they succeed admirably!* The Craft in many places are so easily gulled, that the merest tyro in imposition can succeed in getting money from them."

MARRIED.

AT Peoria, Ill., by Rev. H. W. Strong, Rector of St. Paul's Church, on the 20th of May last, Bro. H. L. GAINES and Miss ANNA E. KILBURN, all of Peoria. Bro. G. is Grand Commander of the Commandery at Peoria. We had the pleasure of meeting him, with his bride, on their wedding tour. The lady has parted with a not very euphonious name, but we are confident that, for this bereavement, she is more than recompensed by her *Gaines*. We wish them health and happiness.

DEATHS AND OBITUARIES.

DEXTER, MICH., WEDNESDAY, MAY 12, 1858.

AT a Special Communication of Washtenaw Lodge No. 65, of Free and Accepted Masons, the following preamble and resolutions were unanimously adopted:

Whereas, It hath pleased the Almighty Ruler of the Universe to remove from us, by death, after a short but severe illness, our Brother, friend and neighbor, NATHANIEL NOBLE, and whereas, though gone from among us, he is not forgotten, those of us who were acquainted with him will ever remember his kind and pleasant manner, and the love and fidelity he ever manifested for the Institution of Freemasonry. Such, in fact, was his attachment to *it*, that, rather than betray the trust reposed in him forty-four years ago, he has sacrificed his prospects of pecuniary profit and political emoluments to the regard he cherished for the teachings and principles of our time-honored Institution, and has set an example, for integrity and faithfulness, worthy to be followed by each of us. Therefore,

Resolved, That in the death of our beloved Brother Noble, the Fraternity has lost a worthy member, the wife a kind husband, the family an affectionate father, and the community a man who regulated his life by the plumb-line of justice, and the square of virtue; and we hope and trust he is now in the Grand Lodge above, where the Supreme Grand Master presides.

Resolved, That this Lodge tender to the family of Bro. Noble their sincere sympathy in this dispensation of Providence, trusting and believing that their and our loss is his gain.

Resolved, That this Lodge pay the customary tribute and honors of respect to the memory of our deceased Brother, and that we adopt the usual symbols of mourning, by clothing the furniture and jewels of the Lodge with black crape for six months.

Resolved, That we, as a Lodge, will, in further token of our regard for our Brother, and in compliance with his own request, bury him with Masonic honors, and in accordance with the ancient usages and customs of the Order.

Resolved, That a copy of the above resolutions be furnished the family of our Brother, signed by the Worshipful Master, Senior and Junior Wardens, countersigned by the Secretary, and that they be filed among the archives of the Lodge; also, that they be published in THE ASHLAR, and in each of the county papers.

FRED'K CARLISLE, W. M.
WM. DOWLMAN, S. W.
GEO. H. LYON, J. W. *pro tem.*

ISRAEL BAILEY, Sec.

GIRARD LODGE No. 171, A. F. AND A. M.
Girard, Ill., May 13, 1858.

TRIBUTE OF RESPECT.

Whereas, Our Brother, HUGH DOWNY, was murdered in St. Louis, Mo., May 9th, by some fiend or fiends in human shape, causing our blood to run cold at the thought; and his spirit called, by an all-wise God, from time to eternity, thereby causing this Lodge, as well as a numerous circle of friends and relatives, to mourn his untimely end; therefore,

Resolved, By the members of the Girard Lodge, that we do hereby express our sorrow for the untimely end of our deceased Brother, and feelingly mingle our tears with those of his amiable wife and now fatherless children, from whom their guardian and protector has been so untimely plucked by the assassin's hand.

Resolved, That we hereby proffer to the widow, and other kindred friends of the deceased, our heart-felt sympathy; and we trust that He who has promised to be "the widow's God, and a Father to the fatherless," will administer to them consolation and relief in their time of trouble.

Resolved, That in the death of Brother Downy, we have lost a faithful Brother; the community an energetic citizen; and his family a devoted parent and husband.

Resolved, That this Lodge tender to our worthy Brother, George Harlan, its sincere thanks for taking care of, and bringing from St. Louis, the remains of our deceased Brother; and that we also tender to our Brethren of Virden Lodge, our heart-felt thanks for their assistance in the funeral obsequies of our deceased Brother.

Resolved, That a copy of the above preamble and resolutions be furnished by the Secretary to the family of the deceased; and to the Editors of the *Girard Enterprise*, *Macoupin Spectator*, *Carlinville Free Democrat*, *Prairie State*, and THE ASHLAR, requesting the publication of the same.

J. D. MARSHALL,
A. S. MAYFIELD, } *Committee.*
J. H. WOLFE,

A. S. MAYFIELD, Sec.
T. M. METCALF, W. M.

EDITOR'S TABLE.

WEBB'S MONITOR.—We gave notice recently of a new edition of Webb's Monitor, by Applegate & Co., of Cincinnati, and the same is also noticed in an advertisement in our columns. Bro. A. T. Magner, bookseller and stationer, at Paris, Ill., has a supply of the Monitor, which he will furnish by the quantity or single copies. Bro. M. has also a large assortment of miscellaneous works, which he furnishes at the lowest rates.

KEOKUK, IOWA.—A short time since we visited the city of Keokuk. It is located in the south-eastern part of Iowa, on the Mississippi river, about three miles from the Missouri line. It contains about sixteen thousand inhabitants, and has grown up to its present dimensions in the last six years. It is located on a fine site, and will, in a few years, be one of the most beautiful cities in the Union. We had the pleasure of meeting Grand Master Sanford, who resides there. Masonry has not a more devoted advocate, and there are none, even of the most distinguished among the craft, who will not find in him their equal, as a well-informed scholar and gentleman. We are pleased to see that he is held in due estimation by his Brethren.

We also had the pleasure of meeting Bros. Ira and Dana Slade, recently of Detroit, Michigan, who are proprietors of a most excellent hotel, the "Billings House." Two gentlemen more affable and attentive, and more capable of catering for the tastes of travellers, cannot be found. We cheerfully recommend our friends who visit Keokuk, to seek quarters at the Billings House, and we trust that the enterprise of Bros. Slade will be rewarded with ample patronage.

☞ The weather has been so cool, thus far, that Lodges have been able to continue their work as in winter months.

☞ We are still in want of Nos. 4 and 6 of Vol. I, to complete sets.

MISCELLANIES.

Original and Selected.

WASHINGTON.

Extracts from the seventh volume of Bancroft's History of the United States.

COURAGE was so natural to him that it was hardly spoken of to his praise; no one ever, at any moment of his life, discovered in him the least shrinking in danger, and he had a hardihood of daring, which escaped notice, because it was so enveloped by superior calmness and wisdom.

He was as cheerful as he was spirited, frank and communicative in the society of friends, fond of the fox-chase and the dance, often sportive in his letters, and liked a hearty laugh. This joyousness of disposition remained to the last, though the vastness of his responsibilities was soon to take from him the right of displaying the impulsive qualities of his nature, and the weight which he was to bear up was to overlap and repress his gayety and openness.

His hand was liberal, giving quietly and without observation, as though he was ashamed of nothing but being discovered in doing good. He was kindly and compassionate, and of lively sensibility to the sorrows of others; so that if his country had only needed a victim for its relief, he would have willingly offered himself as a sacrifice. But while he was prodigal of himself, he was considerate for others — ever parsimonious of the blood of his countrymen.

* * * * * * * * * * *

His faculties were so well balanced and combined, that his constitution, free from excess, was tempered evenly with all the elements of activity, and his mind resembled a well-ordered commonwealth; his passions, which had the intensest vigor, owned allegiance to reason; and, with all the fiery quickness of his spirit, his impetuous and massive will was held by consummate judgment. He had in his composition a calm, which gave him, in a moment of highest excitement, the power of self-control, and enabled him to excel in patience even when he had most cause for disgust. Washington was offered a command when there was little to bring out the unorganized resources of the continent; but his own influence and authority was connected with the people by the most attenuated, scarcely discernible threads; yet vehement as was his nature, impassioned as was his courage, he so restrained his ardor that he never failed continuously to exert the attracting power of that influence, and never exerted it so sharply as to break its force.

In secrecy he was unsurpassed; but his secrecy had the character of prudent reserve, not of cunning or concealment.

His understanding was lucid and his judgment accurate, so that his conduct never betrayed hurry or confusion. No detail was too minute for his personal inquiry and continued supervision; and at the same time he comprehended events in their widest aspects and relations. He never seemed above the object that engaged his attention, and he was always equal, without an effort, to the solution of the highest questions, even when there existed no precedents to guide his decision.

In this way he never drew to himself admiration for the possession of any one quality in excess; never made, in council, any one suggestion that was sublime but impracticable; never in action took to himself the praise or the blame of undertakings astonishing in conception, but beyond his means of execution. It was the most wonderful accomplishment of this man, that, placed upon the largest theatre of events, at the head of the greatest revolution in human affairs, he never failed to observe all that was possible, and, at the same time, to bound his aspirations by that which was possible.

* * * * * * * * * * *

They say of Giotto that he introduced goodness into the art of painting; Washington carried it with him to the camp and the cabinet, and established a new criterion of human greatness. The purity of his will confirmed his fortitude, and so he never faltered in his faith or virtue; he stood fast by that which he knew to be just; free from illusions; never dejected by the apprehension of the difficulties and perils that went before him, and drawing the promise of success from the justness of his cause. Hence he was persevering, leaving nothing unfinished; free from all taint of obstinacy in his firmness; seeking and gladly obtaining advice, but immovable in his devotedness to right.

Of a "retiring, modest and habitual reserve," his ambition was no more than the consciousness of his power, and was subordinate to his sense of duty; he took the foremost place, for he knew from inborn magnanimity that it belonged to him, and he dared not withhold the service required of him; so that, with all his humility, he was by necessity the first, though never for himself or for private ends. He loved fame, the approval of coming generations, the good opinion of his fellow-men of his own time, and he desired to make his conduct coincide with their wishes; but no fear of censure, nor the prospect of applause, could tempt him to swerve from rectitude; and the praise which he coveted, was the sympathy of the moral sentiment which exists in every human breast, and goes forth only to the welcome of virtue.

There have been soldiers who have achieved mightier victories in the field, and made conquests more nearly corresponding to the boundlessness of selfish ambition—statesmen, who have been connected with more startling upheavals of society, but it is the greatness of Washington, that in public trust he used power solely for the public good,—that he was the life, and moderator, and stay of the most momentous revolution in human affairs—its moving impulse and its restraining power. Combining the centripetal and the centrifugal forces in their utmost strength and in perfect relations, with creative grandeur of instinct he held ruin in check, and renewed and perfected the institutions of his country. Finding the colonies disconnected and dependent, he left them such a united and well-ordered commonwealth as no visionary had believed to be possible. So that it has been truly said, "he was as fortunate as great and good."

FERDINAND IV, KING OF NAPLES.—Among the various anecdotes to which Ferdinand's passion for hunting has given birth, there is one which manifests, at least, the suavity of his disposition and the goodness of his heart. A poor, disconsolate woman happened to fall in with him in a forest; she was not acquainted with his person, and appeared to be deeply afflicted. The king inquiring into her situation, she informed him that she had seven children, and had recently lost her husband, and that the little land she possessed had lately been laid waste by the king's hounds. "How cruel it is," continued the widow, "to have for a king a hunter, whose amusements wring such a flood of tears from the eyes of his subjects! Why does this *dronish simpleton* come and lay waste my farm?" Ferdinand replied that his amusements were justifiable; and, as he belonged to his majesty's service, he would not fail to acquaint him with the complaint, without, however, insisting on the opprobrious terms with ich it was accompanied. "Tell everything you can," d the undaunted widow, "it is all the same to me, for I no redress from his hands." The king accompanied her as far as her cabin, being desirous to examine the mischief and injury he had occasioned. He got an estimate made by two neighboring peasants, who were as little acquainted with his person as the widow. He then drew from his purse the whole of what money he had about him; he rewarded the arbitrators, and gave the remainder to the widow, who was indemnified far beyond any damage of which she complained.

Ninon L'Enclos' Lap-Dog. — All the world has heard of Ninon L'Enclos, who preserved her beauty for near a century. Ninon L'Enclos' lap-dog was a neat, sleek, clever little cur, and his name was Raton. This celebrated beauty, so much admired, as well for the charms of her wit as the graces of her person, never went abroad but Raton was her constant companion. At table she used to place him in a basket beside her plate. He was, as history related, her physician. He took care that his mistress should observe the strictest regimen, which preserved her beauty, her health, and her good humor, till she was an hundred years of age, and this because she abstained from coffee, ragouts and liquors.

Raton permitted, in silence, plain soup, a simple roast or boiled joint of beef to pass; but whenever his mistress attempted to touch ragout, he growled, looked stern, and absolutely prohibited all seasoned dishes. Their arguments on these occasions formed a most animated, sentimental dialogue, and the doctor, after some pretty hard disputes, generally carried his point. Sometimes he permitted a few light *entrements* to escape his severity, but to others he was inexorable, particularly when his nostrils were assailed by the odor of spices.

The attentive doctor allowed the different courses to succeed without the least demand for himself; nor ever did he show the least longing for the breast of a pullet, or any other titbit. He was none of your physicians who preach temperance over turtle and venison. But as soon as the dessert entered, up he rose, leaped on the table-cloth, wagged his tail, ran backwards and forwards, paying his court to the ladies, till he got a few macaroons, or some such thing, to appease his hunger.

He allowed his lady to eat as much fruit as she pleased, and to use sugar, if she liked it; but as to coffee he was inexorable. As soon as the cordials were produced, Raton pressed close to his mistress, snatched up the glass, and hid it in the corner of his basket. If Ninon attempted to put her lips to the nectar, our four-footed Sangrado growled furiously. If she persevered, he was as ready to bite as to show his teeth. He would bark, grin and snap, and everybody wondered to see such hypercritical zeal lodged in so small a body.

Doctor, said Ninon, at least you will allow me to to take a glass of water? At these words he smoothed his wrinkled front, and composed his quivering jaws, and, in token of reconciliation, they drank out of the same tumbler. He then accepted and munched up his cheese-cake, skipped and gambolled about the room, triumphing in his victory, proud of guarding the life of his faithful mistress.

Ye fair, who eat without scruple whatever is put before you, think of Ninon L'Enclos' physician! But so rare a treasure never fell to the lot of any other but Ninon L'Enclos. Incomparable physician! So tender, yet so rigorous! Alas! poor Raton! His remains are still to be seen in the museum of natural history. There, stuffed with straw, is exhibited the skin of that matchless guardian and preserver of beauty! Go, ye fair, and visit his remains; and, while you melt over the memory of this paragon of animals, be guided by his prescriptions.

Affectionate Story of a Merchant and his Dog.—A French merchant, having some money due from a correspondent, set out on horseback, accompanied by his dog, on purpose to receive it. Having settled the business to his satisfaction, he tied the bag of money before him, and began to return home. His faithful dog, as if he entered into his master's feelings, frisked round the horse, barked and jumped, and seemed to participate in his joy.

The merchant, after riding some miles, had occasion to alight, and, taking the bag of money in his hand, laid it down by his side under a hedge, and on remounting, forgot it. The dog perceived his lapse of recollection, and, wishing to rectify it, ran to fetch the bag, but it was too heavy for him to drag along. He then hasted to his master, and by crying, barking and howling, seemed to remind him of his mistake. The merchant understood not his language; but the assiduous creature persevered in his efforts, and after trying to stop the horse in vain, at last began to bite his heels.

The merchant, absorbed in some reverie, wholly overlooked the real object of his affectionate attendant's importunity, but wakened to the alarming apprehension that he was going mad. Full of this suspicion, in crossing a brook, he turned back to look if the animal would drink. It was too intent on its master's service to think of itself; it continued to bark and bite with greater violence than before.

"Mercy!" cried the afflicted merchant; "it must be so— my poor dog is certainly mad. What must I do? I must kill him, lest some greater misfortune befall me; but with what regret! Oh, could I find any one to perform this cruel office for me! But there is no time to lose; I myself may become the victim if I spare him."

With these words, he drew a pistol from his pocket, and with a trembling hand took aim at his faithful servant. He turned away in agony as he fired, but his aim was too sure. The poor animal falls wounded; and, weltering in his blood, still endeavors to crawl towards his master, as if to tax him with ingratitude. The merchant could not bear the sight; he spurred on his horse, his heart full of sorrow, and lamented that he had taken a journey which had cost him so dear. Still, however, the money never entered his mind; he only thought of his poor dog, and tried to console himself with the reflection, that he had prevented a greater evil, by dispatching a mad animal, than he had suffered a calamity by his loss. This opiate to his wounded spirit was ineffectual. "I am most unfortunate," said he to himself; "I had almost rather have lost my money than my dog." Saying this, he stretched his hand to grasp his treasure. It was missing; no bag was to be found. In an instant he opened his eyes to his rashness and folly. "Wretch that I am! I alone am to blame. I could not comprehend the admonition which my best and most faithful friend gave me, and I have sacrificed him for his zeal. He only wished to inform me of my mistake, and he has paid for his fidelity with his life."

Instantly he turned his horse, and went off at full gallop to the place where he had stopped. He saw with half-averted eyes the scene where the tragedy was acted; he perceived the traces of blood as he proceeded; he was oppressed and distracted. But in vain did he look for his dog; he was not to be seen on the road. At last he arrived at the spot where he had alighted. But what were his sensations! His heart was ready to bleed. The poor dog, unable to follow his dear but cruel master, had determined to consecrate his last moments to his service.

He had crawled, all bloody as he was, to the forgotten bag, and, in the agonies of death, he lay watching beside it. When he saw his master, he still testified his joy by the wagging of his tail — he could do no more — he tried to rise, but his strength was gone. The vital tide was ebbing fast; even the caresses of his master could not prolong his fate for a few moments. He stretched out his tongue to lick the hand that was now fondling him in the agonies of regret, as if to seal forgiveness of the deed that had deprived him of life. He then cast a look of kindness on his master, and closed his eyes forever.

LADY HAMILTON'S HANDKERCHIEF. — Among the distinguished personages who hastened to pay their respects to Sir William and Lady Hamilton, and Lord Nelson, on their arrival at Hamburgh, was Dumourier. During their short stay in that city, the ex-General was invited to one of the parties. After supper, Lady Hamilton sung, "*God save the King*," at the request of Lord Nelson; but when she came to the couplet reflecting on France, she was interrupted by his Lordship. Dumourier, who had listened in ecstacy to the sweet melodies of the delightful warbler, deeply affected by this act of delicacy, and filled with gratitude, burst into tears. Lady Hamilton, fancying she saw the tears of a Royalist, of a heart overflowing with love for its country, glistening in his eyes, wept in excess of softness. Lord Nelson began to weep from sympathy, and old Sir William Hamilton went to a distant part of the room and wept to keep the rest company. Lady Hamilton, in constant activity, wiped away the tears of the Admiral, with her handkerchief, fondly; then those of her husband, slightly; then those of Dumourier, kindly; then her own, delicately; and then Dumourier, falling on his knee, implored as the greatest possible favor that the charming Lady Hamilton should make him a present of the handkerchief. Lady Hamilton softened into compliance, the favor was granted and Dumourier, having received the handkerchief with holy respect, retired to meditate on the strange destiny which had deigned to unite in his favor, in the same handkerchief, the relics of so many great personages. To see, touch and kiss this famous handkerchief, are now considered on the continent the proudest honors; and as such, are sought with all the enthusiasm of superstition.

THE AGREEABLE REPAST. — There resided in Bordeaux a young, rich and handsome widow, who had for six months incessantly lamented the loss of a husband tenderly beloved. A fatal storm had wrecked the vessel in which he embarked, and every soul on board was supposed to have perished. The young widow, though surrounded by admirers, observed scrupulously the rules of decorum; at length, however, the persuasions of her friends had effect, and she once more threw open her doors to receive company. Madame St. Amere had one foible: she loved play to excess; and this foible alone threatened to involve her in much subsequent calamity. On the evening of her first fete, a tall, graceful figure, masked, followed her, and paid her innumerable silent attentions. To rid herself of his importunities, she sat down to the card table, and was successful for about an hour. The mask, who had fixed himself behind her chair, then solicited the honor of playing with her, which she granted, and renewed the game with fresh spirit, though not with equal good fortune. Madame was piqued at the superior skill of the impertinent mask, and staked to an immense amount; still the stranger was triumphant, and pulling from his pocket a large purse of gold, tauntingly dared her to risk the like amount. Although absolute ruin might have been the consequence of her imprudence, madame would not recede, but anxiety and vexation marked her features. For some time the game was doubtful. At length the malignant deity decided against her, and the rash widow found her fortune destroyed by one night's folly. Her anguish could not be concealed; she rose abruptly from the card table, when the mask, in an insinuating tone of voice, hinted to her that she need not put herself to any inconvenience to make up this debt of *honor*, as he could wait her leisure, and compromise it *some other way*, with more pleasure to himself, and less embarrassment to her. She darted upon him a look of rage and contempt. "Who art thou, wretch," exclaimed she, "who darest thus to insult me in my own house?" "Softly, madame," replied the mask, "I am no gambler, nor needy adventurer; there are ladies who would not be ungrateful for such an accommodation." Madame burst into tears: "Good heaven, must I endure this insolence? Quit my house, sir; and, if you are a gentleman, make good your claim to-morrow." "No, madame, I will not quit this house to-night; my claim is either on your fortune, or on yourself, and I will make it good, let who will dispute it." With these words he removed his mask, when madame uttered a shriek of joyful surprise, and fainted in his arms. The company crowded round; they were chiefly relations, who immediately recognized the Chevalier St. Amere. The raptures of madame may be easily imagined, when, on recovering, her husband informed her that he had been saved from the wreck by a brave sailor, who had taken him into his own ship, which was bound to Peru; that he remained there till a convenient opportunity offered for his return; and, having been fortunate enough to amass a considerable portion of wealth, had meditated this agreeable surprise, in the hope of curing her of that destructive habit, the consequences of which he had long dreaded. Madame embraced him with transport, and assured him she would never again yield to temptations, or continue a practice of which she now saw the madness in glaring colors.

Michael Angelo.—This great man, from his infancy, showed a strong inclination for painting, and made so rapid a progress in it, that he is said, at the age of fourteen, to have been able to correct the drawings of his master, Dominico Gillandai. When he was an old man, one of these drawings being shown to him, he modestly said, "In my youth I was a better artist than I am now."

His quickness of eye was wonderful; he used to say, that a sculptor should carry his compass in his eye; "the hands indeed," said he, "do the work, but the eye judges."

Of his power of eye he was so certain, that having once ordered a block of marble to be brought to him, he told the stone-cutter to cut away some particular parts of the marble, and to polish others. Very soon an exquisite figure starts out from the block. The stone-cutter looked amazed. "My friend," says Michael Angelo, "what do you think of it now?" "I hardly know what to think of it," answered the astonished mechanic, "it is a very fine figure, to be sure. I have infinite obligations to you, sir, for thus making me discover in myself, a talent which I never knew I possessed.

Angelo, full of the great and sublime ideas of his art, lived very much alone, and never suffered a day to pass without handling his chisel or his pencil. When some person reproached him with living so melancholy and solitary a life, he said, "Art is a jealous thing; it requires the whole and entire man."

Indian Character.—One Indian happened to kill another; the brother of the deceased called upon the murderer, and seeing a woman and children in his hut, asked whose they were? The murderer declared them to be his family. The other then said, though his brother's blood called for revenge, yet as the children were young and not able to provide for their mother, and themselves, he would remain deaf to these calls for a while, and so left them. Belonging to the same tribe, they continued to live socially together until the eldest son of the murderer killed a deer in hunting. So soon as the brother of the deceased was informed of this, he again called on the murderer, and told him that his brother's blood called so loud that it must be obeyed, especially as his son, having killed a deer, could support the family. The murderer said he was ready to die, and thanked the other for so long a delay; on which the wife and children burst into tears. The murderer reproved them for their weakness, and particularly his son, saying to him, did you shed tears when you killed the the deer? and if you saw him die with dry eyes, why do you weep for me, who am willing to suffer what the custom of our nation renders necessary? With an undaunted countenance, he then called on the brother of the deceased to strike, and died without a groan.

Living without Food.—Public curiosity has been lately set on tiptoe by well-authenticated accounts of a woman who has lived some year and a half without food. The following curious accounts are collected from different sources. We give them for what they are worth:

The extraordinary means made use of to discover the truth or falsehood of Ann Moor's relation, of Tutbury, we believe, have removed every doubt as to her subsisting without human sustenance, except among those who are inclined to doubt everything, the causes of which their limited understandings cannot comprehend. But even among these, perhaps but few skeptics will remain, on this subject, when they have read the following wonderful workings of God:

Francisco Underus, a native of Switzerland, after he was married, and was become the father of several children, formed the strange resolution of retiring from the bustle of the world, for the purpose of indulging his propensity for contemplation, and of living, as long as nature would permit him to do, without food or drink; which he did in a cave for the space of fifteen years. During this time he was visited by many bishops, nobility and princes of France and Germany, who took every possible means in their power to ascertain the truth or falsehood of the circumstances; when, finally, of the truth of it they had no doubt. He died in the year 1470.

Joan Balaam, the daughter of a common smith, was born in the city of Constance, 1599. Of her we find nothing remarkable related, till she arrived at the age of eleven, when she fell ill of a fever, which deprived her of the use of her limbs, her reason, and her appetite; all of which she recovered on the departure of the fever, except her appetite. This wonderful deprivation she labored under three years, during which time she took no kind of aliment; after which she gradually resumed the natural habits of eating and drinking, and became a hearty woman.

Appollonia Schreira, a native of Berne, in Switzerland, about the last mentioned date, lived several years without victuals or drink; as a proof of which, the magistrates of the city placed her under the care of Paulus Lentulus, an eminent physician of the place, upon whose testimony they were satisfied that no imposition was practiced.

A girl of the name of Margaret, born in the city of Spires, began to live without food in the year 1539. She was taken to the court of Maximilian, King of the Romans, who, after having ascertained the truth of the circumstance, sent her home with a rich present.

Katharine Binder, a native of Upper Palatine, who died about the year 1585, lived nine years without any sustenance, as was proved by persons of high credibility.

Eve Fligen, a native of Neurs, in the Dutchy of Cleves, lived from the year 1597 to 1611, without receiving any aliment. She was attended by the most wealthy and discreet persons in the neighborhood, who bore testimony as to the fact.

John Scot, a Scotchman, in the reign of Henry the Eighth, took to living without food, in consequence of violent grief occasioned by the ruin of his circumstances in the loss of a law-suit. He underwent the strictest scrutiny respecting his abstinence, both in the courts of Edinburgh and London, as well as at Venice and Rome.

Upon the authority of Hermolaus Barbarus, a writer of respectability, we are informed of a Roman priest that lived forty years without receiving any manner of sustenance; during which time he performed the functions of his office, nor was troubled with bodily pain.

Rondolitus, another writer of eminence, informs us of a female child that took no kind of aliment until it was ten years old; and that she became a hearty woman and bore children.

A young girl of the name of Rence Chauvel, a native of Thurandais, in the bishopric of St. Maloes, in France, was ill of a dysentery on the 25th of November, 1696, from which time to the succeeding April she took no sustenance, except a small potion of warm milk or broth once a day: and at that time ceased from all sorts of food or liquids. In this state she continued till her lower parts, up to her navel, were shriveled up; nor did she void anything by stool any more or by urine, only five or six times. She likewise lost the use of her speech before her death; but at what time this happened we are not informed. This case, which bears so striking an analogy to that of Ann Moor, was attested by many of the most respectable people in the city of Remies.

Dr. Plot, in his history of Oxfordshire, states that, in 1671, Rebecca Smith, servant to Thomas White, of Minster Loval, when she had arrived at the age of fifty, was seized with such an extreme thirst in her throat, as to prevent her from swallowing either solids or liquids for the space of ten weeks; at the expiration of which time she swallowed some water and warm broth; and continued to subsist on small quantities of those liquids alone one year longer. After this she resumed her wonted habits of eating, drinking and working, without her frame having received any other detriment than from an ordinary fit of sickness.

We have likewise read from Sennertus of five persons who lived without any other sustenance than common air; three of whom existed this way two years, one three, and the other four years.

Those persons who are disposed to question every relation which cannot be supported by positive and living testimony, may doubt the truth of the above related facts — facts supported by better evidence than one half of the history of the ancient world; but they should take notice that there is but *one* among the *sixteen* foregoing cases where any thing like profit was obtained; and in that one, a monarch of no small repute had experiment made upon the young sufferer, under his own immediate direction, before he conferred the boon upon her; and, in all probability, her parents knew, if fraud was detected, that they must have suffered for the crime.

MEMORY.—Dr. Franklin, in the more early part of his life, belonged to a debating society, in Philadelphia. At one of their meetings, it was the doctor's turn to propose two questions, which were as follows: Who, of all people in the world, have the best memories? second, Who, of all people in the world, have the worst memories? This occasioned much learned disquisition among the members. One argued that people of the best memories, were those blessed with health and strength, strong nerves, vigorous apprehensions, and in the prime of life. Others pretended that as memory, like all other human faculties, is improvable, those had the best memories that had, during a long course of education, been obliged to learn much by heart, and thus became adepts in the art of remembering. Multitudes of arguments were brought, according to every one's fancy. But on the other question it was universally agreed, that very old people must have the worst memories of any, as in the declining stage of human nature the nerves become weak, and the organization of the brain so far calloused as to retain but weakly the impression of past events. There was no end to the learned theories broached on this occasion. At last, Franklin got up and with the gravest face in the world, informed the society, that of all men living, *Creditors* have the best memories, and *Debtors* the worst.

In one of the late engagements in Holland, Col. Van Grotten asked one of his lieutenants for a quid of tobacco. It was in the very heat of the contest, and a cannon-ball carried off the lieutenant in the act of presenting it. "I must be obliged to *you* then," said the Colonel, coolly, turning to another officer, "for you see our friend is gone away with his tobacco-box."

The late Lord Mansfield, willing to save a man who had stolen a watch, desired the jury to value it at "ten pence." "Ten pence, my lord," cried the prosecutor, why the very fashion of it cost me five pounds." "O," says his Lordship, "we must not hang a man for fashion's sake."

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THE ASHLAR.

VOL. III. CHICAGO AND DETROIT, AUG., 1858. NO. XII.

CLOSE OF THE THIRD VOLUME.—CHANGE OF PROPRIETORSHIP.

THIS number closes the third volume of THE ASHLAR. One year ago, when we commenced the publication of our work at Chicago, in addition to its issue at Detroit, we little dreamed of the financial crisis which was so near at hand. Could we have foreseen it, we should have pursued the even tenor of our way in the City of the Straits. The expense of establishing an additional publishing house in Chicago, and of canvassing the State of Illinois, was very large. Notwithstanding all the difficulties and obstacles which have sprung up in our path, we have faithfully fulfilled the contract with our subscribers, and issued THE ASHLAR punctually on the 1st of each month.

The delinquency of a considerable number of our patrons in paying for the magazine, has subjected the proprietor to a large and unexpected outlay in travelling which was absolutely necessary to collect money enough to defray current expenses. This labor has drawn largely upon his time, and taken him too frequently, and too long at a time, from the editorial chair. He has, therefore, been unable to give that prompt attention to his business correspondence, which he otherwise would have done. In the future, this difficulty will be obviated. The proprietorship of THE ASHLAR has passed into the hands of BRO. CHARLES SCOTT, the well-known Printer, who has printed our magazine during the past year. Bro. Scott was for nearly twenty years the publisher of a daily paper, and has been at the head of a printing establishment for more than a quarter of a century. He is a Mason at heart, as well as by name, and is a member of the Commandery in Chicago. His business experience and wisdom, and his practical knowledge, cannot fail to advance the interests of THE ASHLAR. By this change, we *do not* dissolve our connection with the magazine which we originated, and have thus far, single-handed, maintained. Our position will be that of *Editor*, and our labors will be chiefly confined to the sanctum. All business letters, connected with the 4th volume, should be addressed to *Charles Scott*, *Proprietor* ASHLAR, *Chicago*, *Ill.;* all other communications, to *Allyn Weston*, *Editor* ASHLAR.

Guided by his own experience and that of the Editor of THE ASHLAR, it is the design of Bro. Scott to conduct his business on the *cash system*. All orders and letters will be promptly attended to; and, with the labor of *two* instead of *one*, we may safely predict that the magazine will attain a degree of prosperity which it has not yet reached. This cannot be done, however, without a liberal support on the part of the Fraternity; and we earnestly appeal to every subscriber, especially in the North-West, to aid in sustaining a work devoted to their interests, and which has thus far successfully stemmed the tide of financial depression. Times are, indeed, "*hard*," but if the Craft are to have a work in this section, they must sustain it in "*hard times*" as well as easy times. We trust, therefore, that our appeal is not made in vain.

The next volume will be sent to those only who subscribe for it, and those whom the Editor knows to be its life patrons. It will be necessary, therefore, for those who wish to take the 4th volume to forward their names and money by letter, or place the same in the hands of some agent.

THE ASHLAR will be conducted on the same principles which have heretofore guided its course, and the proprietor will endeavor to make a few changes, which he believes will increase the interest of its pages and enhance its popularity. Not obliged to leave his office so much as in the past, the Editor will strive to give a more pleasing variety to its pages. He is particularly desirous to receive questions of Masonic Jurisprudence, which will be promptly answered.

To all our subscribers we wish health, happiness and prosperity.

TEMPERANCE.—This cardinal virtue cannot be too highly estimated. It "is that due restraint upon the affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice." This term has a wide signification. Not only should it be observed in its popular sense, and the immoderate use of ardent spirits be avoided, but we should be temperate in all our relations in life. We should cultivate an amiable disposition, and should not indulge to excess in anything, which, being good in itself, may become injurious by abuse. "*Be temperate in all things*," is a good motto, which should never be forgotten by the true Mason, but which, we fear, is too often overlooked. It is the duty of those who preside over the Craft to inculcate this teaching, not only by words appropriately spoken in the Lodge, but by their conduct in the world. Upon them devolves a sacred duty which cannot be slighted.

MASONIC DREAM.*

When Sol, with grave motion,
Had plunged in the ocean,
And twilight hung over the borders of day,
A splendid reflection,
With downward direction,
Stole softly the senses of mortals away.

My thoughts were suspended,
And darkness descended,
With Night's ample canopy widely unfurled;
In solemn procession,
The mists, in succession,
Bade twilight in silence retire from the world.

I saw, in sweet slumbers,
A beautiful creature,
Replete with electrical transporting glee;
In rapture I trembled —
I thought he resembled
Some beautiful angel of humanity.

His soul like an ocean
Of pleasing devotion,
His tongue like an organ of music and mirth,
His heart like a fountain,
His head like a mountain,
His science like treasure hid deep in the earth.

As far as I viewed him,
My fancy pursued him;
His state was elective, and noble his mind;
He walkèd discreetly,
Fulfilling completely
The precepts of Nature which wisdom enjoined.

I thought he said to me,
"In vain you pursue me,
While on the swift pinions of Science I soar;
But if you will hasten
And become a Freemason,
Then you may go with me, and never before."

There is one thing is certain,
And truly diverting,
The keeping a secret in union so long;

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* This old poem has been sent to us by a worthy Brother, with the request that we publish it. We give it from his manuscript.

There are no combinations
So firm as Freemasons',
No bond of sweet friendship so lasting and strong.

For kingdoms have quarrels,
For interest or laurels,
And churches, O Christians! do wrangle and jar;
There are no such invasions
Among the Freemasons,
No ruptures, nor rumors of internal wars.

Through Time's ancient measure
Of freedom and pleasure,
The sons of fair science immovable stand;
Through all the commotion,
By land and by ocean,
In triumph have passed the harmonious band.

Old Time may keep beating,
His numbers completing,
And wear out his wings in the region of years;
The pillar of Beauty
Will teach us our duty,
Till the Worshipful Master in glory appears.

The world may keep gazing,
Their senses amazing,
'T will wreck their invention to find out the plan;
We'll treat them with meekness,
And pity their weakness,
And prove that a Mason's a virtuous man.

Let envy degrade us,
And scribblers invade us,
And all the black engines of malice combine,
Though Hell and her furies
Turn judges and juries,
With innocent lustre our Order will shine.

Like rocks in the ocean,
That fear not the motion
Of waves that attack us in foamy career,
With truth and discretion,
We'll still make progression,
And leave all the envy of Hell in the rear.

While each, in his station,
With sweet admiration
Beholds the fair temple of Wisdom arise,

Let each faithful Brother
Support every other,
Till the Lodge universal shall meet in the skies.

With Orient grandeur
And dazzling splendor,
The wide arch of Heaven reflecting the blaze,
When sisters and brothers,
And thousands of others,
Shall shine in the courts of the Ancient of Days.

The scene is before us;
We'll join the glad chorus—
Let worlds and all beings unite in the song
To God the Creator
Of wisdom and nature,
And ages eternal the anthem prolong.

But when armies terrestrial,
And squadrons celestial,
Shall echo through heaven with music serene,
The majestic story
Falls short of his glory,
And silence expressive shall muse on the scene.

FAMILIAR COMMENTS ON ARCHITECTURE.

NO. XII.

We have endeavored to impress upon the minds of our readers, the strong claims of Gothic Architecture to be acknowledged as the only expression of a form of design and construction worthy the respect and uses of a Christian people. It is eminently so in all its history, and has been so identified with the progress of Christianity, as to be inseparable from it, and thus to deserve the appellation of "Christian Architecture." It has diffused itself throughout every land where the light of the Cross has spread its humanizing influence: it germinated, grew, blossomed, and bore the richest fruits of art to the glory of Christianity, and was more instrumental in its diffusion than any other outward symbol of religion. It slumbered for a time only, but has revived again, and will continue to march along the road of time, side by side with the religion that has sanctified it, until time's limit is reached.

It will be interesting and instructive to trace the various developments of Gothic Architecture, in the several countries where it exists, and to this end we shall consider them as minutely as our space will allow.

In England the various forms of Gothic Architecture may be defined according to the periods in which they originated and had a continued existence, and these subdivisions are commonly known as "Early English," "Early Decorated," "Perpendicular," and "Tudor." To these, again, may be added the intermediate periods occurring between these several expressions of the Gothic form, or the period of transition from one form to another. These terms are those generally used and understood among architects, and to them they are certainly the most expressive and professional that can be adopted, but antiquarians and ecclesiologists sometimes designate these subdivisions by various titles, and are but little agreed as to what they consider the most appropriate terms.

The "Early English" Gothic is the first natural development of the style, existing in the majesty of simple expression and harmoniously adorned constructive beauty. It is most comprehensively instructive of the whole principle of the style, and from the characteristic pureness and simple beauty of all its parts and proportions, is unapproachable by examples of any other period of Gothic art. It is true that it has not the gorgeousness, and does not display the many difficult geometrical forms used in later periods; but it contains the germ of them, and is in comparison to its richer compeers, as is the massive and manly Doric, to the richer yet more effeminate Corinthian of the Grecian order.

The "Early Decorated" retains most of the essential features of the Early English, with the addition of much ornamental work. It is in fact a decorated Early English style; though, to adapt the many forms of ornament to it, much of its detail is altered, and its simplicity, to some extent, sacrificed; still, of all the decorated styles of Gothic art, of every period or in any country, this is, in our opinion, decidedly the most superb, possessing more of the essentials of good taste and constructive beauty, than its richer and more elaborate sister forms can boast of.

The "Perpendicular" style is still more elaborate and enriched— the windows being filled with varied forms of tracery, using figures of exquisite design. It is from the window that this expression of the Gothic derives its name. The arches are mostly equilateral, (although sometimes four-centered,) that is, having the centre from which the arch on each side of the window-head is described, on the springing point; the principal mullions are invariably continued up direct, the entire height of the window opening, and finishing into the soffit of the arch, the intermediate spaces between the mullions being occupied by tracery. Of all the forms of decoration used in the windows of Gothic edifices, we consider this as the most legitimate, as it certainly carries out the vertical principle more correctly than the flowing decorations and flamboyant forms used in other later periods of the art.

The "Tudor," or, as it is sometimes called, the Elizabethan Gothic, is evidently a debased form of this style, much at variance with the original principles of the art, and adopting many absurdities arising from the too free use of ornamental decoration. The vertical principle is altogether neglected, and it could scarcely be recognized as being a descendant from the "Early English," were it not for the intermediate periods through which the sad change can be traced. It is a significant fact, that the first expression of this form of Gothic art is found in the tomb of the first Tudor monarch.

The dates of the several styles are as follows: The Norman was in use in the twelfth century, the Early English Gothic in the thirteenth century, the Early Decorated in the fourteenth century, the Perpendicular in the fifteenth, and the Tudor in the sixteenth centuries.

Having noticed the peculiar definitions of the several styles, we will now consider each as to its minuter members and general details. The most striking features which separate the Early English Gothic from the preceding styles and orders, are the forms of its openings and the columns with their capitals. The openings are always sharply pointed, having the centres, from which each side of the arch is struck, at a distance without the opening. The peculiar form this gives to the arch confers on this style the term of Lancet Architecture, by which name it is also commonly known. This form constitutes part of the great charm which pervades the style; whether used singly, or as couplets, triplets, quintuplets, &c., they are always features of great beauty, and, from the simplicity of their form, are unequalled in their effect as compositions. No one can have viewed the grouping of the lancet windows in the east end of Ely Cathedral, without being struck by the magnificent effect produced by the multiplying of this feature, so as to form the pyramidal arrangement of the design; the gradual diminution of the stages from the centre opening, down on each side, fully preserves the vertical principle, while it produces one of the loveliest effects the imagination can conceive. The mullions, or rather the piers between the openings of these compound windows, are always thin, and the spray on the inside, being deep, gives them the appearance of one window. In small churches the east window is invariably adorned with a triplet window, the west end commonly having two tall lancet openings separated by a buttress, which in some cases extends up the gable, and supports a bell-cot or tower. The tall shafts used in this period of Gothic Architecture, with their broad, deeply cut bases, gracefully foliated caps, and deeply recessed mouldings, forming wonderful contrasts of light and shade, are indeed perfect in the impression they create of beautiful effect, as all must acknowledge who have ever visited the presbytery of Ely Cathedral, standing, as it does, unrivalled for its purity in this style. The detached shaft was very commonly used during this period, and, in any position, is possessed of great beauty, owing to their own graceful form and their exquisitely moulded bases and capitals; the undercut bell of the capital susceptible of a lavish use of foliage, the round overhanging abacus, and deep hollow moulded base. The effect of the mouldings is best seen in the architraves, up which the ever-changing light and shadow of their elaborate form and workmanship, hollow and round succeeding each other, some plain, others filled with the tooth ornament or some other equally exquisite decoration, produce a perfection of the wealth of art which the admirer of true loveliness delights to revel in. It often happens that, in the Early Decorated and succeeding styles, this distinction is lost in the general effect, but, to the architect, the form of the moulding proclaims the period to which it belongs.

The tower of the Early English Gothic church is almost invariably square and surmounted by a spire, many of which in the course of time have disappeared, having too often been constructed of wood and covered with lead. The decoration most generally used is the ornamented arcade, the openings being invariably lowest pointed. Many examples in their present state show the towers finished with a battlement or pierced parapet; but these are later additions, and do not belong to the original construction. In the true tower and spire of this period, the tower finishes with a projecting cornice or corbel table from which the broach of the spire commences, forming an overhanging drip, and completely protecting the upper courses of masonry from the possibility of becoming saturated by the water which in wet seasons would run down the spire. They are always a very beautiful feature, and, for their true effect, require rather to be studied in the parish church than in the burgh minster.

In the interiors belonging to this period, we find all that is pleasing and majestic in the soaring height of the nave, its long perspective terminating in the beautiful form of the apse, the spanning arch above, with its interlaced foliage and tendrils of mouldings on the ribs and faces of the groins: the richly foliated bosses, the triplets in the triforia, and the tall, sharply-pointed openings in the walls of the aisles. In general majesty of internal effect and unparalleled beauty, these are, beyond comparison, superior to all others, to whatever period they may belong. There is nothing either in England or on the Continent that can compare with the interiors of Westminster Abbey, or the presbyteries of Ely and Lincoln.

Of the second period, or "Early Decorated," all that has been said of the "Early English" is applicable, except the plain lancet window-head. The openings in this style are wider, and have tracery introduced into them. Its first application appears to have been induced by necessity in some cases where couplet windows were used, to heighten the effect of that feature; and from this it became a decorative feature, and to beautify the richer and more favorite groupings of the openings. The other parts of the edifices were all more profusely ornamented, but not to an extent which would cause a want of harmony between the constructive and decorative features, the best judgment and good taste being exercised to preserve strictly throughout a proper balance in all its details.

From this to the next or fully developed "Perpendicular" period, we find in the edifices intermediate between the styles, a gradual transition from the one to the other. The width of the openings were being continually widened, and filled more and more with flowering tracery, until at length it reached a point where the necessity of continuing the mullions vertically up to the soffit of the arch began to be manifest, in the apparent want of strength and vertical support to sustain such a mass of ornamental work. Decoration is still more profusely used; columns thickly clustered and increased in size; the towers surmounted with battlements and pierced parapets, and the spires finishing within them, having their angles thickly ornamented with running foliage and bulbous crockets, finishing at the top with three or four storied finials. Great latitude was exercised in the proportions of the windows, and the use of the four-centred arch was fully inaugurated during this period; which, in openings of great width and height, has rather a good effect, but is evidently a debased style of Gothic art, tending to pervert the vertical principle, although never carried to such an unpardonable excess as it was in the later Tudor period. Great attention was also paid to the amount of work and ornament of the towers, until at last they became so much an independent and exclusive feature, that the spires were omitted entirely. They are certainly most noble and prominent features of Gothic art, and belong peculiarly to England, where, in some of the western cities, they reach their culminating point of unrivalled glory.

Throughout the latter part of this period there appears to have been a strong tendency in favor of the erection of towers, as a western addition to parish churches and cathedrals; and certain it is, that the grand and lovely examples of harmonious design that are exhibited by the towers of Wells Cathedral, St. Mary's, Urington, St. John's, Glastenbury, etc., are the very triumph of Gothic Architecture.

Of the Tudor style of Gothic Architecture, little requires to be said, for while it is still more ornate than any of the preceding expressions of the art, it sacrificed every pure principle and reality of good taste in the exercise of it, using that ridiculous profusion of ornament, that seems to set the safety of construction at defiance, and trifles with the very laws of security. It soon consigned itself to a sepulchre, gorgeous indeed, but far from beautiful, and a fit resting-place for so great and costly a perversion of the silent wonders of art which had preceded it.

In Continental and Southern Europe, it is impossible to classify or chronologically arrange the various forms of Gothic Architecture, as in England. Everywhere the use of ornament was most profuse, and the fantastic forms mostly adopted, show that the taste ran wild in request of everything unusual and highly decorated. All their best works have the richest flamboyant tracery in the windows, and the panelling of many exterior portions. There is often, also, a peculiar mixture of Italian form with Gothic detail, as though their architects could not divest themselves of the leaven of the Romanesque, and evidently intended to be harmonized, but by which both are grossly abused. Still, amongst the wildest conceptions and most gross gorgeousness so profusely displayed, there is a fascination about such works as the Cathedrals at Troyes, Beauvais, Cologne, Strasburg, St. Owens, Bayens, and many others which might be instanced (for there are numerous edifices of most wonderful design and execution in continental Europe), that robs even the student of the power to criticise, and causes him to confess that the very rudeness of the profuse jumble of beautiful forms, and the extravagance of undisciplined fancy, almost painful to analyze, may so delight the senses as to transfix us with delight.

With the Gothic is finished our description of original and independent styles and orders in Architecture. Nothing has been devised since better to supply the domestic, religious or public wants of a people, in Architecture, than this latest of original forms. In our own country, where the extremes of heat and cold are so much greater than in Europe, we have no national Architecture; no form of art acclimated to the many necessities requiring to be studied and subserved throughout this vast land of promise; nothing fit to supply the wants, and fulfill all the requirements, which Architecture should for a great nation. We content ourselves with the most miserable imitations of orders and styles, applying them to uses the opposite to those for which they were originally designed, and perverting every principle of purity and good taste. There are too many architectural quacks and impostors among us—ignorant, uneducated men, who steal the title, and impose upon the public, without understanding or having learned the first and most simple principles of design.

Too little, also, is left to the taste and judgment of an educated architect; every member of a building committee conceiving that his own opinion is to be preferred before that of the student who has acquired the experience of years in his professional career.

From this arises the many abortions and costly mistakes which insult our taste and eyesight at every turn. But we believe we can foresee a new and better state of things about to be inaugurated, and the profession of Architecture elevated to its true position as first among the fine arts. Then may we hope that our own time has arrived to originate a national form of design suited to our Republican wants and extreme temperatures. Simplicity must be the first, and strength the most essential of such a composition, and on such a foundation may Republican Institutions and Republican Architecture flourish forever.

ARCHITECT.

"Though shut from our Lodges by ancient decree,
In spite of our laws, woman here bears her part,
For each Mason, I 'm sure, will tell you with me,
That her form is enshrined and reigns in his heart.

'T was wisely ordained by our Order of old,
To tile fast the door, spite entreaties or sighs,
For, once in our Lodge, she would rule uncontrolled,
And govern the Craft by the light of her eyes."

UNION IN NEW YORK.

It seems to be a matter of general rejoicing, that an union has finally been effected between the Grand Lodge and the Phillips organization in the State of New York. We think this arrangement will be permanent, and that hereafter peace and harmony will prevail among the Craft in the Empire State. In such a result, all must rejoice. Too long has strife prevailed for the good of our glorious Institution, and the return of the erring into the fold cannot fail to carry joy to every Masonic heart. There is but one defect in the resolutions which we consider important. They recognize as Masons in good standing, all who were initiated under or by virtue of the authority of the Phillips body. This we believe to be wrong. A man upon whom degrees are conferred by a spurious organization is not a Mason, and cannot be made such by a *resolution* of a regular body.

Bro. Milnor, of the *Mirror and Keystone*, says: "The union has been accomplished in a manner honorable to all; no surrender of principle was either claimed or conceded. The Grand Lodge of the State of New York still maintains and upholds the principle that Past Masters have no vested or inalienable rights in the body. She has courteously granted a privilege to old and tried servants."

The following are the

ARTICLES OF UNION.

PREAMBLE.

"Whereas, the honor, usefulness and beneficent objects of the Institution of Freemasonry of the State of New York have suffered, and are now suffering, by reason of differences and disagreements among the Fraternity of the State;

Now, therefore, the undersigned committee, appointed by the parties hereinafter mentioned, in view of amicably and permanently ending such differences and disagreements, to the end that the harmony which is compatible with the true principles of Freemasonry may prevail, do mutually assent and interchangeably subscribe to the following provisions, as a proper and equitable manner of ending such differences and disagreements.

And if said provisions are adopted and confirmed by the parties respectively, to wit: that known as the Grand Lodge of the State of New York, of which John L. Lewis, Jr., is Grand Master, and that known as the Grand Lodge of the State of New York, of which James Jenkinson is Grand Master, then these provisions shall be considered and constituted a fundamental regulation of the Grand Lodge of the State of New York.

PROVISIONS.

SECTION 1. There is but one Grand Lodge of the State of New York, that of which the M. W. John L. Lewis, Jr., is now Grand Master, whose territorial jurisdiction is coëxtensive with the limits of the State.

SEC. 2. That all proceedings had in relation to suspensions or expulsions arising out of the transactions known as the 'Difficulties of 1849,' shall be, and are hereby, rescinded; and all such persons as may have been so suspended or expelled are hereby restored to full membership, and entitled to all the rights and privileges of Masonry.

SEC. 3. That all Grand Officers and Past Grand Officers of the last-named party mentioned in the preamble, shall have the rank and title of Past Grand Officers, and be recognized as such. For the purpose of obviating embarrassments in cases where Lodges in both bodies have the same number, the following plan shall be adopted: If the two Lodges bearing the same number cannot mutually agree to consolidate into one Lodge, then the Lodge having the original warrant, or warrant of senior date, shall retain its number, while the other Lodge shall change its number, and pass to the next junior vacant number in the list of Lodges, and its warrant shall be so numbered, endorsed and registered. Any Lodge working under a warrant granted since 1849 by the body of which James Jenkinson is Grand Master, shall surrender its warrant, and a new warrant be granted, without charge.

SEC. 4. That all suits at law, of whatever nature and kind, arising out of the aforesaid 'difficulties of 1849,' shall be withdrawn and discontinued, and the parties of record in said suits shall assent thereto.

The expenses of both parties shall be paid from the fund known as the 'Permanent Fund;' and the balance of the moneys of the said 'Permanent Fund,' together with all interest accruing thereon, and all other moneys belonging to the Grand Lodge on the 5th of June, 1849, shall be paid into and become, and are hereby constituted, a part of the fund known as the 'Hall and Asylum Fund,' and the Trustees are hereby authorized to make the transfer.

The 'Hall and Asylum Fund' now held in trust for the Grand Lodge, together with the moneys above-named, shall remain intact, and be applied, with such additions and accumulations as may hereafter be made thereto, to the purposes for which such fund was created.

SEC. 5. The Grand Lodge is composed of all the Grand Officers, Past Grand Officers, and of the Masters and Wardens, or the representatives legally appointed, of all the Lodges under this jurisdiction, and of all such Past Masters of Lodges under this jurisdiction as shall have been elected, installed and served one year in the chair, as Master, prior to December 31, 1849.

SEC. 6. The Constitution and general Regulations, as now in force in the Grand Lodge of which M. W. John L. Lewis, Jr., is now Grand Master, shall remain in force until amended in pursuance of its provisions.

SEC. 7. The archives and properties of the parties hereto shall be the property of the Grand Lodge, and be placed in the custody of the appropriate Grand Officers.

SEC. 8. All allusions to past differences shall be avoided.

SEC. 9. On the ratification of these provisions by the parties hereto, all their several subordinates, on complying with the provisions of section 3, shall be considered of equally regular Masonic standing, and as such are hereby declared united in Masonic fellowship, under one common jurisdiction, and entitled to all those rights and privileges pertaining to the Fraternity as freely and fully as though no differences had heretofore occurred.

June 7th, A. D. 1858."

* * *

A LODGE is a place where Masons assemble and work. Hence, that assembly, or duly organized society of Masons, is called a Lodge, and every Brother ought to belong to one, and to be subject to its by-laws and general regulations. It is either particular or general, and will be best understood by attending it, and by the regulations of the General or Grand Lodge hereunto annexed. In ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens, that pure necessity hindered him.—*Ancient Constitutions*.

THE GRAND CHAPTER OF MICHIGAN SUSTAINED BY THE GRAND CHAPTER OF INDIANA.

THE Grand R. A. Chapter of Indiana held its Annual Convocation in May last, at Indianapolis. The fullest report of its proceedings which has reached us is that of Bro. Moore, of the *Review*, to whom we are indebted for the following:

"Comp. Hacker refers, in his address, in very decided language, to the proceedings of the General Grand High Priest in the Michigan case, and condemns said action in terms which will admit of no misconstruction.

It seems that the Grand Chapter of this State has done, substantially, what the Grand Chapter of Michigan did, which brought down the official indignation of Comp. Gilman—CHARTERED CHAPTERS WITHOUT THE RECOMMENDATION OF THE NEAREST SUBORDINATE CHAPTER. WHILE IN SESSION, THE GRAND CHAPTER ISSUES A DISPENSATION UPON THE PETITION OF THE REQUISITE NUMBER OF R. A. MASONS, IF DEEMED RIGHT AND PROPER; BUT IN VACATION, THE G. H. P. CAN ONLY ISSUE A DISPENSATION AFTER A RECOMMENDATION OF THE NEAREST CHAPTER.*

If the law which Comp. Gilman applied to the Michigan case be good law, and is to be enforced, then *several* Chapters of this State [Indiana], and *hosts* of R. A. Masons, are clandestine. This will hardly be submitted to by the Craft in Indiana—*or anywhere else*.

Comp. Hacker recommends an immediate withdrawal from all connection with the G. G. Chapter: if other States wish to perpetuate it, let them do so, but urges an *immediate* severance on the part of Indiana. The whole subject has been referred to an able committee, and I look for a strong report."

The following resolutions were adopted. Each one was adopted separately, and then the whole were adopted, with *only three* dissenting votes:

"1st, That the organization of a 'General Grand Chapter of the United States' was an anomaly in Masonic Government, and, whatever it may have been a half century since, is now entirely unnecessary as an instrument for the promulgation, or a power in the government of this department of Freemasonry.

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* This is precisely as it was in Michigan; there, the Grand Chapter *only* could issue a charter without the recommendation of the nearest Chapter, but the G. H. P., to issue a dispensation, was required to have the recommendation of the nearest Chapter.

"2nd, That said 'General Grand Chapter,' in its assumption of prerogative and power, and its interference with the government of the Order in States where a Grand Chapter exists, as illustrated in the case of the Grand Chapter of Michigan, within the last year, (as appears in her proceedings,) has proved itself not only an element of discord, but a power dangerous to the peace and prosperity of the Royal Craft within the jurisdiction of State Grand Chapters.

"3rd, That the benefits which were expected to result from such an organization were chiefly two: first, to produce and preserve uniformity in the work of R. A. Masonry in the several States; and, second, to propagate R. A. Masonry in States and Territories where no Grand Chapter exists. In the first of these it has utterly failed, after fifty years of trial; and as to the second, the operation of Grand Lodges conclusively shows that the object can be accomplished by State Grand Chapters as well or perhaps better than by a 'General Grand Chapter.'

"Therefore, *Resolved*, 1st, That the Grand Chapter of Indiana 'has entire and exclusive jurisdiction of the several degrees of Masonry,' usually conferred in a Chapter, 'within the State;' *that it 'has the sole power and authority to constitute new Chapters of Royal Arch Masonry,' and 'the sole government and superintendence of the several R. A. Chapters' within this State, and that it cannot permit any interference with these, its supreme constitutional prerogatives, by any power or authority whatever.*

"2nd. *Resolved*, That it is expedient for this Grand Chapter to sever any connection it may have with said 'General Grand Chapter of the United States,' as soon as the same can be done consistently with good faith, fraternal courtesy, and without injury to the cause of Royal Arch Masonry.

3rd. *Resolved*, That the Grand Chapter of the State of Indiana hereby declares that it is necessary to secure either the dissolution of said General Grand Chapter, or permission to withdraw any connection we may be supposed to have with said body, or to assert and preserve our inherent and absolute independence of all foreign Grand Bodies, and our entire supremacy in all matters connected with Royal Arch Masonry within the bounds of this State.

"4th. *Resolved*, That a committee of three be appointed to report to this Grand Chapter, at its next annual communication, all facts which may occur in the interim, necessary to be known, for the carrying out effectively the declarations and purposes herein set forth.

"5th. *Resolved*, THAT THE GRAND HIGH PRIEST AND THE GRAND CHAPTER OF MICHIGAN, IN THEIR MANLY RESISTANCE TO THE POWERS ASSUMED BY COMP. GILMAN, AS THE G. G. H. PRIEST, MERIT OUR WARMEST THANKS, AND HAVE OUR UNQUALIFIED COMMENDATION."

Not a single Grand R. A. Body has yet sustained M. E. Chas. Gilman in his interference with the jurisdiction of the

Grand Chapter of Michigan, and indeed we do not know of a Masonic periodical which has approved his course. We have heard, directly or indirectly, from not a few of the leading R. A. Masons of the country, and, without a single exception, they approve the action of the Grand Chapter of Michigan, respecting Comp. Gilman. The Grand Bodies which have thus far spoken, have sustained the G. C. and the G. H. P. of the Peninsular State; and Indiana has spoken in a spirit worthy a Grand Body. Let M. E. Chas. Gilman be consistent; let him issue his edict declaring the charters of those Chapters in Indiana, *not* recommended by the nearest Chapters, null and void, and all the acts done by said Chapters of no effect in Freemasonry! The feeling of indignation at his course is not confined to one State or to one section of the country; it extends into every jurisdiction.

DETROIT COMMANDERY AND GRAND MASTER HUBBARD.

We do not wonder that Bro. Moore, of the *Review*, is puzzled to understand the action of Grand Master W. B. Hubbard, respecting the expulsion of Sir Knights from Detroit Commandery, because they were members of Peninsular Chapter. It is true that, in the resolutions adopted by Detroit Commandery, the following language appears:

> That, fully recognizing the authority in R. A. Masonry of the G. Chapter of the United States, and *in obedience to the mandate of the very Eminent Grand Master W. B. Hubbard*, we do not recognize, as R. A. Masons in good standing, the members of that irregular assembly denominated Peninsular Chapter.

It is also equally true that Grand Master Hubbard informed us orally that he had not, at any time, issued any mandate commanding Detroit Commandery to expel those of its members who belong to Peninsular Chapter, nor had he recommended or advised any such course.

Thus the matter stands, and we leave it for the present, but we may deem it judicious to say something more respecting it at some future time.

WITHDRAWAL FROM MASONRY.—COMMENTS ON THE ALABAMA CASE, BY BRO. JOHN DOVE.

BRO. WESTON:

In the June number of your excellent paper, at page 465, is presented, for the second time in my recollection, the extremely interesting case of a Mason, who, from conscientious convictions, petitions to be released from his association and connection with our blessed and hoary Institution; and assigning as the motive, "that he had joined a church which forbids his belonging to any secret society."

It is not my purpose to scan the validity of the reason assigned, though its utter futility could be easily exposed as regards the institution of Masonry; nor do I propose to animadvert upon the gross duplicity or bigoted ignorance of any church which makes that requisition a part of its discipline. It is enough for me to know that a dear but deluded and misguided Brother has brought himself to believe that his eternal welfare depends upon his steady compliance with the laws of the church to which he has attached himself, and I will at once and cheerfully do everything in my power to help, aid and assist him in the accomplishment of so high and sacred an attainment.

That excellent Mason, and most accomplished Grand Master, appropriately christened Sterling A. M. Wood, takes the same view of the Brother's position, and, in beautiful Masonic language, says: "If he believed that such an association was an impediment to him in his efforts to reach a happy home, after the toils of this life are ended, 'where the wicked cease from troubling, and the weary are at rest,' then it was his duty to withdraw, and we can only say, let him go in peace;" and to this every good Mason will respond a hearty "Amen." When, however, the Grand Master came to issue the order for the desired excommunication, and to indicate the course which the Lodge should pursue to grant the prayer of Bro. A., he finds himself at fault, and says: "I recommended the Lodge to grant him a demit, it being the only means of withdrawal known to our Institution; and to inform him that it was not in their power to change the past, or undo what had been already accomplished." This, however, very evidently did not attain the object prayed for, for the W. M. of Geneva Lodge No. 129, in his report of the case to the M. W. G. Master, says: "Bro. A. arose in the Lodge, and stated that he desired to withdraw entirely from Masonry, and have no further connection whatever with it. He did not wish a demit. He has no ill feeling to the Masonic society, or to any Brothers. He is in good standing, and has paid all his dues. He wished that it might be well understood, that his withdrawal was something more than a demit; that it should have the effect of placing him in that situation which he would have occupied had he never joined the Fraternity."

If he had said, it is something more than a "demit" which I want, a piece of writing which only certifies my withdrawal in good standing as a member of this Lodge, to last until I can join another; and if he had then said, I do want a "demit," which will testify my voluntary Masonic demise, neither the Lodge nor the Grand Master would have been in doubt about the only manner in which that could have been effected, and his Masonic death effected by suspension or expulsion, which, in the esoteric teachings of the third degree, cuts off all intercourse with Masons and Masonry until repealed.

And this I take and hold to be the true, plain and self-evident meaning of those two important Masonic words, and which writers on questions of Masonic jurisprudence seem entirely to overlook, whether from ignorance or inattention is equally reprehensible. True, a voluntary abandonment of the sweet, high, holy and sacred duties which the behests of Masonry imposes upon her members is of so extremely rare occurrence, that we might pardon her legislators who, with Spartan virtue and forbearance, failed to affix the penalty, in terms, for so improbable an event.

A very specious argument against compulsory affiliation has lately been adduced and adroitly urged by Brothers standing high as expounders of Masonic law. The speciousness of the argument consists in the fact that the advocates of affiliation have *never* questioned the inherent *right* of every Mason to withdraw his membership from the Lodge, or his membership from the Institution, whenever he became convinced that his paramount interest or duty required it. They have always said, "go from us when you please, it is your right and privilege to do so." All we require is, that they should understand beforehand the self-imposed terms upon which the withdrawal is made.

The conditions upon which the relations of Masons to the Institution are based, are too notorious and world-wide to need one word in explanation of them. Common sense, far less the high behests of Masonry, says no Mason can be in and out of the glorious Institution at the same time. He cannot be in it, for all the blessed benefits and privileges it bestows on him; and out of it, for the exercise of the duties and obligations which it imposes on him, as the condition upon which those inestimable benefits are enjoyed — for there is no principle better established, by moral and divine law, than that where the Holy Writ has said, "if any will not work, neither shall he eat."

Finally, permit me to close this hasty and, I fear, too imperfect analysis of the question of voluntary non-affiliation, by the following quotation from the report of the Special Committee on Jurisprudence, made to the Grand Lodge of Virginia in 1855, page 68. After disposing of involuntary non-affiliation, or those depending on advanced age, infirmity, or inability to pay dues, the committee say:

> But a darker and more unwelcome picture now presents itself. Another Brother, it may be in affluence, appears to answer the summons, and, put upon his defense, says his absence and non-affiliation was intentional, and designed on his part, knowing no other mode, as a declaration of his renunciation of the rights and privileges of Masonry, and a voluntary abandonment of all its behests. And, inasmuch as he assumed those pledges of his own free will, he now of his own accord relinquishes them to the Institution which, under those circumstances, invested him with them. True, replies the Institution; but my Brother, this act only regards yourself, and as far as you or your honor is concerned, the observance of this self-imposed excommunication may be perpetual; but you have, it may be, a wife, perhaps to

become, at some day, a widow; you have children, at some future time to become orphans; and when the gavel of our Grand Master shall have summoned you to the Grand Lodge of Spirits, they will claim, if need be, all those benefits to which, through you, they have a right, but which you, unknown to them, have practically and voluntarily forfeited, certainly denied to the Fraternity while living.

These solemn engagements being voluntarily self-imposed by both the high contracting parties, and intended to endure during and after life, being cancelled by the voluntary act of one of the parties, it remains for the other, in obedience to law, and in accordance with the requirements of right and justice, to perfect the severance.

There are, in Masonry, no set forms for excommunication from the Institution. It has been left, like parricide among the Spartans, unprovided for, because the human mind never conceived that such an offence as voluntary abandonment of duties so delightful, so godlike, could occur. It is well known, too, to all Masons, that the obligation to perform those duties lasts till death. Masonically speaking, there are but two forms of death — suspension and expulsion, or temporary and eternal death — during the continuance of which the Mason and all claiming under and through him are deprived of all the benefits and privileges of Masonry, even to social conversation upon the esoteric teachings, and are, in technical Masonic language, dead.

We would say then, that, in this class of non-affiliated Masons, it is the duty of the Lodge, in the exercise of that godlike Charity which 'hopeth all things,' first to admonish kindly, calmly, but firmly; that failing, to suspend from all the benefits and privileges of Masonry, for twelve months, with the express understanding that, in the event of continued persistence, it would be construed into permanent voluntary excommunication, and so pronounced by entering a sentence of expulsion.

And thus a demit be granted.

Very fraternally, JOHN DOVE.

☞ A Mason will likewise shun the errors of bigotry and superstition; making a due use of his own reason, according to that liberty wherewith a Mason is made free: for though in ancient times, Masons were charged to comply with the religious opinions and usages of the country or nation where they sojourned or worked, yet it is now thought most expedient that the Brethren in general should only be charged to adhere to the essentials of religion, in which all men agree, leaving each Brother to his own judgment as to particular forms. Whence being good men and true, of unsullied honor and unfailing honesty, the Order becomes the centre of union, and the means of conciliating true friendship.—*An. Const.*

MASONIC JURISPRUDENCE—QUERIES AND REPLIES.

Bro. Allyn Weston:

Dear Sir:—A man fifty years of age, but to all appearance, every other way worthy, sent in his petition for initiation into our Lodge with the requisite vouchers. But when the petition was read, a *motion* was made and carried that the petition be rejected, on the ground that the petitioner was in his *dotage*. Please give your opinion through The Ashlar whether there is any specific age at which a man must be considered in his dotage, and whether said petition ought not to have been referred to a *committee*.

Again, when a petition was read in our Lodge, a Brother, whose name appeared on the petition as one of the *recommenders*, stated in open Lodge that although he had signed said *petition* as one of the recommenders, he should vote against him, for he did not consider him a fit man to become a Mason, and that he had signed his petition to keep him from being offended. Please answer also through The Ashlar, whether the Brother acted masonically.

Ans. There is no age specified in Masonry, in which a man is in dotage. It is simply a question of fact. Hardly any man at *fifty* is in his dotage; on the contrary, he is in the vigor of manhood, if not in his prime.

The course of the Brother who recommended a man whom he believed not to be worthy, was highly unmasonic. Suppose by some casualty, the brother recommending had been suddenly killed; an unworthy person might have been initiated. But apart from any such contingency, no man should do an act which is wrong in itself. A Mason's motto should be: *Fiat Justitia, ruat cælum.*

Editor of The Ashlar:

Dear Sir:—Will you please answer, through The Ashlar, the following: Mr. A. B. applies to Lodge No. 1 for admission, and is rejected. In one year after his rejection at Lodge No. 1, he petitions Lodge No. 2 for admission. Now, sir, must he necessarily stand over one year before Lodge No. 2 can receive and act upon his petition? And, at the expiration of the above length of time, may Lodge No. 2 entertain his petition without let or hindrance from Lodge No. 1?

Ans.—The above query is from a Brother in Illinois. The Grand Lodge has decided the point by declaring by resolution that "no Lodge, acting under the jurisdiction of this Grand Lodge shall knowingly receive any candidate in either of the degrees of Masonry, that has been rejected by any other Lodge, without first receiving the unanimous consent of the Lodge that rejected him." This regulation we understand to be in unison with the common usage of Masonry.

Bro. Weston:

When a person applying for affiliation is rejected, has the W. M., or any other person, any right to make investigations in order to find out the Brother casting the black ball, or is the Brother casting such ball under obligations to prefer charges against the person rejected?

Ans. — This question we have frequently answered in The Ashlar. Neither the W. M. nor any one else has a right to make queries as to who cast the black ball; and he who does so, violates a Masonic duty. The person casting the black ball is not, *in any case*, obliged to prefer charges.

THE TITLE TO MT. VERNON.

We have frequently been asked in whom the title to Mt. Vernon will be vested when the proposed purchase shall have been consummated. We have addressed Bro. John Dove, the distinguished Grand Secretary of Virginia, on the subject, and he gives us the following reply:

Bro. Weston: From this circular you will learn the title to the Mount Vernon property is now vested in the "Ladies' Mount Vernon Association." From them I hold a writing which gives the Masonic Fraternity the right and privilege to visit free of charge, and once a year forever to use and occupy it, as the Holy Mecca of our noble old Institution! The Association have duly appointed Mr. Riggs, of Washington, their Treasurer, to whom remittances may now be made at any time.

☞ Whoever would be a true Mason is farther to know, that, by the privileges of his Order, his obligation as a subject and citizen will not be relaxed, but enforced. He is to be a lover of peace, and obedient to the civil powers which yield him protection, and are set over him, where he resides or works.—*Ancient Constitutions.*

CELEBRATION OF ST. JOHN'S DAY IN BOSTON.

ONE of the most extensive Masonic celebrations which has taken place in the country for a long period, occurred in Boston on the 25th of June last. The day was celebrated by the DeMolay Commandery of Knights Templars, and the Richmond Commandery K. T. of Richmond, Va., who are at the same time the guests of the DeMolay Commandery, by whom they were entertained in a *recherche* manner.

It is impossible to give, in this number, a full account of the interesting proceedings, but the following synopsis, gathered from the daily papers, will be found highly interesting:

At eight o'clock in the morning, the DeMolay Commandery assembled at the Masonic Temple, attired in black coats, black pants and white vests. The regalia worn by the De Molays consisted of a chapeau with white ostrich feather; baldrick or shoulder belt of black velvet, faced with gold band; silk body sash; apron of black velvet, with triangle wrought in gold on the centre; sword, with gilt scabbard, pearl, jet and silver-mounted hilt, inlaid with the red cross of the Order; gauntlets, with red cross on cuff.

This uniform is after the French pattern, and unlike any other in the United States.

A leading feature of attraction was a beautiful new banner, borne in the ranks of the DeMolay Commandery, which was furnished and painted by Sir Knight Thomas C. Savory, from correct heraldic delineations contained in the valuable works of science from the Court of Heraldry in London, by Mr. St. George. The banner is of white silk bordered with silver fringe, the standard surmounted by a globe and cross, and exhibits on the obverse side the coat-of-arms of the DeMolay Commandery, with the appropriate mottoes, and on the reverse the figures of a Knight Templar and his attendant mounted on a powerful and spirited black steed, illustrative of the customs of the age of chivalry, the group clothed in the armor of the Order. This beautiful effort challenged the admiration of all observers, and elicited high encomiums for the tasteful and gorgeous manner in which the artist has carried out the detail of the subject. The DeMolays comprise many of the most influential citizens of Boston, numbering on this occasion eighty-three men, and presenting a noble appearance.

At 9½ o'clock they formed in line, and, accompanied by the Boston Brigade Reed Band (24 pieces), proceeded to the American House, the quarters of the Richmond Commandery, who were received and escorted over the route which has been already announced to Bunker Hill, where they were welcomed by the President of the Bunker Hill Monument Association. In the rear of the column were five open barouches, containing the invited guests. The Richmond Knights bore spears of black shaft with silver mounted heads, and a very small bannerette, on which was wrought a cross in gold. The gorgeous pageant, as it moved through the streets, was witnessed by multitudes of our citizens. The Knights received several floral tributes as they marched along Tremont street, which were presented to them by a number of little girls from one of the principal residences, which courtesy they duly and gracefully acknowledged. A halt was made at the mansion of Hon. Moses Kimball, corner of Oak and Washington streets, by whom the two Commanderies and their guests were generously entertained. The excessive heat rendered the march laborious, and compelled a halt in Blackstone street, and another upon Charles River Bridge previous to entering the City of Charleston, and many of the Knights were obliged to retire from the ranks. The Boston Museum was splendidly decorated with the flags of all nations. Flags were also stretched across the street.

The presence of the Masonic visitors was recognized in Charlestown by the display of the national ensign from the City Hall, *Aurora* office, and other public and private buildings.

On their arrival, the Commandery of Richmond was welcomed by Sir Knight G. Washington Warren, President of the Monument Association. We make the following extract from his speech:

From this summit you behold the metropolis of New England, environed with scenes of historic interest. All these surrounding hill-tops are vocal with memorials of our nation's birth. The adjacent plains, too, speak as well to the visitor of the ancient glories of our Republic. There is Lexington, where the first blood was shed in and for the Revolution —

> "Where once the embattled farmers stood,
> And fired the shot heard round the world."

There is Watertown, where the Provincial Congress was assembled; and there is Cambridge, where the first American Army was mustered. Your Commandery, sir, will take a peculiar pleasure in standing under the elm-tree in Cambridge, where the great and beloved Washington stood, when he took the command of that army.

Thence came, a few days before his arrival, that detachment of citizen soldiers who fortified this place, and who here assumed the first menacing attitude on the offensive against the British army, then strongly reinforced in Boston, and like a lion roused, eager to fall upon what they deemed an easy prey. The order was given to fortify Bunker Hill. Yonder is the hill which still bears that name; higher than this, but at a greater distance from Boston. The heroes who led on the forces on the night of the sixteenth of June, 1775, under that order, when they arrived at that point, had but a moment to pause for consideration, but they quick decided that this eminence should be deemed and taken to be Bunker Hill, it being the nearest to the enemy. With that construction they fortified this spot, to which history and the common consent of mankind have ever since given the appellation designated in that eventful order. You now stand within the lines of that world-renowned redoubt, which, though it was reared silently in a short midsummer's night, as silently as Solomon's Temple was erected, stood up in the morning's sun, in the face and eyes of the enemy, like a glorious temple of Liberty, for the defence of right, and settled forever and for good the destiny of this continent.

It gives me pleasure, also, that, as a member of the DeMolay Commandery, I can also give you a Masonic greeting on the ground where Masonry can point to her honors. Here fell Warren, the first great martyr of the Revolution, the Grand Master of this jurisdiction. Here the Fraternity, in 1794, erected the first monument to the memory of General Warren and his brave associates — a durable model of which is here preserved. That humble monument existed for more than thirty years, the only tribute of grateful remembrance to the memory of the noble patriots here departed. And when it was surrendered to the association I now represent, the M. W. Grand Master of Massachusetts, in 1825, in the presence and by the assistance of Lafayette, laid the corner stone of this mighty obelisk.

The welcome was replied to by Sir Knight J. R. Cranston, in behalf of the Richmond Commandery. After visiting Bunker Hill, the Sir Knights were entertained sumptuously by Sir Knight Geo. Stimpson, at his residence. They then returned to Boston, where the afternoon services were concluded in the spacious Music Hall, which was graced with the presence of numerous ladies. Sir Knight G. M. Randall delivered an elaborate address, and Sir Knight J. H. Shepherd read an original poem. The celebration was closed with a banquet in the evening at the American House. We shall give some extracts, in our next number, from the excellent speeches and poems.

ST. JOHN'S DAY AT URBANA.

We clip the following from the correspondence of a secular paper:

"Yesterday we accepted the invitation of Urbana Lodge of F. and A. M. to celebrate the anniversary of St. John's Day. Four years since this Lodge was organized with less than twenty members, and so rapid has been the settlement of the county that there is now over two hundred Masons in it, included in five Lodges, and we had the pleasure of seeing in the procession to-day one hundred and nineteen Masons with fifty-eight lady companions. Rev. D. P. Bunn, of Decatur, delivered an interesting address, when the procession marched to the dinner-table, where over two hundred partook of a most excellent meal, prepared by Lyman Gere of the Gere House. All unite in awarding to Bro. Cassel, W. M. of Urbana Lodge, to the marshals of the day, W. N. Coler and I. N. Boutwell, and to the various committees who had charge of the arrangements, great credit for the unalloyed pleasures of the occasion. A large proportion of the members are farmers, who have, within the past few years, left old homes in the States east, to settle here and build up new altars and carve out new homes in this part of the great West.

Here were tillers of the soil, representing almost all the States in the Union, laying aside all prejudices of religion, morals and politics, and fraternizing in one common band of brotherhood, and partaking of the high social enjoyment of the occasion. Such men will make good citizens, as doubtless each will strive to be a pattern neighbor. Not fully satisfied that more enjoyment could not be crowded into the day, or rather evening, the West Urbana Lodge had a social reunion at the 'Doane House,' at which forty couple partook of a pic-nic set forth by our friends Messrs. Campbell and Hubbard."

SECRECY.

Extract from the Revelations of a Square.

"'So,' Bro. Noorthouck exclaimed, 'you are offended at our secrecy! But, tell me — what would Freemasonry be — what would the world be, without its secrets? What are the councillor's wig, the physician's gold-headed cane, and the surplice and hood of the reverend divine, but secret symbols of the mysteries contained in those learned professions? What are the arts of the painter, the sculptor, and the designer, but secrets which none but the initiated can understand? And to descend lower in the scale, what are the goose and thimble of the tailor, the awl, last, and end of the manufacturer of boots and shoes, but collateral emblems of the secrets of their respective crafts, which neither you nor I are able to penetrate? Secrets! Every profession and every trade has its peculiar secrets, as well as Masonry. What was the powerful cause which produced those stupendous masses of building, blazing with all the rich results of decorative architecture, that adorn every corner of our land? It was secrecy! The Operative Masons, in those days, adopted every secret measure — even holding their Lodges in the crypts of cathedrals and churches — to prevent the great principles of their science, by which their reputation was secured and maintained, from being publicly known. Even the workmen, the Apprentices and Fellowcrafts, were unacquainted with the secret and refined mechanism which cemented and imparted the treasures of wisdom to the expert masters of the art. They were profoundly ignorant of the wisdom which planned, the beauty which designed, and knew only the strength and labor which executed the work. The pressure and counterpressure of complicated arches was a secret which the inferior workmen never attempted to penetrate. They were blind instruments in the hands of intelligent Master Masons, and completed the most sublime undertakings by the effect of mere mechanical and physical power, without being able to comprehend the secret that produced them; without understanding the nice adjustment of the members of a building to each other, so necessary to accomplish a striking and permanent effect, or without being able to enter into the science exhibited in the complicated details which were necessary to form a harmonious and proportionate whole. And so it is at the present day, and ever will be so long as the Craft shall endure. No, no, my dear Brother, you must not undervalue our secrecy, because you know that, of all the arts which Masons possess, silence or secrecy constitutes their peculiar distinction.'

"'But tell me this,' said Bro. Mackintosh, 'of what real use is secrecy? If Freemasonry be truly the beneficent institution which you so loudly proclaim, and I do not question your sincerity, why not promulgate it publicly, that all mankind may participate in its advantages? We live in an enlightened age, when the secret springs of every art and science are clearly explained for public edification. The day of mysteries is rapidly passing away, and Freemasonry must, sooner or later, become a subject of open investigation — why not anticipate the period, and give it to the people at once? I ask these questions that I may be furnished with a reply when I hear them pressed by others. You may believe me when I add that this objection is more frequently advanced than you can imagine, and I confess that I have found it difficult to satisfy the scruples of many of my uninitiated friends who have pertinaciously urged it upon me.'

"'Is that all?' replied the R. W. M. 'Then I will endeavor to enlighten you; although I have often regretted that some of our obstinate opponents have not tried the experiment of initiation. They would lose nothing, at all events; and it would be a positive advantage to their argument, by being able to speak from experience. But to the purpose. You infer, if I understand you rightly, that if our secrets were known, they would be much more highly estimated.'

" Bro. Mackintosh bowed.

" ' Now I entertain very serious doubts on that point,' continued Bro. Noorthouck, warming with his subject. ' I think, on the contrary, that they would lose their interest, and not be prized at all. It is the expected secret that urges the candidate forward, like a well-trained spaniel in search of game. The excitement is everything. It is hope, the very ground and essence of our nature. No secrets, no candidates! I would ask you, in return, whether the secrets of Nature are more estimated by being known? Far from it. The mechanism of the growth of a flower, which was a profound secret to our grandfathers, is now becoming familiar to every boarding-school miss. The nature and uses of electricity were a secret, until Franklin furnished mankind with a key to its elucidation; and the day will come when, by the operations of a series of discoveries and improvements, distant nations will be able to communicate with each other in an incredible short space of time. The secrets of geology are every day becoming more clearly developed. Gas and steam, those vast and irresistible agents, still remain amongst the secret operations of Nature; but depend upon it, the experience of another age will work wonders upon them. Yet how few of the human race care about the study of those sciences, whose secrets, open to all, are really known to few, although destined to confer permanent benefits on mankind. The multitude profit by the effect, but disregard the cause. So in Masonry. The Institution is daily bestowing innumerable moral blessings on the world; while the cause, or the secret is known only to a very small number, who are the agents by whom its benefits are disseminated. But as I see Bro. Inwood in his place, he will, perhaps, favor the Brethren with his opinion on this important subject.'

" Bro. Inwood," said the Square, " immediately rose from his seat, and said, ' R. W. Sir, I am so well convinced of your ability to defend all the salient points of our Order, that I should not have presumed to offer my opinion without a call from the Chair. In obedience, however, to your request, I will refer you to Holy Writ for a confirmation of your hypothesis that secrets excite a degree of attention when unknown, which vanishes when they are openly divulged. St. Paul told his disciples that when he was snatched up into the third heaven, he heard *unspeakable words*, which it was not lawful for a man to utter. Now it is quite clear to me that these words were calculated to excite the curiosity of the disciples to the highest pitch. And that they did so, we are furnished with abundant evidence to prove. The speculations on these heavenly words were incessant and overwhelming, and the disciples of different classes attributed to them diverse and contradictory explanations. But it appears, after all, that the Sacred Name was the principal ingredient in this impenetrable secret. Now, my Brethren, mark the consequence; when St. John imparted to them what these mysterious words actually were, all their curiosity subsided, and they no longer felt any interest in the investigation, although it involved the solution of all their hopes, both in this world and in the next. So of the secrets of Masonry—many contradictory speculations have been urged respecting their nature and design, as witness all the charlatanarie which has been greedily devoured by the public in spurious revelations where they were said to be disclosed; but if they were really made known, and public curiosity allayed, they would be disregarded, like those stupendous phenomena, the revolutions and laws of the heavenly bodies; and all the concurrent benefits which they diffuse throughout the entire fabric of society, would gradually subside; the real would supersede the ideal, and Freemasonry, with all its advantages of sociality, brotherly love, and charity, would be swallowed up and lost.' "

For The Ashlar.

TAKE NO THOUGHT FOR THE MORROW.

[Dear Weston: There is nothing more common and nothing more reprehensible than our habit of anticipating the troubles of *to-morrow*. In this we reverse the method of youth, which is prone to enjoy its pleasures in advance, but forget its troubles. In this, little children are wiser than we are. If any of your readers can derive consolation from these pretty lines I have found floating through the press, pray publish them. I acknowledge they have done me real good. Your Brother, Rob. Morris.]

Poor heart! why clog thyself
  With weights thou need'st not bear?
Enough for every passing day
  Is its own load of care.

Why be in haste to pay
  A debt before 't is due?
So soon life's sorrows come, why run
  To catch the distant view?

O! let to-morrow's woe
  In wise concealment rest;
Do not her frightful visage trace,
  And wear it on thy breast.

Enjoy, endure, and do,
  From vain foreboding free;
And make life's bitterest moments yield
  Their lingering sweets to thee.

MASONIC ITEMS.

At the Annual Communication of the Grand Lodge of Wisconsin, holden in the city of Milwaukee, on the 8th of June last, the following officers were elected and appointed for the ensuing year: Luther M. Tracy, G. M.; George B. Worth, D. G. M.; Luman M. Strong, G. S. W.; Algernon S. Wood, G. J. W.; Samuel S. Daggett, G. Treas.; John W. Hunt, G. Sec.; Ephraim F. Ogden, G. S. D.; Morris Louis, G. J. D.; S. E. Chapman, G. M.; James T. Pryor, G. C.; William Addy, G. Sword B.; John Robinson, G. P.; Solomon Howe, and E. Hurlbut, G. Stewards; Ebenezer Clewett, G. Tyler.

At the Annual Communication of the Grand Lodge of Iowa, in June last, the following officers were elected: James R.

Hartsock, G. M.; John Scott, G. S. W.; E. A. Guilbert, G. J. W.; Lovell White, G. Treas.; Theodore S. Parvin, G. Sec.; J. J. Adams, D. G. M.; Rev. Wm. Ramsburg, G. C.; Thomas H. Benton, G. M.; H. Fink, G. S. D.; W. W. McKnight, G. J. D.; S. Fuller, G. S. B.; Benj. D. Reed, G. P.; J. M. Benjamin, and W. E. Woodward, G. Stewards; O. S. McNeil, G. Tyler.

☞ The Craft in Cincinnati are about to erect a new Hall, which will be an ornament to the city.

OFFICERS OF THE GRAND MASONIC BODIES OF CONNECTICUT.—Elected in May, A. L. 5858.

Grand Lodge.—M. W. George F. Daskam, of Norwalk, G. M.; R. W. John C. Blackman, of Bridgeport, D. G. M.; R. W. Howard B. Ensign, of New Haven, S. G. W.; R. W. Frederick P. Coe, of Killingly, J. G. W.; R. W. Horace Goodwin, of Hartford, G. Treas.; R. W. Eliphalet G. Storer, of New Haven, G. Sec.; W. David E. Bostwick, of Litchfield, S. G. D.; W. William B. Casey, of Middletown, J. G. D.; W. William W. Storey, of Norwalk, G. M.; Rev. Alonzo G. Shears, of New Haven, G. C.; W. William R. Higby, of Bridgeport, G. Sen.; W. Nelson N. Barrett, of Collinsville, and W. John A. McLean, of Norwalk, G. Stewards; W. Elizur Skinner, of Hartford, G. Tyler.

Grand Chapter.—M. E. David Clark, of Hartford, G. H. P.; R. E. Samuel Tripp, of East Hartford, D. G. H. P.; R. E. Frederick J. Calhoun, of New Haven, G. K.; R. E. Nathan Dikeman, Jr., of Waterbury, G. Scribe; R. E. Horace Goodwin, of Hartford, G. T.; R. E. Eliphalet G. Storer, of New Haven, G. Sec.; Rev. Junius M. Wiley, of Litchfield, G. C.; E. Asa Smith, of Norwalk, G. C. of H.; E. Alexander Warner, of Woodstock, G. R. A. Capt.; E. Jonathan Kilbourn, of Middletown, and E. David E. Bostwick, of Litchfield, G. Stewards; E. Nelson N. Barrett, of Collinsville, G. Sen.

Grand Council of Select Masters.—T. I. George F. Daskam, of Norwalk, M. P. G. M.; Hiram Willey, of New London, D. P. G. M.; George Stancliff, of Portland, T. I. G. M.; Richard Hunting, of Waterbury, G. P. C.; Howard B. Ensign, of New Haven, G. C. G.; Horace Goodwin, of Hartford, G. Treas.; Eliphalet G. Storer, of New Haven, G. Rec.; Rev. George R. Fisher, of Hartford, G. Chap.; Benjamin P. Chatfield, of Waterbury, G. Stew.; Elizur Skinner, of Hartford, G. Sen.

Grand Encampment of Knights Templar and Appendant Orders.—M. E. Sir John A. McLean, of Norwalk, G. M.; George F. Daskam, of Norwalk, D. G. M.; William Hyde, of Stonington, G. Gen.; Asa Smith, of Norwalk, G. C. G.; Howard B. Ensign, of Hew Haven, G. P.; David Clark, of Hartford, G. S. W.; William L. Brewer, of Norwich, G. J. W.; Benjamin Beecher, of New Haven, G. Treas.; Eliphalet G. Storer, of New Haven, G. Rec.; William R. Higby, of Bridgeport, G. Stand. B.; Benj. P. Chatfield, of Waterbury, G. Sword B.; Elizur Skinner, of Hartford, G. Sen.

CAUTION TO MASONS.—We would caution the members of the Masonic fraternity against a man calling himself Daniel Barber, proprietor of the "Clinton House," Galesburg, and who claims to be a Royal Arch Mason. He is in the habit of travelling about the country, and under one pretext or another, borrowing money of the members of the Masonic Order, which he *universally* forgets to repay. He was at this place a few days since, but did not meet with much success. He is an expelled Mason.

Since the foregoing was put in type, a friend has placed in our hands the *Masonic Review* for October, 1857, from which we copy the following:

> "AN IMPOSTOR.—There is a man travelling through the West, and procuring contributions from the Lodges and brethren, who is an expelled Mason. He goes by different names; sometimes as James Fince, again as Daniel Barber, and perhaps others. His real name is Daniel Barber: was formerly a member of Fidelity Lodge, No. 127, at Ithaca, New York. He may be known by having a *cut across the palm of the right hand*. He has swindled a good many Lodges in Ohio, and it is hoped some one will detect him and have him punished."

—*Kewanee Advertiser.*

Bro. H. G. Reynolds' Removal to Springfield.—Bro. H. G. Reynolds, the worthy Grand Secretary of Illinois, has removed, with his family, from Knoxville to Springfield, Ill. All communications for him should be addressed to this last named place.

☞ The Grand Master of Minnesota, Bro. A. T. C. Pierson, passed through Chicago, on his way home, in the latter part of June. He had been on a long southern tour, for the benefit of his wife's health. We were pleased to learn that the trip had been highly beneficial. Bro. P. was, as usual, full of Masonic zeal and spirit.

☞ On a recent visit to Quincy, we had the pleasure of seeing Grand Master Dills. He has devoted much time during the past year to the duties of his office, and the fruits of his labors are seen in the harmony that prevails throughout his jurisdiction.

Wisconsin. — We are pleased to learn that Bro. Tracy, of Milwaukee, has been elected G. M. of Wisconsin, and Bro. J. W. Hunt, of Madison, Grand Secretary. Better selections could not have been made. Bro. T. is an old, well tried Mason, of large attainments. Bro. Hunt is as well fitted for Grand Secretary as any Mason in the jurisdiction, and we doubt not he will prove a worthy successor to the veteran whose place he now fills.

MARRIED,

In Janesville, Wis., on the 10th of June, at the residence of Comp. Deloss Brett, by Rev. G. Anderson, Comp. E. Pelton Johnson, of Elk Horn Chapter No. 17, and Miss Gertie Jacobs, of Janesville.

At Detroit, June 16th, 1858, by Rev. J. W. Taggart, Bro. John P. Fiske and Miss Lucy A. Fuller, all of D.

DEATHS AND OBITUARIES.

At his residence in Fentonville, Michigan, on the 22nd June, about 2 o'clock, P. M., Bro. **Jeremiah Riggs**, aged 80 years.

Judge Riggs was buried with Masonic honors, the funeral taking place at Fentonville on the 23rd. Brothers Bela G. Coggeshall, of Groveland, and Chauncy K. Williams, of Flint, performed the ceremonies.

At a special communication of Fentonville Lodge of Strict Observance, U. D., of F. & A. M., convened as a Lodge of Sorrow, June 23rd, A. D. 1858, A. L. 5858, for the purpose of performing the funeral obsequies of our late Brother, Hon. Jeremiah Riggs, Bros. Chauncy K. Williams, of Flint Lodge No. 23, David A. Wright, of Austin Lodge No. 48, and Charles B. Higgins, of Flint Lodge No. 23, a committee previously appointed for that purpose, reported the following preamble and resolutions, which were unanimously adopted:

Whereas, It has pleased the Supreme Grand Master of the Universe, in His wise providence, to call from labor on Earth to everlasting rest in Heaven, our beloved Brother, Jeremiah Riggs, who departed this life at Fentonville, on the 22nd day of June, A. L. 5858: Therefore,

Resolved, That, in the death of our venerable Brother, we have lost one who, for fifty-five years, has endeared himself to the Masonic Fraternity by "his amiable and virtuous conduct, his unfeigned piety to his God, and his inflexible integrity to his trust," and who, having, with fidelity to his principles, passed through the darkest days of the persecutions which assailed our venerable and revered Order, has now gone to his rest in that celestial Lodge above, sustained and soothed by an unfaltering trust in those principles which he first professed at our altars.

Resolved, That, in his death, the family have lost an affectionate father and counsellor, and that, while we have nothing of this world's consolation to offer, we affectionately commend them to the God of the fatherless, who has told us, in His holy word, that he does not willingly afflict or grieve the children of men.

Resolved, That, in conformity with usage, and at the request of our deceased Brother, we will attend his funeral in a body, wearing the usual badge of mourning, there "to offer up to his memory, before the world, the last sad tribute of our affection."

Resolved, That the foregoing preamble and resolutions be entered upon the records of this Lodge, and that a copy thereof be transmitted to the family of the deceased, and to The Ashlar, and the several papers of the county.

CHAUNCY K. WILLIAMS, }
DAVID A. WRIGHT, } *Committee.*
CHARLES B. HIGGINS, }

EDITOR'S TABLE.

NOTICE is hereby given that the undersigned has sold, to Bro. Charles Scott, all his right, title and interest in THE ASHLAR.

ALLYN WESTON.

The undersigned, having become Proprietor of THE ASHLAR, all business letters pertaining to the 4th Volume should be directed to him, and all other communications to Allyn Weston, Editor.

CHARLES SCOTT,
Proprietor of The Ashlar, Chicago, Ill.

TO AGENTS.—We would respectfully solicit the agents of THE ASHLAR to make up their new lists for the 4th Vol., and forward them, if possible, before the 1st of September. *Remember*, THE ASHLAR will be sent only to those whose names you send.

TO SUBSCRIBERS. — Remember that THE ASHLAR will not be continued to you unless you subscribe anew. You can send your name and money by letter to the proprictor, or hand them to an agent.

AN ACT OF JUSTICE. — There are not a few subscribers who owe for THE ASHLAR. As the volume is now ended, it is but an act of justice for them to pay us. We tell them, as a Brother, that *we need the money.* Brother, will you pay us?

OBITUARY RESOLUTIONS. — In the next volume of THE ASHLAR, we shall not, as a general rule, publish resolutions of Lodges on the death of members.

☞ We are still in want of Nos. to fill sets of Vol. I, and would thank Brethren who have any numbers of that volume to spare, to inform us of the fact. We have many orders for the first volume, which we are unable to fill.

MISCELLANIES.

Original and Selected.

CAUDLE LECTURE, FROM PUNCH.

CAUDLE, WHILE WALKING WITH HIS WIFE, HAS BEEN BOWED TO BY A YOUNGER AND EVEN PRETTIER WOMAN THAN MRS. CAUDLE.

If I 'm not to leave the house without being insulted, Mr. Caudle, I had better stay within doors all my life.

What! Don't tell me to let you have *one* night's rest! I wonder at your impudence! It 's mighty fine, I can never go out with you, and—goodness knows! it 's seldom enough—without having my feelings torn to pieces by people of all sorts. A set of bold minxes! *What am I raving about?* Oh, you know very well—very well, indeed, Mr. Caudle. A pretty person she must be, to nod to a man walking with his own wife! Don't tell me it 's Miss Prettyman—what 's Miss Prettyman to me? Oh! *You 've met her once or twice at her brother's house?* Yes, I dare say you have—no doubt of it. I always thought there was something very tempting about that house—and now I know it all. Now, it 's no use, Mr. Caudle, your beginning to talk loud, and twist and toss your arms about as if you were as innocent as a born babe—I 'm not to be deceived by such tricks now. No; there was a time when I was a fool, and believed anything; but—I thank my stars!—I 've got over that.

A bold minx! You suppose I did'nt see her laugh, too, when she nodded to you! Oh yes, I knew what she thought me; a poor miserable creature, of course. I could see that. No—don't say so, Caudle. I *do n't* always see more than any body else—but I can't and won't be blind, however agreeable it might be to you: I must have the use of my senses. I 'm sure, if a woman wants attention and respect from a man, she 'd better be anything than his wife. I 've always thought so; and to-day 's decided it.

No; I 'm not ashamed of myself to talk so—certainly not. *A good, amiable young creature, indeed!* Yes; I dare say; very amiable, no doubt. Of course, you think her so. You suppose I did n't see what sort of a bonnet she had on? Oh, a very good creature? And you think I did n't see the smudges of court-plaster about her face? *You did n't see 'm?*

Very likely; but I did. Very amiable, to be sure! What do you say? *I made her blush at my ill-manners?* I should like to have seen her blush! 'T would have been rather difficult, Mr. Caudle, for a blush to have come through all that paint. No—I 'm not a censorious woman, Mr. Caudle; quite the reverse. No; and you may threaten to get up, if you like—I will speak. I know what color is, and I say it *was* paint. I believe, Mr. Caudle, *I* once had a complexion; though, of course, you 've quite forgotten that: I think I once had a color, before your conduct destroyed it. Before I knew you, people used to call me the Lily and Rose; but—what are you laughing at now? I see nothing to laugh at. But, as I say, any body before your own wife.

And I can't walk out with you, but you 're bowed to by every woman you meet! *What do I mean by every woman, when it 's only Miss Prettyman?* That 's nothing at all to do with it. How do I know who bows to you when I'm not by? Everybody, of course. And if they don't look at you, why, you look at them. Oh! I 'm sure you do. You do it even when I 'm out with you, and of course you do it when I 'm away. Now, don't tell me, Caudle, don't deny it. The fact is, it 's become such a dreadful habit with you, that you do n't know when you do it, and when you do n't. But I do.

Miss Prettyman, indeed! What do you say? You won't lie still and hear me scandalize that excellent young woman? Oh, of course, you 'll take her part! Though, to be sure, she may not be so much to blame, after all. For how is she to know you 're married? You 're never seen out of doors with your own wife—never. Wherever you go, you go alone. Of course, people think you are a bachelor. What do you say? *You well know you 're not?* That's nothing to do with it—I only ask, what must people think, when I 'm never seen with you? Other women go out with their husbands; but, as I 've often said, I 'm not like any other woman. What are you sneering at, Mr. Caudle? *How do I know you 're sneering?* Do n't tell me: I know well enough, by the manner of you.

No; you never take me out—and you know it. No; and it 's not my own fault. How can you lie there and say that? No, all a poor excuse! That 's what you always say. You 're tired of asking me, indeed, because I always start some objection? Of course I can't go out a figure. And when you ask me to go, you know very well that my bonnet is n't as it should be—or that my gown has n't come home—or that I can't leave the children—or that something keeps me in-doors.

You know all this, well enough, before you ask me. And that's your art. And when I *do* go out with you, I'm sure to suffer for it. Yes; you need n't repeat my words. *Suffer for it.* But you suppose I have no feelings; oh no, nobody has feelings but yourself. Yes; I'd forgot, Miss Prettyman, perhaps—yes, she may have feelings, of course.

And as I've said, I dare say a pretty dupe people think me. To be sure, a poor forlorn creature I must look in everybody's eyes. But I knew you could n't be at Mr. Prettyman's house night after night till eleven o'clock—and a great deal you thought of me sitting up for you—I knew you could n't be there without some cause. And now I've found it out! Oh, I do n't mind your swearing, Mr. Caudle! It's I, if I was n't a woman, who ought to swear. But it's like you men. Lords of the creation, as you call yourselves! Lords, indeed! And pretty slaves you make of the poor creatures who're tied to you. But I'll be separated, Caudle, I will; and then I'll take care and let all the world know how you've used me. What do you say? *I may do my worst?* Ha! do n't you tempt any woman in that way—do n't, Caudle, for I would n't answer for what I said.

Miss Prettyman, indeed, and—oh yes! now I see! Now, the whole light breaks in upon me! Now, I know why you wished me to ask her, with Mr. and Mrs. Prettyman, to tea! And I, like a poor blind fool, was nearly doing it. But now, as I say, my eyes are open! And you'd have brought her under my own roof—now it's no use you're bouncing about in that fashion—you'd have brought her into the very house, where——

"Here," says Caudle, "I could endure it no longer. So I jumped out of bed, and went and slept somehow with the children."

☞ Lord ——, an English nobleman, remarkable for his attachment to gardening, was frequently accustomed to hold conversation with a neighboring yeoman, upon horticultural subjects. Emboldened at length by his lordship's familiarity, the honest rustic ventured to ask his opinion upon the justice and expediency of the war. "Stick to your roots!" instantly replied the peer, "how dare you talk to me respecting politics?" Poor Hodge, repulsed by this answer, silently withdrew. The next day his lordship, with returning familiarity, asked the farmer's advice upon gardening. "Stick to your politics!" replied the irritated peasant, "how dare you talk to me about husbandry?"

☞ Dr. Young, walking in his garden, at Welwyn, in company with two ladies (one of whom was Elizabeth Lee, to whom he was afterwards married), a servant came to tell him a gentleman wished to speak with him; "tell him," says Young, "I am too happily engaged to change my situation." The ladies insisted upon it that he should go, as his visitor was a man of rank, his patron and his friend; and, as persuasion had no effect, one took him by the right arm and the other by the left, and led him to the garden gate, when finding resistance was vain, he bowed, laid his hand upon his heart, and in that expressive manner for which he was so remarkable, spoke the following lines:

> "Thus Adam look'd, when from the garden driv'n,
> And thus disputed orders sent from Heav'n;
> Like him I go—and yet to go am loth;
> Like him I go—for angels drove us both.
> Hard was his fate, but mine still more unkind,
> His Eve went with him, but mine stays behind."

☞ A few years since, James Malone, Esq., Mayor of Cork, imagining that if he could strip the beggars of the miserable and sickly appearance they generally made, he should divest them of the strongest claim to the charity of the humane, came to the following agreement with one Geoghegan, one of his constables, who was by trade a barber, viz: He directed the barber to seize all the beggars he found strolling within the limits of the city, for each of whom he promised a reward; but, instead of bringing them before him (the mayor), he was to take them to his shop, and there shave, wash, dress and powder them, in the genteelest manner. He seized about half a dozen, and, with the assistance of razors, wash-balls, scissors and powder-puffs, he so completely metamorphosed them, that those whom he had apprehended as mendicants, when they left his shop appeared like macaronies, at least about the head. This laughable scheme was attended with such success that the whole tribe, during Esq. Malone's mayoralty, avoided his jurisdiction as carefully as if it was visited by a pestilence.

Several gentlemen were assembled opposite a tavern, viewing a very small horse. One of the company observed that he had never seen so small a horse before. An Irishman present declared that he did not think him a little horse at all; "For," says he, "by gracious, I have seen a horse as little as two of him."

Elegy on the Death of a Blacksmith.—

With the nerves of a Sampson, this son of the sledge
  By the anvil his livelihood got;
With the skill of old Vulcan could temper an edge;
  And struck—while his iron was hot.

By *forging* he lived, yet never was tried
  Or condemned by the laws of the land;
But still it is certain, and can 't be denied,
  He often was *burnt in the hand.*

With the sons of St. Crispin no kindred he claimed,
  With the last he had nothing to do;
He handled no awl, and yet in his time
  Made many an excellent *shoe.*

He blew up no coals of sedition, but still
  His bellows was always in blast;
And I will acknowledge (deny it who will)
  That one *vice,* and but *one,* he possessed.

No actor was he, nor concerned with the stage,
  No audience to awe him appeared;
Yet oft, in his shop, like a crowd in a rage,
  The voice of a hissing was heard.

Though *steeling* of axes was part of his cares,
  In thieving he never was found;
And though he was constantly *beating on bars,*
  No vessel he e'er ran aground.

Alas and alack! and what more can I say
  Of Vulcan's unfortunate son?
The priest and the sexton have borne him away,
  And the sound of his hammer is done!

☞ In almost all religious wars the contending powers have occasionally offered up prayers to heaven for their own success, and the extirpation of their enemies; and each party have generally added, according to the justness of our cause, O Lord! help us, &c. Considering that the cause of both parties cannot be precisely just, it would perhaps be quite as judicious, and somewhat more modest, to adopt the language, or at least the spirit, of an old Scotch woman, who was a sutler in the Duke of Marlborough's army. It so happened that this faithful follower of the camp was one evening talking to a venerable sister of the same profession, but not of the same country, on the probable consequences of an engagement expected to be fought between the two armies the next morning. "Well," says the English sutler, "well—it will certainly be a most bloody battle, and all I have to say is, may God stand by the right." "De'el pick out your eyne for your wicked wish," replied the Scotch one. "God stand by Hamilton's regiment, right or wrong!"

GREATNESS.—There are in the human race two sets of men who particularly draw upon them the eyes of the sensible part of the creation. The former are those who aim to aspire at greatness by industry and a common course of good conduct; and the latter those who (being unhappily mistaken) think that, if they cut a gay and splendid figure in life, they will undoubtedly be thought great folks, and receive that respect which real merit claims. But how distant are these ideas from the true character of a great man, who finds that pomp (which is too apt to disguise him) a real burden; and, fearing to be overlooked among the vices which naturally accompany splendor and luxury, flees from the bosom of abundance to the virtuous retirement of mediocrity. In this retreat, his chief pleasure is to form a truly deserving heart, and to acquire approbation, not by words only, but by works; happy if he can conceal the good he does, and be the unknown author of public felicity. Never can anger ruffle the serenity of his countenance; never can pride give him her supercilious air. Convinced of the vanities of this world, he regards not its frowns, but fixes his hopes in eternity, and strengthens them by his actions. On the contrary, men whose idle ambitions are chiefly bounded within the limits of this world, and whose false notions have led them from the right road to greatness, squander their money and their time in endeavoring to gain it by gratifying all the votaries of pleasure, and satisfying all the desires of depraved inclinations. In pursuing this course, they must inevitably fall, in an early age, victims either to death or poverty; a cloud of darkness must soon dim the beams of their mirth, and when their purses are empty, they are great no more; then flattery, which ever pursues riches, turns into reproof, and, when it is too late, they discover their errors, with lamenting that a cool consideration did not alter their ideas, and establish in them such sentiments as would have led them to the real Temple of Fame and rendered their happiness permanent and satisfactory.

A certain Vicar had a plain country man-servant, whom he ordered to go to a butcher, named David, for a piece of meat, and then to come to church, where his master was to preach. The Vicar, in his sermon, quoting authorities from Scripture in support of his argument, exclaimed, "Isaiah says thus;" "Jeremiah says thus;" and at last happening to turn toward the door as his servant came in, went on, "and what says David?" Upon hearing this interrogatory, the countryman roared out, "He swears, by the zounds! that if you dona pay your bill, you need ne'er send to his shop again."

Advice to the Ladies, Single or Married.—

Detest disguise — remember 't is your part,
By gentle fondness to retain the heart.
Let duty, prudence, virtue take the lead
To fix your choice — but from it ne'er recede.
Abhor coquetry; spurn the shallow fool
Who measures out dull compliments by rule,
And, without meaning, like a chattering jay,
Repeats the same dull strain throughout the day,
Are men of sense attracted by your face,
Your well-turned figure, or their compound grace?
Be mild and equal — moderately gay;
Your judgment rather than your wit display.
By aiming at good breeding, strive to please:
'T is nothing more than regulated ease.
Does one dear youth, among the sylvan train,
The best affections of your heart obtain?
And is he reckoned worthy of your choice?
Is your opinion with the general voice?
Confess it then — nor from him seek to hide
What 's known to every body else beside.
Attach him to you; in a generous mind,
A lively gratitude expect to find.
Receive his love, and, by a kind return,
The blaze, affection, will the brighter burn.
Disdain duplicity — from pride be free:
What every woman should, you then will be.

☞ Sir Thompson Adams, who had the honor of knighthood conferred upon him by Charles II, in consideration of his signal services to his Majesty during his exile, was a draper in London, of whom a bet was laid, that he could not be put out of temper. The wagerers contrived to call when they knew him to be at dinner, requesting to see him, who coming to wait on them himself, they wanted to look at some superfine cloths. After having abundance laid before them, at length they believed one might do. When asked what quantity, they answered twelve penny worth would be sufficient. He with great composure took a shilling, laid it on the cloth, and cut a bit to its size, folded it in clean paper, and gave it to them, saying, "Gentlemen, you are welcome," without showing the least displeasure.

☞ A well-known miser, having some time since invited an emigrant nobleman of very high rank to dine with him, expressed great admiration of a beautiful gold snuff-box, which his guest took out after dinner, and laid upon the table. M. Le Duc, with all that politeness which once characterized his country, but which was always meant to pass for nothing, told him, as a matter of course, that the box was at his service; but, to his perfect astonishment, instead of taking the compliment as it was intended, the host immediately accepted the offer, thanked him very kindly, and put the box in his pocket! It may easily be supposed that the Frenchman felt no great enjoyment during the remainder of an entertainment which he purchased at the expense of a box of the value of the Lord knows how many thousand livres. It was some time before the pride of the French nobleman allowed him to divulge this trick; but what, he said, fretted him still more than the loss of his precious snuff-box was, that the same fellow had the impudence to send him another invitation — with the hope, no doubt, of pocketing another snuff-box!

☞ It is very probable that, if the clergyman who, several years ago, had his *indignation* aroused respecting the British *nation*, on account of their *depredation* on our *navigation*, is now living, his heart's desire is gratified. How he once spoke is thus related:

Not long since, as I was passing by a country church, where a large number of people were assembled, curiosity led me to enter the house, where
I found the congregation
In gaping expectation
Of the priest's declamation,
Whom they held in veneration.
He rose with moderation,
And, to my great consternation,
Instead of divine revelation,
He took the British administration
For the subject of conversation,
And said that haughty nation
Deserved condemnation;
Who, without any provocation,
Had broken their obligation,
By the wicked depradation
Made on our navigation,
Refusing to make reparation.
He then, with deliberation,
Spoke of the Jacobin combination,
By whose instigation
That false representation
Was put in circulation;
Of the dangerous operation
Of the President's determination,
That there should be a ratification
Of Mr. Jay's preparation;
But, to their mortification,
They met with a frustration,
Of which a full relation
Would cause me close application,
And, on a due consideration,
Make me mad with vexation;
Therefore, 't is my exhortation,
That they make proclamation
Of their humiliation,
For such a wicked inclination
To make an innovation
On the very foundation
Of the Federal Confederation;
And, after an invitation
To the rising generation
To acquire a good education,
He made some deviation
From his former moderation,
And said he had expectation
That these songs of abomination,
By their national speculation
To obtain such a modification
Of Jay's negotiation,
With the Senate's stipulation,
As they had in contemplation,
Would bring on ruination,
War and devastation.

☞ Why are sheep the most dissipated and unfortunate of animals? Because they gambol in their youth, frequent the turf, are very often blacklegs, and are universally fleeced.

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